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The Missionary Intelligencer

Foreign Christian Missionary Society

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Missionary Intelligencer.

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THE PREACHER A SHEPHERD.

Our people are waiting to be led. Ordinarily the pews do not rise higher than the pulpit. "Like priest, like people." It is emphatically the case in missions. A pastor who is cold or skeptical or apologetic in his attitude to missions will find his flock browsing in the same sterile pastures. A pastor who is niggardly and parsimonious in his treatment of missions will find his church faithfully practicing what he preaches and practices. We can never take our people where we do not lead them. You will find the church which steadily grows in missionary interest and gifts is ministered to by a pastor whose soul is aflame with missionary enthusiasm. Where there are large individual gifts, you will usually find not far away a preacher with the spirit of a prophet and the conviction of an apostle, proclaiming a message that is pentecostal. Our churches can be made a strong and loyal home base. The thing is not impossible, but the pastor must lead the way. There are instances of churches frosted over with selfishness, icy with indifference, that have been made to flame with missionary enthusiasm and devotion. The thing can be accomplished, but the minister must kindle the fire. He must be a real leader. He must be the shepherd of his flock and not its ewe lamb.

—J. L. VANCE.

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FINANCIAL EXHIBIT.

FOR TWO MONTHS.

Comparing the receipts for the first two months of the current missionary year with the corresponding time last year shows the following:

	1905.	1906.	Gain.
Contributions from Churches.....	26	38	12
Contributions from Sunday-schools.....	29	36	7
Contributions from C. E. Societies.....	122	116	*6
Individual Contributions	125	70	*55
Amounts	$8,226 60	$6,177 85	*$2,048 75

Comparing the receipts from different sources shows the following:

	1905.	1906.	Gain.
Churches	$384 79	$1,065 84	$681 05
Sunday-schools	214 87	487 44	272 57
C. E. Societies	1,185 76	1,111 92	*73 83
Individual Offerings	3,855 25	889 66	*2,965 59
Miscellaneous	789 94	172 99	*616 95
Annuities	1,600 00	2,350 00	750 00
Bequests	196 00	100 00	*96 00

* Loss.

Loss in regular receipts, $2,702.75; gain in annuities, $750; loss in bequests, $96.

Note.—We are making a poor start on the new year. Let the friends remember that our receipts are quite small until after the March Offering. The payments amount to more than $20,000 per month. We are borrowing money from the bank now to pay the missionaries. Send money to F. M. Rains, Secretary, Box 884, Cincinnati, O.

Please order your March offering supplies to-day.

It is time to begin preparations for the March offering.

Opportunity knocks hard on every church door the first Sunday in March.

A. J. Carrick, our efficient pastor at Mystic, Ia., gives $50 this year on the $250,000 Centennial Fund. NEXT!

There were thirty-eight baptisms at Bolengi, Africa, during the months of August and September. This is cause for rejoicing.

The Nanking Christian College continues to do good work. Six or eight will graduate in January. These young men are all Christians.

The church at Eureka, Ill., is a Living-Link in the Foreign Christian Missionary Society and gives about $2,000 per year for all missions.

I am sure that large giving to Foreign Missions will bless any church. I rejoice greatly in the splendid showing made last year by the Foreign Society. I give you my hand on $300,000 in 1907.—John G. Slayter, Pittsburg, Pa.

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We are hoping to close the missionary year with not less than one hundred Living-Link Churches. To do so, we must gain twenty-six by Sept. 30, 1907.

I have just examined the Missionary Intelligencer for December, and, like all numbers it is brim full of good things.—Ivan W. Agee, Atlanta, Illinois.

C. S. Weaver, Osaka, Japan, says: "I am glad to report the baptism of two Japanese young men. These seem to be developing into splendid workers."

Lawrence Wharton, student in Hiram College, and oldest son of G. L. Wharton, late missionary to India, is a Student Volunteer. He is one of the most popular students in the institution.

Let every preacher and every church pay special attention to the March Offering at this time. It would be difficult to overestimate the importance of this offering.

In our India Department we give all the facts concerning the sickness and death of G. L. Wharton which have been received. There is widespread sorrow over the death of this great and good man.

There are now a number of individuals supporting a missionary each. It is hoped the number will increase before the year closes. Only $600 provides the salary of a missionary for a whole year.

R. Ray Eldred is now on his way to Bolengi, Africa. Mrs. Eldred remains at South Bend, Ind. Miss Ella Ewing goes to Bolengi as does Miss Alice Ferrin. They will reach the field sometime during this month.

We believe our friends will pronounce this number of the **Intelligencer** one of the best that has ever been issued. And this reminds us that we ought to have a large list of subscribers in every church.

The **Missionary Intelligencer** grows in favor. We are receiving a number of new subscribers. Keep the ball rolling. The price is only 50 cents per year single subscription, in clubs of five or more 25 cents per year.

Dr. Geo. E. Miller, Damoh, India.

He went out to the field last September. Dr. Miller will devote himself chiefly to the interest of the boys in the Damoh Orphanage. There are more than three hundred boys in the institution.

Last year the First Church, Akron, Ohio, gave $850 for Foreign Missions, the Sunday-school $385, the Endeavor Society $60, making a grand total from this splendid missionary church of $1,295, which leads all the churches

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in Ohio. Geo. Darsie, Jr., is the pastor.

The little church of nineteen members at Monterrey, Mexico, under the direction of S. G. Inman, sent $50 for Foreign Missions. This is one of the most liberal, if not the most liberal, offering we received during the past year.

By a typographical error we credited the Third Church, Philadelphia, Pa., for the year ending Sept. 30, 1905, with only $6.62. It should have been $66.62. We regret our oversight, and especially since the Third Church has always been so prompt and hearty in its offerings.

The First Church, St. Louis, Mo., has taken formal action to become a Living-Link in the Foreign Society at the March offering. This action was taken November 25. It is by no means a wealthy church, but it is willing and enthusiastic. Jno. L. Brandt is the minister.

We are glad to report that the Foreign Society has received $8,450 on the Annuity Plan from Ed. G. Scott and wife, of Missouri. They are old people and are remembering the Lord's cause in the evening of life. This is an example worthy of universal imitation.

Do not fail to read every word of "Plans For a Year of Missionary Service" in this number of the Intelligencer. Seven preachers speak, and they speak right to the point. And they but reflect the growing missionary interest which is seen on every hand. We are in the early morning of a brighter and better day.

We have received $2,500 from Chas. C. Chapman, of California, for a hospital in Tung Chow, China. He will send $2,500 more when needed. We have so notified Dr. E. A. Layton. And this reminds us that Dr. Layton and wife were members of Chas. C. Chapman's Sunday-school class in Chicago some years ago.

One of our ministers, who is not satisfied with the offering from his church for Foreign Missions, writes as follows: "Next year I pledge you that with the organization in ——— Church, we will make up and more than make up, for the falling off of the offering this year." This is a healthy symptom.

R. G. Platt, 53 Kingsley Road, Princess Park, Liverpool, England, has turned his home into a home for missionaries and friends passing through that city. Most of our missionaries passing that way avail themselves of his accommodations. He has been a member of the Upper Parliament Street Christian Church for the past twenty years.

Children's Day is certain to be a great event the first Sunday in June. A number of superintendents are already at work preparing to make it one worthy of the cause it represents. Send to us now for supplies. Put the children to work gathering money for the day. Let us aim at not less than $75,000 from the Sunday-schools.

The first Sunday in February is Christian Endeavor Day for Foreign Missions. The day is observed by the Christian Endeavor Societies in all the different religious bodies, as recommended by the United Society. We hope every society will make due preparation. We will furnish an exercise, "The Dawning Day," free of charge.

I am glad indeed that you are aiming high. Do not be afraid of aiming

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too high. This is the day of large enterprises; let not the King's business be as a mole-hill compared with the mountains of financial and commercial enterprises of our day. Aim high, expect great things of God and the brethren.—Ernest Thornquest, Imperial, Cal.

A. R. Trickett, speaking of protracted meetings and Foreign Missions, says: "A special night for Foreign Missions will do some good. I am not of the opinion that talk about Foreign Missions injures a meeting or minimizes conversions. My experience, and I have had no small amount of experience in protracted meetings, is all the other way."

The last Annual Report of the Foreign Society credits the Jacksonville (Ill.) Sunday-school with only $2.51, when it should have been $251.00. This is a blunder on our part that we very much regret, especially since that school expects to support a missionary this year on the foreign field. Clarence L. Depew is the superintendent. and is already moving in the right direction.

Great interest is being taken in the Foreign Missionary Rallies, conducted by Pres. A. McLean and Sec. S. J. Corey. There is but one voice as to the value of these rallies. The chief regret is that we can not hold more of them. Many requests come for them that can not be granted. It is hoped every church will arrange to conduct a rally of its own, by its own membership, Sunday night, February 24th.

We ask every church to hold a Foreign Missionary Rally, Sunday night, February 24th. Let it be conducted with home talent. It can be made exceedingly instructive and profitable. A great simultaneous rally of the churches in the interest of heathen missions like this will insure the success of the March offering. Begin soon to lay plans for it. Many churches hold such a rally every year and they always give generously.

During the next two months the churches should be preparing for a great offering the first Lord's Day in March. A worthy offering is no accident. It is the result of much careful, prayerful and painstaking preparation. Every detail must be carefully considered. No phase of the subject should be left to mere chance. The preacher and church officers should lay out a program and work to it faithfully. When this is done, great results may be expected.

A brother, sending us a small offering as the result of a missionary sermon, says: "In the fifty years of its (the church's) organization, there had been but one missionary sermon and never an offering. Yesterday we had a sermon; after the sermon we took up an offering. It's a wonder the bell did not fall from the steeple or the dead rise from the tombs in the yard." And all these fifty years this church has been regarding itself as a New Testament Church, after the apostolic order!

Since the beginning of the new missionary year the Foreign Society has received about $11,000 on the Annuity Plan from five different friends. This is a good start. We hope the preachers will call the attention of their members to the advantages of the Annuity Plan and help us secure annuities. The money is greatly needed and can be most wisely used. It is very important that we secure land and lots in the Far East as early as possible, as prices are rapidly advancing.

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The Sunday-school at Pomona, Cal., is already hard at work for Children's Day, 1907. They have raised $300 of the amount to support their Living-Link missionary, Dr. C. L. Pickett, in the Philippine Islands. Their present enrollment is 300. The superintendent, R. L. Pfaffenbach, says: "I have come to the conclusion that if the world is ever won for Christ the Sunday-school is going to be an important factor." How true this is! If all our superintendents had this good brother's enthusiasm and interest, we would raise $500,000 on Children's Day next year.

Every year there are churches and Sunday-schools and Endeavor Societies too late with their offerings to receive proper credits. And then there are a number of churches that put off sending their offerings until the last moment. This causes much additional work in the office of the Foreign Society. Churches should cultivate promptness, and especially in missionary matters. Some churches are always late in sending their offerings; but we are glad to say the great majority of churches are prompt. Begin now to get ready to send your offering in March.

December 6th the office of the Foreign Society was honored by a call from twenty-five young brethren from the College of the Bible, Lexington, Ky., who were on their way to attend a great Y. M. C. A. missionary meeting at Dayton, Ohio, which was addressed by John R. Mott and Robert E. Speer. The missionary sentiment is strong and growing in the College of the Bible. The students and faculty of that college and Kentucky University are supporting their own missionary, Miss Stella Lewis, at Osaka, Japan. There are more than two hundred young men in the two colleges preparing for the ministry. Lexington is destined to become one of the missionary centers of the world.

We are making a start toward the $250,000 Centennial Fund in personal offerings for lands and buildings on the foreign mission fields. Already nearly $20,000 has been secured in cash and pledges. What is needed is a more general movement. Every friend should give something for this worthy enterprise. One brother in California gives $5,000 for a hospital in Tung Chow, China. We are hoping many other single friends will provide a building each. Only $1,000 will provide a chapel or a school building. About $2,000 will provide a lot and a mission home. You can make a pledge of any amount from $1.00 per year for three years to $5,000 per year for three years or even more.

We are not the only people who have had opposition to Foreign Missions, and who have had brave men to do their duty. The **Congregationalist**, speaking of the heroic life and work of John Keep, an eminent Congregational minister, who died in 1870, says:

"He quickly discovered a rule of the church prohibiting a preacher to raise money for Foreign Missions. He did not obey the rule; he was of stouter metal than to heed any dictate as to what he should or should not preach in his own pulpit."

Some of our own preachers have a habit of asking permission of a board of officers to preach on Foreign Missions and take the offering. What would you think of a preacher who asked permission of a board of officers to preach on baptism and to baptize penitent believers?

It is exceedingly important that every preacher and every church order March offering supplies at once. This on account of the churches them-

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selves; and also to aid us in the office of the Foreign Society. It is no small matter to mail out 400,000 March Offering Envelopes, 250,000 Pastoral Letters, 3,000 March Offering Bulletins, 175,000 copies of the Missionary Voice and other literature and helps. We need the hearty and thoughtful co-operation of all the friends. Remember, your delay causes anxiety and confusion and expense. We believe the friends will be more prompt this year than in the past. "Not slouthful in business, fervent in spirit, serving the Lord," should be our motto.

I have just read the December "Intelligencer" and must thank you for it. There is no paper that I get which gives me more good fuel to keep the heart aflame than "The Intelligencer." I rejoice with you in the increased fruit bearing, which is noted in the different fields. The five hundred additions last year in the Philippines was remarkable.

S. G. Inman, Monterrey, Mex.

ITEMS OF INTEREST.

In the past twenty years the Student Movement has sent out about 4,000 young men to the heathen fields.

John R. Mott says, "There is at the present time a most extraordinary movement among young men of the world away from non-Christian religions to Jesus Christ our Lord."

The relation between mission schools and government education is one of the burning questions of the immediate future in China. This question will receive attention at the Centennial Conference of Missions in Shanghai, April, 1907.

In April next will be held in Tokio, Japan, the greatest meeting ever held in Asia. Five hundred Christian leaders of the world will gather to talk over the evangelization of the whole earth. John R. Mott will be present.

By the will of the late Solomon H. Chandler, of New Gloucester, Me., the American Board (Congregationalists) receives $400,000 for Foreign Missions. Why is it that our men of large wealth do not remember this cause in their last will and testament?

The total value of China's foreign trade in 1905 was $492,741,961. The imports from the United States were nearly two and two-thirds times larger than those of 1904. The imports of opium amount to 3,000 tons, while the native article is produced to the extent of 30,000 tons. The better Chinese have a strong feeling against an extension of the growth of the poppy throughout the Empire.

The remarkable exodus of Chinese students to Japan continues and increases. The present estimate of their number is 14,000, nearly all in Tokyo, and mainly within a radius of a few miles. These young men are to be the future leaders of China. The Christian forces of China are seeking to reach these young men with the gospel while in Tokyo. Missionaries in China have been requested to go to Japan for special work in their midst.

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THE NEXT IMPORTANT STEP.

Probably the offering for Foreign Missions the first Sunday in March involves more than any we have ever before taken. We are hoping it will be more generally observed. Our churches are coming to a larger and more generous life. The indifference that characterized some churches in the past is rapidly passing away. For example, there were 344 more churches that contributed to Foreign Missions last year than the year before.

We ought to be encouraged by the marvelous growth that has been made in the regions beyond. Words of cheer come from every quarter. There was a net gain on the fields last year of nearly 1,200. The hospital arm of the service did great things. The educational work grows and is in every way prosperous. Christian homes were planted; the opium eater has become the evangelist and church builder; the idolater now worships in spirit and in truth; and the licentious life has been transformed into one of purity and holiness.

We owe a deep debt of gratitude to our careworn and overworked missionaries. Every year some exhausted herald of the cross falls at his post of duty and sleeps in heathen soil to await the resurrection morn. Some are failing in health. When they went forth we made a solemn vow to God to properly support them. We believe the churches will keep this vow. But let us be careful not to forget.

Our abundant ability to give leaves us without a show of an excuse to provide for all their needs. The material prosperity of this country is probably without a parallel in the history of the world. Our own brethren are growing rich at a marvelous rate. Our wealth is multiplying at a dangerous rate. Our churches are increasing in membership, and the number is rapidly increasing. We are a growing and a mighty people. We must not, can not, will not, plead poverty.

No church can hope to enjoy the divine favor that stands aloof from the missionary cause. The church is essentially a missionary organization. If a missionary church, then living; if non-missionary, then diseased and dying. There are no exceptions to this rule. The whole church should be made to feel that if missions are not made of first importance, God's gracious designs can not be accomplished. Every church must preach or perish, teach or tarnish, evangelize or fossilize.

We are hoping there will be one united effort on the part of all to reach

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at least $300,000 this year. To this end we ask the hearty co-operation of every church.

As is our custom we furnish all necessary March Offering supplies free of charge. Orders should be placed at once.

THE PARTING COMMAND OF OUR LORD.

Matthew 28:18-20.

This is the first commandment of Christ after His resurrection. It is the Divine permission to spread the completed gospel message all over the world. The church is founded on a missionary conception. The duty is not to be *still,* but to *go;* the privilege is not to be self-satisfied with the appropriation of the truth, but to make disciples and to baptize them. Whenever the spirit of missions wanes the church weakens and when it perishes the church is powerless. At one time the church in Africa gave promise of becoming the most influential in the world. Her advantages were very great. She had well qualified teachers, wise philosophers, large libraries and the like, but she failed because she confined her efforts to the rich merchants on the coast and neglected to undertake to win the vast regions inland for Christ.

But the early Christians were missionary because they could not put down the impulse to extend the influence of their expanding religion. They were kept together in unity by keeping at one thing, preaching Christ to those who knew Him not. It was love for the great and good Shepherd rather than speculations about Him that gave their religion such a propagating power. The early Christians had sufficient prophetic vision to see that Christianity was to unfold in its influence and transform the nations of the world. So they were content to be the preparers of the way of the Lord to the hearts and institutions of the people of the nations. True, persecutions came to them but opposition from without increased their inspiration from within and they moved forward capturing many hearts because the love of Christ constrained them.

In the Commission there is no national boundary given to the spread of the gospel. The temptation to remain in Jerusalem soon passed away for this city refused to harbor them any longer. Jewish fanaticism brought down upon them Roman power and they were scattered abroad. This was God's providential way of keeping the church from becoming a Jewish sect and instead making it a place of soul-safety for all nations.

There is no wall between Home and Foreign Missions. The one who refuses to aid in planting the gospel *everywhere* has not much interest in planting it *anywhere.* The worn out statement that "there are heathen

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enough at home" is simply a little hole through which one squeezes himself in the vain effort to escape from the feeling of responsibility. It is a false conclusion, that the way to convert the heathen at home is to neglect the heathen abroad. What missions are accomplishing in heathen lands is sufficient answer to any objections that may be made.

At the end of the nineteenth century the English Lieutenant Governor of Bengal said: "In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined." Sir Bharnajgree, a Parsee member of Parliament, says: "American missionaries have done more for the industrial development of the Indian Empire than the government itself." A distinguished American preacher at Washington recently asked the Japanese Minister, "What is the attitude of your government towards missions?" The reply was, "Every way favorable. It is our desire to adopt everything that is good in your Western civilization, and we regard your civilization as founded on the Christian religion."

Some say that Foreign Missions are not a success. If they mean that the work is not yet complete, it is true. But the existence of disease is no reason against the practice of medicine. The fact that millions of heathen remain is the reason for keeping up the good work of missions. The Commission states a plain duty and to try to shirk it is simply a manifestation of a lack of faith in Christianity as the universal religion which its founder declares it to be. Then let us be progressive and give ourselves, our money and our prayers for the spread of the gospel in every part of the earth.

AN IMPORTANT SYMPOSIUM.

The symposium we present to our readers on the Living-Link plan in this issue of the Intelligencer is worthy of more than passing note. It is a summons to the preachers and churches for an advance movement. It is a strong plea for a great cause. These men speak out of actual, personal, practical experience. All who testify are level-headed, consecrated, successful men. If space would permit we could multiply these testimonials many times. But these are sufficient.

Hundreds of our churches should link themselves to the heathen world by a living, loving herald of the cross at the earliest possible moment. They should do this quite as much for themselves as for the missionary they support or the people they would bless with the gospel. If you hope to build a new church, then strengthen that hope and help to insure success by taking the Living-Link step as did R. F. Thrapp, Jacksonville, Ill. If you are in the midst of a building enterprise, then hasten it by providing for the salary of a missionary on the foreign field as did W. A. Moore, Tacoma, Wash. If you would wipe out past debts and enter upon a new

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and larger life for the church, then swing it into the Living-Link column as did E. S. Muckley, Portland, Ore. If you would enlarge your missionary offerings in every direction, take this step first to doubly insure success as the experience of H. C. Garrison, Danville, Ky., fully confirms.

But why multiply examples when the lessons in the case of every Living-Link church are substantially the same. Not one of them would go back to the old, common-place and smaller life. What many of our churches need that are living only the humdrum, ordinary life is to take this bold and enlarged step. It would give them a new sense of their place and power in the world. The mere existence of a church is not an end, it is only a means for conquest. Many a church has mistaken worship for war and imagined it is conquering when it is only showing off its uniform.

Every word in this symposium is pure gold. These brief messages will be read with the liveliest interest and the greatest profit.

THE LOGIC OF THE GREAT COMMISSION.

J. W. M'GARVEY.

There has been much dispute of late about the seat of authority in religion. By rationalists it is located in every man's conscience; by Jesus it was located in Himself. His claim is absolute and universal. What He asserts is to be believed without question; what He commands is to be obeyed without hesitation. If any man's convictions as to truth or his conscience as to right revolt against him, it is because the former is erroneous and the latter perverted. Our convictions on any subject must stand corrected when He speaks to the contrary. A conscience as to any question of right must be enlightened when He speaks. He can not make a mistake. He can not mislead; otherwise such authority would not have been given Him.

The greatest work ever assigned to human beings was that of making disciples of all the nations. It is greatest in its consequences, which are freedom from sin and inheritance of life and glory everlasting. It is greatest in the number of persons to be affected by it, a number compared with which the subjects of the greatest empire ever known are but a handful. It is greatest in the difficulty of attainment and the hardships of the task. So great, that though nineteen centuries have passed since the task was imposed, and thousands of heroic lives and multiplied treasures have been expended on it, not yet has even half been accomplished; and though the people of the nations are to be discipled they are more numerous now than ever.

Who is it that imposed this apparently insuperable task? Is it some one who misjudged the possibilities of the case? Some enthusiast whose

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zeal was faster than his judgment? It was He who never made a mistake, who saw the end from the beginning, and saw it with unerring vision. The task shall be accomplished. To doubt it is to doubt the author of this commission. To hesitate or falter in the task is to disobey Him who holds in His hands all authority in heaven and on earth.

But have we observed the force of the conjunction, "therefore," in this commission? "All authority in heaven and on earth is given to me, *therefore,* go ye and make disciples of all the nations." What is the logical sequence indicated by this word? It connects the task assigned to the hearers with the absolute and universal authority of the speaker, and from the one it deduces the other. It binds the task upon the conscience, however the conscience may revolt against it; it enforces the undertaking upon the judgment, however the judgment may regard it as visionary or impracticable. It forces every man who believes in Jesus to believe that the nations can be discipled, however dark the prospect at any given time. That which the highest authority in the universe demands is not to be withheld. He is Himself "head over all things for the Church," a fact which shows that the Church is the most important of all things, and His purposes are not liable to defeat. All things in heaven and on earth that are needful to accomplish them, will be employed; and how can failure be possible? But the joy and the glory of the Church, for which He is "head over all," is its appointment to be the chief instrument in achieving this mighty conquest. Though often disheartened she shall come forth at last "bright as the sun, fair as the moon, and terrible as an army with banners." Already on the distant mountain tops she can see the sacred herald of a better time, proclaiming,

"God, thy God, will soon restore thee;
He Himself appears thy friend;
All thy foes shall flee before thee;
Here their boasts and triumphs end."

Lexington, Ky.

BEGINNING AT THE END.

J. J. HALEY.

Biblical facts and incidents are not always set down in their chronological order, In fact, the natural order of sequence and logic is not always observed in the statement of Scripture truths. The chronological order is sometimes observed, but more frequently the associational. The New Testament narratives are generally grouped on the principle of suggestion and association, and not on that of logic and chronology. Neither the literal nor the historical order of the great commission is the one on which its several items are to be carried out in world evangelization.

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The Apostolic ministry, with the world's conversion in view, did not begin at the beginning of the commission, but at the end. The first part was not obligatory till the last was realized in the experience of these first disciples. The commands could not be carried out till the promise, at the end, became an experimental fact in the consciousness of these Apostolic men. Without the motor-power of the "Lo, I am with you," in the person of the Holy Spirit, the commands to "go," "preach," "baptize," and "teach" were useless and impossible. For ten days, at least, the Apostolic world mission was in abeyance and the great commission itself was innocuous till the second coming of Christ in the Holy Spirit. The Spirit came on the day of Pentecost to take the place of the visually absent Savior; and not until this enduement from on high were the Apostles able to execute the terms of their commission. From the realization of the "Lo, I am with you" on, it was not Christ with His disciples, but Christ in His disciples, the glory and the hope of glory. It would have been in vain that a propaganda was organized in Jerusalem, but for the "power" that enabled them to carry it out to the ends of the earth. They began at the end and so must we.

Mr. Campbell and his associates literally began at the beginning of the commission, in the assertion of the supreme and universal authority of Christ. They passed lightly over the second item, the "go" of the authoritative document they had discovered, for the excellent reason that at the start they had no adequate equipment with which to carry it out. They were intensely evangelistic, they had the spirit of apostolic evangelism, they invaded, in individual capacity, the regions round about, but having no organization they had no sufficient equipment for world missions. It seemed necessary in the circumstances to pass from the beginning to the middle of the commission, and to proclaim with luminous emphasis and telling insistence the conditions of salvation therein laid down.

This proclamation has been to a large extent the strength of the disciple plea and the secret of its success. It has preached gospel conditions with Apostolic simplicity and vigor, made disciples, baptized them into the name of the Father, Son, and Holy Spirit, and has at no time been unmindful of the didactic element in the church's Magna Charter, "teaching them to observe all things whatsoever I have commanded you;" its chief point of remissness has been in a failure to realize that the end must be the beginning, if the world is to be evangelized. "For lo, I am with you all the days till the end of the age." The conscious presence of Christ in His people, by the power of the Holy Spirit, is the supreme motive and inspiration of all missionary enterprise. The moment the spirit of God pushes a man into the charmed circle of the Christic Sphere he is fired with missionary enthusiasm and inflamed with missionary zeal. Christ, *with* His people, by the power of the Holy Spirit *in* His people, is the only

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inspiring and propelling influence at all adequate for the world's evangelization. If Christ is with us we will go, and our preaching will be irresistibly effective; if He is not with us we will stay, there is no reason why we should do otherwise, and while staying we will substitute mechanical theories and theological debate for the spirit and power of Apostolic evangelism that turned the world upside down and right side up.

Richmond, Va.

FOOTBINDING IN CHINA.

EDNA P. DALE.

One of the most common stories as to the origin of this custom is the following: About 1150 B. C. there lived in the king's palace a most beautiful woman by the name of Dan Gi. But her feet were deformed, and, in order to conceal their deformity, she bound them with a piece of white linen and put on beautifully embroidered satin shoes. This greatly pleased the foolish Emperor who doted much upon her because of her dainty little feet. Very gradually the practice spread and the custom became established.

At the present time, in some cities and districts it is almost impossible to find a woman with natural feet, while in other sections a large proportion, especially among the laboring classes, have never had them bound.

Along the Mongolian border the women bind so tightly that they can not stand upon their feet to do their field work, but do it on their knees, on which they wear pads to protect them from the damp.

I have a pair of shoes worn by a bride at her marriage, which measure exactly four and one-half inches from the back of the heel to the tip of the narrow sharp point! And some are bound smaller still. Measure a baby's foot and see how the length compares.

When not bound so tightly the women are less helpless than those with very small feet, and sometimes walk for quite long distances, though, to be sure, it is not without suffering. It is not unusual to see one after a walk sitting holding the bound foot in her hands trying to ease the pain by pressure.

The little girl usually has her feet bound at from five to eight years of age, in some places as early as three. All except the large toe are bent under the foot, the bones gradually yielding to the pressure of the bandages. Sometimes the bones of the foot are broken in order to bring the toes under properly. The heel is also forced forward in order to shorten the foot. The suffering is intense during the years of the child's growth, as the tightening bandages prevents the natural growth of the foot. The poor child is sometimes "beaten and pinched or has needles thrust into

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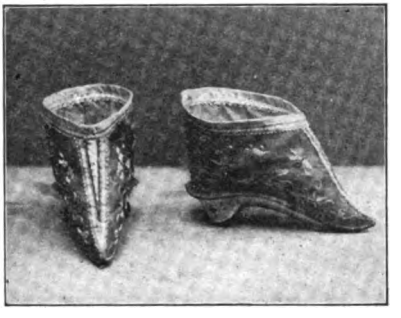
her to force her to walk to induce circulation." For there is danger of their becoming diseased because of poor circulation, cold, or uncleanliness. Then if not properly cared for the little girl may lose her feet entirely. Such cruelty, harshness, and suffering often impairs the child's health, and is truly most demoralizing.

Cruel, harsh, unkind—it is all of that, and yet I believe that it is not meant to be so. Let us try to see it from the Chinese mother's standpoint. If ever a people were enslaved to custom it is this nation. "It is custom," is an all sufficient excuse or assurance for the proper course in any action. For a woman to have her feet bound *is custom,* therefore it is the thing to do. Then, too, its bearing upon the marriage question is almost an

A Bound Foot.



Shoes for Bound Feet.

unanswerable argument in favor of its practice; for in China "it is not the face but the feet" which a man considers in looking for a beautiful wife. This fact accounts for the willingness with which the little girls resign themselves to this torture. If a little girl loses her parents her sympathizing neighbors might be heard to say, "Poor child, she has no one to bind her feet for her." "It is because we love our little girl that we can not unbind her feet. We want to marry her to a respectable man, and must bind her feet," a grandmother explained to a lady missionary who was pleading for the child's feet to be unbound. Mrs. Pollard, a missionary of Yunnan, says: "Women know that if the feet are not bound, their daughters will be despised, and there are many cases where women destroy little girls rather than put them to the torture of foot-binding. They do it reluctantly, they know it is a great evil, and yet they are slaves to the demands of fashion." "Though the mother's own heart yearns with the anguish of love and in other things she would indulge her child, she can not allow this important matter to go unattended to." When one hears such expressions, such confessions as these, are not indignation and censure changed to pity for these mothers enslaved by such customs and social conditions? In hopelessness and despair, knowing of no help, they

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have suffered on. But there is One who has seen and heard, One who is abundantly able to deliver, and His work has begun; they are being made free.

Christian schools have become little centers of reform and are doing much to create a sentiment against binding. The Anti-Foot Binding Society organized in 1895, has done not a little to bring this subject into prominence and to enlist the sympathy and help of influential Chinese. Here and there the Chinese upon their own initiative are organizing themselves in the crusade, men as well as women. Some of the Viceroys and other high officials are setting the example by having their own daughters' feet unbound and then by edict, circulation of literature, agitation, are endeavoring to put a stop to it.

It is an interesting fact that the present ruling dynasty, who are Manchus, do not bind their feet. When they came into power two hundred

Chinese Hut of Poorer Class.

years ago, a decree was issued prohibiting footbinding, but it was impossible to enforce it, and it was soon after repealed. Not many years ago a largely-signed petition was sent to the throne asking for the enforcement of that old law. The reply was that so long as public opinion favored the practice they dared not attempt to enforce it, but that as soon as a majority of Chinese really wanted to abandon the cruel custom the government would be glad to enforce such a law, thus verifying again the truth that no real reform can be legislated, but must come from a regeneration within. "Law has its function, but it can not do the work of the Spirit of God." Contact with Christian civilization, the enlightenment of education, the religion of Jesus Christ, is doing for China what laws and commands of Emperors and officials proved powerless to do.

The wonderful progress of this reform within the last few years has inspired some one to prophesy that in another fifty years a bound foot will be a curiosity. God grant that it may be so.

Wuhu, China.

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THE WORLD MISSION OF THE CHURCH.

A. C. GRAY.

The gospel in promise and the gospel in fact bring us the same message. God said to Abraham, "I will bless thee." Is that all of the promise? No. "In thee shall all the families of the earth be blessed." Abraham was blessed that he might bless others. His was a world-wide mission. Jesus said, "Ye are the salt of the earth—ye are the light of the world." Ye, my burdened ones, who have responded to my invitation, "Come unto me," I now send to others, "Go ye into all the world and preach the gospel to the whole creation." The church is not a social club or a mutual benefit society. It is a divine organization composed of individuals united together to worship Christ and, under His leadership, to live and work for others. The church exists purely for unselfish ends. It has been entrusted with the glorious mission of dispelling the darkness of paganism in all the world. Men are interested in great undertakings. The evangelization of the world is the grandest and most inspiring work that has ever fallen to the lot of man.

God made man in His own image, and has entrusted to man His most important work, that of redeeming a lost world. The followers of Jesus are saviours of the world in His stead, for has not He who said, "I am the light of the world," also said, "Ye are the light of the world?" Jesus does His work through men. There is nothing more strange and startling that Jesus should turn over the stupendous work of saving the world to a few fallible men who were associated with Him in His personal ministry and who utterly failed in His life time to appreciate His purpose or to understand the universal element in His message, and to those who might believe on Him through their word. Jesus has entrusted to each generation the evangelization of the world in its generation. The disciples of Jesus have been honored in a greater degree than angels, but this high honor carries with it grave responsibility. Is the church measuring itself up to its high privileges? It has the ability to evangelize the whole world in this generation, but apparently it fails in its desire to carry this work to successful completion. The weakness lies largely in leadership;—"like priest, like people." Andrew Murray has said, "It is one thing for a minister to be an advocate and supporter of missions; it is another and very different thing for him to understand that they are the chief end of the church, and therefore the chief end for which his congregation exists." But why is the minister often indifferent to missions? Because of his lack of appreciation of what is most vital in Christ's teaching and his ignorance of the needs of the mission fields. His college curriculum provided many helpful and useful studies, but he received no systematic work of academic grade on that which is his most important work and for which his church exists. Surely

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it is high time to endow a chair in missions in every Bible college. Why should not a student, especially if he intends to enter the ministry, devote serious study to the life and work of John Eliot or David Brainerd, as well as to that of Hamilton or Jefferson; or to the life-work of Duff or Livingstone as well as to that of Disraeli or Gladstone?

What a mere pittance is asked from such a mighty and wealthy people as the Disciples of Christ! Three hundred thousand dollars for foreign missions! We could make it $3,000,000 if we had the *will* to do it. If the prayer of Jesus in Gethsemane, "Not my will, but thine be done," were in the heart of every Christian, His kingdom would come and His will would be done on earth as in heaven.

Ann Arbor, Mich.

A GREAT PLEA FOR LIVING-LINK CHURCHES.—A SYMPOSIUM.

Some Objections Answered.

Objection No. 1.—"The amount can not be raised."

R. F. THRAPP.

This objection is based on the offering of the previous year. Six hundred dollars seemed such a large sum for missions that many are skeptical. But people will quadruple their offerings when they know it will go direct to the support of some certain individual rather than to a general fund. Experience teaches that the amount can be as easily raised as $200 in previous years.

Objection No. 2.—"We have all the burden we can carry now."

But preaching world-wide missions will cause people to grow, and as they increase in spiritual strength they will assume heavier burdens. An old colored man was driving a sorry-looking mule to a heavy cart. He was nothing but skin and bones. A sympathetic friend called out: "Say, Sambo, why don't you feed that mule and fatten him up so he can pull?" The colored driver answered, "Why, Boss, he has all he can do to carry around what he has now." So say many in regard to the church, but to preach the gospel of world-wide missions is to give bread and meat to starving souls, and cause them to grow in grace and liberality, so that the home church becomes a mighty power in the redemption of the lost.

Objection No. 3.—"No converts will be made while preparing for the offering."

But the knowledge of Christ's will given, and the enthusiasm generated, will multiply converts. One pastor preached eight sermons during last February on such themes as "The Gospel the Power," "The Supreme Work of the Church," "The Love of Christ Constraineth Me," and at the regular services that month eighteen confessed their faith in the Son of God, more than in any other month before or since during that pastorate. They were converted to Christ, you may be sure, and understood that they were saviours of men.

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Objection No. 4.—"It means smaller offerings for Home Missions."

But by the time the church has raised the amount necessary to become a Living-Link, it has so entered into the spirit of the Master that to double any previous offering for Home Missions is easy and is actually accomplished. One church last year gave $200 to Foreign Missions and $100 to Home Missions. This year $600 to Foreign Missions and $200 to Home Missions.

"There is that which scatteretn abroad and yet increaseth."

RUSSELL F. THRAPP.

Jacksonville, Ill.

More Money and Less Effort.

The Living Link idea is certainly very patent with us. We are raising much more money for foreign missions than we raised before we adopted it, and we are raising it with less effort. The great power of the idea seems to reside in the definiteness of the appeal which it makes to givers. Many feel no doubt what was bluntly said by a certain business man. He said in effect, "I don't care to throw my contribution at a billion people." The needs of so many often perplex, daze and even paralyze one. Not so those of a single village, city or district. One can measurably lay hold of the latter with his understanding and the small gift of the average giver seems to him more worth while. Further, support is asked for a particular missionary or group of missionaries. The missionary or the group becomes known in its aptitudes, activities and personal peculiarities, as it is not possible for the whole of a congregation to know missionaries in general. The Living-Link, is as the name implies, a person to be communicated with, helped, befriended, loved—a spirit with definite and vital spiritual relations to the spirits of those who constitute the church in whose stead he works. How the missionaries in general do, does not concern the average Christian much. That is to say, one is not apt to be moved most by the needs and abilities, the successes and failures of a class. What a particular man of a class needs or does may grip us mightily. Again, we are responsible as a living-link church for the support of a particular missionary. If we do not support him he must either be recalled or somebody else found to care for him. In either case, we shall suffer shame unless, indeed, we first suffer such disaster as should make his support impossible to us. Our experience here with the living-link idea has been very satisfactory.

H. D. SMITH.

H. D. SMITH.

Hopkinsville, Ky.

Specific Advantages.

1. **Larger life of the individual Christian.** Give a man a personal representative in the East — some one whom he knows and trusts — let him feel that he himself is doing business for God in the Orient, and he expands in spite of himself. He thinks more, he loves more, he is more.

C. S. MEDBURY.

2. **Better tone of congregational life.** There is no place for bickerings in a Living Link Church. There is too much on hand and too much at stake. Everybody feels the influence of the world life to which the church

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is committed and recognizes that it simply will not do to turn from God's business to personal grievances. Men grow kinder each to the other and even differing, differ as brethren in the Lord. It is an atmosphere from which will come forth other missionaries of the cross.

3. It quickens the evangelistic spirit for work here at home. Studying world conditions and problems the people come to be even more sensitive as to the demands of the home field. They come to understand fully that it will not do to neglect the base of supplies. They are not willing to do less at home than their representative is doing abroad. They want to send tidings of joy as well as receive them.

4. The Living-Link idea is a boon to the missionaries. It gives them precious anchorage in the home field. They know that "somebody cares" all the time. All can understand the untold value of this.

For the sake of the work and workers then, speed the plan. It will not work itself, it is not a thing of magic, but give life to it and it will give abundant life in return.

CHAS. S. MEDBURY.

University Place, Des Moines, Ia.

Advantages of the Living-Link.

1. It gives reality and life to missionary work in the local congregation. A most difficult task is for the preacher to make the average congregation realize that missions are not a dry subject. But when a congregation becomes a Living-Link the entire question takes on a different phase, and missions become a part of the business of that church—in fact, the chief business, and no subject is so interesting as the work of their own preacher in the foreign field.

J. L. HILL.

2. It broadens the vision of the entire membership of the church. This is the great educational work of the Living-Link. The nations of the earth can not be saved until the church learns and begins to live up to the fact that the purposes of the cross are only limited to the habitations of man. No local congregation can be a true church of Christ and see no work to be done outside of its local bounds. The Living-Link is the best medium of extending the interest of every member of the church really and vitally to the regions beyond the sea. But in the Living-Link churches will grow up a generation of boys and girls who will in their day do mighty things for Christ and the church, such as of which but few yet have dreamed.

3. The Living-Link makes better, more effective missionaries. What man or woman in the foreign field will not be stronger and mightier when sustained, not only by the money of the people at home, but by their direct sympathy and prayers. I endeavor to teach my people to make G. W. Brown, Jubbulpore, India, his family and his work, first in their interest and prayers. At home, surrounded by every comfort and luxury, I do not need their love and support as does he. And who can doubt that our Living-Link missionaries are not happier and better equipped than they could possibly be otherwise.

4. The Living-Link is the greatest aid to the local congregation in all other work. Is your church in debt? Do you have trouble with your finances? Are the offerings to the other enterprises of the church small? Then become a Living-Link. It is the easiest way out of every difficulty. Many of the people will not think so at first, but only a little time is necessary to demonstrate it. Let us hasten the day

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when every congregation within our bounds that pays a pastor as much as $1,200 salary, will at least pay one-half that amount to support a foreign missionary. J. L. HILL.

Cincinnati, O.

Advantages To a Church of Being a Living-Link in the Foreign Society.

1. It generates enthusiasm in missions to have a known man in a known field. It puts before the church something definite and tangible in the way of work done and results achieved. A stream of water that goes to swell the current of a river may have as much intrinsic value as one of equal volume brought into action upon a burning building, but it does not possess for us the same interest. Our ordinary offerings are the streams that swell the river, precious and indispensable, our Living-Link offerings are the streams that gush from the nozzle of the fireman's hose, and we see them playing on the fire. Hence, more people will give, and the same people will give more.

H. C. GARRISON.

2. It increases interest in all other missions. I confess that I did not at first favor the suggestion. It seemed like losing proper proportions. I wanted that we should be well balanced; that we should grow symmetrically; that we should increase gradually in offerings to all our missionary enterprises. But we did not increase rapidly, and I said we will try the Living-Link plan. The result is most gratifying.

3. It deepens the spiritual life of a church and insures greater prosperity in all departments of work. It helps the Sunday-school; it helps the prayer-meeting; it is a splendid preparation for a stirring protracted meeting; it stops the mouth of the croaker; it is a most effectual spiritual tonic. Herein lies a deep lesson if only we be wise enough to learn it. It has long been noted that churches with the missionary spirit are growing churches, while those without it are weakening and decaying. What does this mean? The one thing needful to the growth and prosperity of a church is the presence and blessing of the Christ. "Apart from me ye can do nothing." His presence means life and growth and power. His absence means weakness, decay, death!

The one advantage, then, above all others is the unspeakable, the incalculable, the bottomless, topless, boundless blessing of the real, spiritual presence of the living Christ.

H. C. GARRISON.

Danville, Ky.

Living-Link Churches.

We are living in an age that "thinks in continents and plans for centuries." Amplius is written everywhere. The church can not rest content to do things in a small way. Not only must the young men see visions, but old men must dream dreams. The Living-Link Church is built on this larger plan. The days of the microscope have passed. The church must see the field through the telescope. Here are some personal impressions:

M. A. HART.

1. **Esprit de Corps.**—Stagnation results when the water is too quiet. It takes esprit de corps to keep the wa-

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ters troubled. Business firms and college faculties recognize the value of enthusiasm and sentiment. They are logical assets of success. But business push and college spirit are not simply indicative of enthusiasm. They create deeper interest and unify the forces. It is the Living-Link idea that is unifying the forces and creating a permanent esprit de corps in the church. In Pomona the Sunday-school and church unite in forging the Living-Link. This insures the co-operation of the entire church.

2. Makes missionary work more personal.—The personal equation is always a determining factor. The church needs and must have a personal interest in the man as well as a grand passion for the work. The letters from the church to the man on the field and from the man on the field to the church are the veins and arteries along which the missionary blood flows. This makes the work intense, personal and vital. It also makes the money problem easier of solution. At least double the amount can be raised and with less effort. The more personal we make the missionary enterprise, the larger will be the returns.

3. Permanent missionary glow.—The Living-Link is our missionary radium. It gives a beautiful and permanent glow. The preacher, the church and the man in the field feel it. The light needs to shine full in the face—all the time. In the old regime there is only an occasional flicker.

4. Deeper spirituality of the church.—Last, but not least, the church becomes more spiritual. Helping the man in the greatest need is a spiritual tonic to the church as well as to the individual. And this deepening of the spiritual life of the church is one of our greatest needs.

MADISON A. HART.

Pomona, Cal.

The Living-Link Plan.

First. It introduces the force of **personality.** This is of first value in enlisting the church. Love and admiration for the missionary are a powerful lever with which to open men's pocketbooks.

E. M. TODD.

Second. It establishes **direct communication** with the mission field.

Third. It **visualises the needs** of the field, lifts them out of the region of fiction and sentiment on to the plane of practical affairs, so that they become realities and not mere legends.

Fourth. It creates a **bond of sympathy** between the church and the workers at the front.

Fifth. It gives directness and objectiveness to missionary praying and saves it from being diffusive, commonplace and formal. The missionary and the mission church are thus assured that they are prayed for personally and not simply **en masse.** This, also, becomes an object-lesson and an experience to the missionary church, teaching them the value of prayer.

Sixth. It puts a powerful lever in the hands of the pastor in his plea for support for the work; if the church is selfish and refuses to do its duty the work at the station will be crippled—the deficiency will not be made good by others.

Seventh. It adds a new (and much needed) element of interest to missionary meetings at the home church in letters or reports from the Living-Link as well as an occasional visit from him when home on furlough.

Eighth. It makes missions more a source of spiritual enlargement and enrichment to the home church, by

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bringing the giver into immediate contact with those to whom he ministers —he gives, not to a society, but to his brothers whose needs he may know and whom he may love.

Ninth. It creates a new incentive to self-support on the part of the mission church.

Tenth. In a word, the Living-Link plan provides every good and worthy motive that can be appealed to for the enlistment of the church in world-wide evangelism, and at the same time provides for the highest degree of efficiency in missionary expedition and administration.

E. M. TODD.

North Tonawanda, N. Y.

Something Definite.

The Union Avenue Church, St. Louis, has now been a triple Living-Link for two years. The practical benefit of the arrangement lies in the fact that it makes our missionary work definite.

J. M. PHILPUTT.

1. A definite sum is to be raised each year. The church, I notice, feels this obligation as much as paying the minister's salary or the coal bill.

2. A definite work about which to think and a definite missionary for whom to pray. At first glance this might seem to limit and narrow the missionary spirit, but as a matter of fact, it deepens and broadens it. Through the specific and definite duty taken up and accomplished, a wider and keener sympathy for all missionary work is born and developed.

For most of our churches becoming a Living-Link is a high standard; it represents more than they have attempted hitherto. This superior aim has a most beneficial influence over the church. Every congregation takes a just pride in feeling that it is doing its best.

Our experience has been a satisfactory and happy one. I presume no one in the church would wish to go back to the indefinite "give-what-you-can" plan, for that would certainly mean a decline in the offering and in the missionary spirit.

JAMES M. PHILPUTT.

St. Louis, Mo.

Advantages of the Living-Link Plan.

1. It heightens interest by making the missionary offering a concrete thing. It is definitely for some one on a certain field and not for missions in general.

ALVA W. TAYLOR.

2. It gives zest to the interest by reports from one in whom we are personally interested. The facts and scenes of mission work are real and tangible when some one we know is sending them and is in them. It is personal interest of man to man.

3. It gives a definite mark to be reached and becomes an obligation as well as a godly pride, and puts the matter before the congregation the same as any other financial obligation of the church.

4. It commits the church to the missionary idea in the same manner as they are committed to the idea of a home pastor, thus enlarging the horizon for them and giving a glow of missionary zeal to all the work of the church. Often the best way to save the church from debt and gospel hardness is to start on the opposite side of the world.

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5. It brings the missionary lesson in Bible-school and Endeavor Society into the realm of the actual, and thus furnishes that affection for the missionary who will be honored and admired, which in turn will arouse an emulation of her life in others. And it makes the work of missions an actuality to the young and brings it within the reach of their aspiration and practical undertaking.

ALVA W. TAYLOR.

Eureka, Ill.

Constant Inspiration.

We would be great losers if we were not in the class of the Living-Link Churches. Our missionary, Mrs. Dr. Anna Gordon, of Mungeli, India, is a source of constant inspiration to us. Her visits to us before leaving for her field of work are cherished by us to-day as a precious memory. We are eagerly anticipating her return to us for a visit within the next year or two. Her letters are always a blessing. We are proud of her and rejoice in the opportunity of supporting her. I do not think that our congregation would feel self-respecting if we were to entertain the idea of doing anything else. The advantages are so personal and immediate that it is difficult to point them out in any specific way.

E. L. POWELL

You can put me down as one who thoroughly believes in the Living-Link idea, and I pray that the great enterprise of world-wide evangelization will in this way more and more become a blessing to the churches at home.

E. L. POWELL.

Louisville, Ky.

Double Interest.

For several years we talked about becoming a Living-Link, and finally we set the day. I sent a special letter, reviewing the work of the Christian Temple, naming the many blessings that had come to us, and emphasizing the great responsibility resting upon us, and on the day set for the offering we raised the amount as easily as we had raised other amounts for missions in the past years. Nearly every person in the church gave something, and that meant that nearly every person was interested to some extent. Already having a Chinese school connected with our work, which has done much to prepare the way for our larger offering, it was at once decided that our missionary should be located in China.

PETER AINSLIE.

It was one of our happiest days, and I have never heard a person in our membership either regret or criticize the step taken; but, on the other hand, there has been a deepening of the missionary interest, and not only China, but all the heathen world receives consideration in the various departments of our work that it never had before. Our whole membership feels that their church is not alone in Baltimore, but is now in China as well.

Missionary topics, missionary addresses, missionary sermons are received with double interest, and the new viewpoint that has come to many of our people has made them better Christians, with larger vision and a more intense desire to help Christ in the bringing of the world to the foot of the cross.

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As years before we began a Living-Link, we set the day when we would and did reach it, at the time we set; so we have now set two years hence—that is, 1909—when we will have two missionaries on the foreign field; and I see no reason why it can not be accomplished as easily as the first, and the blessing may be double.

PETER AINSLIE.

Baltimore, Md.

The Value of Being a Living-Link.

Generally, it is the difference between the abstract and the concrete.

H. A. DENTON.

People give more willingly, more passionately, more intelligently to a person than to an idea or principle. In theology it is the difference between a creed and the personal Christ. The one has discussion, analysis, subscription to; the other faith, love, acceptance, loyal service. The Living-Link is what it says: A living link, binding the whole church to the world-wide field.

It helps the pastor in that it gives him a fellow-worker. It makes him responsible for brotherly and careful management of the missionary interests. It is an unseen, but by no means unfelt, force in his life, supplying prayer, fire, devotion, conscious touch with the work. It makes it easier for him to raise missionary money. It is a joy to him to see the people of his church becoming the personal friends and helpers of his associate pastor.

It is a link that makes the church alive. A living link gives life. A church under this influence will grow in grace and knowledge, and become a more faithful church in all its home duties.

To the missionary on the field it gives company in toil and loneliness. He knows others care for him, pray for him, live that they may have closer touch with the heathen world through him. It must rob the work of much of its loneliness. It gives him strength, for he feels as he preaches that he speaks for a devout community of souls who expect him to make a full proof of a faithful ministry.

It does away with the feeling of the unreal and far-off in missions. It is a great glass that brings the mission field so near we can reach out and take the missionary by the hand. It makes it a real work to us.

H. A. DENTON.

Maryville, Mo.

Gives Strength and Dignity.

We began the support of F. E. Meigs in Nanking, China, several years ago,

C. M. CHILTON.

and have found it not only a great pleasure, but of profit to the church in every way. Whereas we were blind before, now we see. It gives clearness and definiteness. It is especially valuable in creating a clear and abiding interest among children and young people in the evangelization of the world and everything that pertains to it.

The support of a capable representative on the field exalts missions in the eyes of the congregation and gives strength and dignity to the work of a church. The spiritual life of the people is deepened and enriched by a participation with Christ in this great work of love.

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The support of a missionary enlarges the standards of giving and encourages regularity. It lays a definite obligation upon the conscience of a church. C. M. CHILTON.

St. Joseph, Mo.

The Living-Link Plan.

From actual experience I speak.

1. It is of great value to the preacher. It gives him a definite goal to set before his people. He receives inspiration from the fact that his people are at least beginning to catch the essential spirit of Christianity.

G. B. TOWNSEND.

2, It is of great value to the church. It increases their self-respect, as they feel they are having a definite and worthy part in the world's evangelization. They feel their responsibility for continuing the support of the one who has gone to the foreign field depending on them for sustenance. It brings them in direct contact with the needs of the heathen world through letters from their missionary.

3. It is a source of inspiration to the missionary on the field to feel that a congregation is constantly remembering him at the throne of grace, and is rejoicing with him in his victories and sympathizing with him in his hardships. The plan has been a great blessing to us in our church life. It has given us a larger vision of our possibilities and a closer fellowship with our Master in the redemption of the world.

GEO. B. TOWNSEND.

Troy, N. Y.

PLANS FOR A YEAR OF MISSIONARY SERVICE.

What Earnest Pastors Aim to Do for Foreign Missions This Year.

My Missionary Purpose for the Year 1907.

Above all things "I shall take heed unto my missionary self." In this I have reference to my missionary personality. I want missionary likeness to Christ. I want to exercise great self-watch over my personal missionary enthusiasm. It will be my one constant desire to re-enforce my missionary personality. To do this I shall read great missionary books, periodicals, keep in touch with the work that is being done on the fields to-day. I shall deepen and broaden my missionary zeal by giving largely of my means to the support of this gracious work. I want to create the greatest possible sympathy for this work in my own heart. Last of all I want this missionary personality re-enforced in my soul by and through the power of the Holy Spirit. I want the blessed Spirit of God to guide me into the fullness of missionary zeal. With my missionary personality thus re-enforced I shall go before my people in the strength and power of this re-enforced missionary personality asking them to respond to the call that God—not man—makes upon them. I shall pray for large things, I shall work for large things.—William Oeschger, Vincennes, Ind.

Canvass of Entire Membership.

What for 1907? In our own church in addition to preparations usually made, we hope to have a canvass made of the entire membership. Be-

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cause of the size of our church we have felt unequal to this in the past, but this year we hope to accomplish it. Personally, I shall go forward to this offering with a profounder realization than ever before of the utter inadequacy of our present endeavor, and a prayer to God that I may be able to do just a little in bringing in the better day.—George H. Combs, Independence Avenue Church, Kansas City, Mo.

Parable of the Mustard Seed.

Listen to the parable of the mustard seed: "The missionary interest is like unto a grain of mustard seed, which the missionary pastor took and cast into his garden—the hearts of his people—and it grew and became a great tree and all the varied interests of the Kingdom of Heaven lodged in the branches thereof." Believing in the truth of this parable we purpose to diligently cast the seed:

1. Into our own heart, that we may have an experimental knowledge of the truth of the parable.

2. By presenting to the church the principle of Divine Selection (Rom. ix) and show that this selection is in accordance with his purpose to evangelize the world, and if we would be of the "elect" we must come unto fellowship with his purpose to disciple the Nations.

3. To encourage the study of missions through the C. W. B. M.

4. To present the facts of missions. In sermons, in mission studies, in a Rally, in Sunday-school missionary lessons—even the primary lessons on Japan, with curios to illustrate.

5. To plan for and expect a record breaking harvest in March and June, which will be simply the reaping of a natural and ripened harvest—where the heart and conscience importunes and where the giving is of that cheerful kind in which our Lord delights.—A. A. Honeywell, Marietta, Ohio.

Will Do Seven Things.

1. I am planning to give one Lord's Day in January to a Rally in the interest of Foreign Missions, giving special emphasis to the Living-Link idea.

2. I expect to preach at least two sermons on Foreign Missions during February and take the greatest offering in the history of the church, March 3rd.

3. Distribute, and urge my people to read, missionary literature; mention facts of special interest from my pulpit, and pray often for our missionaries and their work.

4. Give at least four prayer-meetings to the subject, and encourage the societies of the church in every possible way in the interest of the work; speak to individuals in my pastoral rounds about our missionaries and the great work they are doing, and urge them to pray for the workers and the work.

5. Emphasize frequently our Centennial aims, and encourage my people to have an active part in helping to realize them.

6. See to it that the facts, etc., sent to me by the secretaries reach my people and not the waste basket.

7. In brief I expect to keep myself and church informed as to the facts, progress, etc., of Foreign Missions, and thus awaken greater interest in the work.—P. A. Cave, Maysville, Ky.

Missionary Information.

The East Dallas church has ever had a large interest in Foreign Missions, but not yet have we "attained unto that whereunto we have been called."

1. I expect to preach a sermon once per month on "The Field and the Forces." Our Foreign Society conducts work in thirteen countries. In these sermons the church will be made familiar with the "lay of the land," the religions of the different

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countries and the manners and customs of the people. The Foreign Board has under its employ four hundred and sixty-six workers. I want the church to become thoroughly acquainted with these workers—where they are located and the work they are accomplishing. Two sermons of the series have been delivered and I trust they have been effective in awakening the church to a larger interest in the work.

2. I expect to place the "Missionary Intelligencer" in every home represented in the church. The reading of such a magazine deepens the spirit of fraternity. It links together the work of the church, the interests of the Society and the heroic efforts of the missionaries. The army of the Lord must move as one solid phalanx. The thrilling details of the Intelligencer foster fellowship. It breathes blessings of opportunity, optimism and omnipotence. It echoes the message of a dying Saviour for a heathen world. Let the church catch this spirit and herald the message and she will "help to heal the nations."

3. A noble young woman from this church has offered herself for the Foreign Field. By January 1st I expect to have plans completed by which she may be enabled to enter college in order to become better equipped for the work. In view of this fact we are working and praying that this church may become a living-link.—H. R. Ford, Pastor East Dallas Christian Church, Texas.

Give Information.

I propose in the pulpit and in the homes to emphasize the work of Foreign Missions as the real work of the church. I shall circulate tracts giving information as to the fields and forces and the needs. As it seems to me, our people in this part of the country need education, agitation and inspiration along missionary lines, and they may be depended on to respond worthily. In pastoral visitation the great world harvest of souls will be an important part of the conversation. I shall hold before them as the ideal to be attained within a few years, the support of an evangelist in heathen lands by the Living-Link plan.—F. W. O'Malley, Temple, Texas.

Campaign of Education.

I propose to send a piece of missionary literature every week to persons who will agree to read what is sent. I requested such persons to write their names and addresses on cards last Sunday. I propose, in this way, a campaign of education, systematically, until time for the March offering.

I propose to exhibit facts concerning world wide missions every week in **The Messenger**, our South Broadway Church paper.

I propose to talk missions every Wednesday evening a few minutes. Last Wednesday evening I read a letter from Dr. and Mrs. Dye and exhibited pictures—among others a picture of the twenty-two persons baptized the 2nd day of September.

I keep before the people that the South Broadway Church must, after the 1st of March, be a Living-Link church.

I believe in tithing, I practice it, and more, and preach it, in some form, every week.

The churches need educating all along the line. Education is the need of our churches.

Life is strenuous out here and up here. I have nine regular public meetings each week. I am now on the home stretch. This is my final effort. We are expending $5,000 in the improvement of our house of worship.—B. B. Tyler, Denver, Col.

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FROM THE MISSIONARIES.

CHINA.

A Brief History of Our Work in Nantungchow, China.

In 1893 James Ware and E. T. Williams first visited the then almost unknown place called Nantungchow. The following year it was made an outstation of our Shanghai work.

For eleven years, Brother Ware itinerated to this place. During this period two heroic Chinese evangelists gave their lives for Nantungchow. One of them, Mr. Fung, willingly lived near a public latrine because the people would not then rent any other place to us. When instructed to leave the city until the people became willing to rent a more healthy place to us, he replied: "We have this footing and the people are becoming friendly. Should we leave the city now, we might find great difficulty in getting back again." A few days after writing the above, he was taken with cholera while on an itinerating trip and died within a few hours after reaching home. One evening in the spring of 1897, the native pastor of our church in Shanghai started for Nantungchow. About four o'clock in the morning the steamer upon which he had embarked sank with the loss of about three hundred lives, among them our Brother Nie.

During these eleven years the frailties of sinful human nature vexed the soul of the missionary in charge very much. One native evangelist proved unworthy of his trust and was discharged. Two of the most promising converts were bitter disappointments. The first convert, Sung Ping, was a diligent searcher of the Scriptures, stood bravely for the truth on all occasions, but because the foreigners would not aid him in his law suit, he renounced all connection with us. Another convert, a reformed opium smoker, gave promise of great future usefulness. But after being used of God to bring some of his relatives to Christ, he began to associate with his old companions and went back to his opium. His aged uncle is still a faithful member of the church.

In 1904, Mr. Ching, our present evangelist, and his wife, were appointed to this field. Before being assigned to this post, Mr. Ching had been tried in the fiery furnace and found faithful—an educated Chinese was willing to do the work of an ordinary coolie! Since coming here he has gained the love and respect of the whole mission by his faithfulness and devotion to the work.

In 1905, Mr. and Mrs. John Johnson and their three children and Mr. and Mrs. Dannenberg moved here. Our first year was a very happy one. Our Chinese homes were comfortable, the people were friendly and listened attentively to the gospel message, but we had one very serious drawback. We had no physician. But the Lord of the harvest has answered our prayers. We begin our second year here with a physician appointed and on the field. Dr. and Mrs. E. A. Layton and their two children will move here as soon as a home can be rented and repaired for them.

This field is large and very densely populated. There must be 3,000,000 people dependent upon us for the bread of life. They can not be fed by our faithful evangelist and his wife and three foreign families. But He who has wonderfully led us thus far will supply our every need. Bless His name! D. E. Dannenberg.

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INDIA.

Facts Concerning the Death of G. L. Wharton.

Many inquiries have come asking for the facts concerning the death of G. L. Wharton at Calcutta, India, on Lord's Day, November 4. We are not surprised at this, since his death was wholly unexpected by his family and by the Executive Committee of the Foreign Society and by the friends generally.

On November 1, M. D. Adams wrote from Calcutta, saying: "The operation for the relief of Brother Wharton which was planned for last Friday did not, owing to his condition from fever, take place. Afterwards he grew very ill and we had expected that he might die at any time. At the present time he has rallied somewhat, but he is very low and, unless very decided improvement takes place, he can not last much longer. It does not seem likely that such improvement can take place as he is suffering from a tumor in the abdomen, which the doctors fear is malignant.

Brother McGavran and I are with him and are seeing that everything that can be done for him is done, but one of us will have to return home soon.

It seems very likely that you will hear of the fatal termination of this trouble before you receive this letter, but of this we do not surely know.

The mission in India owes much to G. L. Wharton and we are very much stricken with grief to see him go. Truly, M. D. Adams."

The following letter was also received: "Calcutta, India, November 1. I have been here since Monday with Brother Wharton He has had a hard time and for sometime has been between life and death. Brother Adams also came down, went back home and is here again. It is not known what is the matter with Brother Wharton, but is felt likely to be a cancer. I expect to go home to-morrow, as I can not stay longer, and Brother Adams will see to him. I have written Mrs. Wharton fully. An operation has been arranged for two or three times, but each time he was too feverish to go on. To-day he has a good deal of fever and is making no progress. He seems to make no effort and to expect to die. The doctor said to me that he acts like a man who would be disappointed to get well. Still he has vitality and may even yet get well.—J. G. McGavran."

November 5th, the following cablegram from Calcutta was received by the Foreign Society: "Wharton dead. Cancer of stomach."

The following letter also from D. O. Cunningham was received. "Harda, India, November 7. No doubt you will receive a letter same mail from Brother Adams telling you of Brother Wharton's death. This is a great loss to our work here in India. No other man has done nearly so much in giving our mission a standing among other missions. He will be greatly missed because of his enthusiasm, kindly spirit and devotion to the cause."—D. O. Cunningham.

About December 1st we received the following from M. D. Adams:

At noon, Lord's Day, November 4th, in Calcutta, Brother Wharton died from cancer of the duodenum, or lower stomach. His life needs no praise from me; but I can not refrain from saying that when we, as a people, cease to cherish his memory as the hero of our Foreign Missions, and especially of our India Mission, it will be a day which the Master will regard as a day of retrogression. He was our first missionary to the heathen. He was our prince of pleaders for the cause of missions

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among the heathen. He emphasized his plea by being a missionary. He knew the meaning of being a missionary. For over two years he had been separated from his family, that he might do the work of a missionary. He remained at his post until his strength failed him. In order to go to his work he had to rest twice on the road side, so weak in body had he become. At the time of his death he was a teacher in the Bible College at Jubbulpore. He was the first to start this school when he lived and worked at Harda. He promoted its interests by raising $25,000 for its buildings and equipment. While on the threshold of realizing his fond wish for this school he was taken away from earth and its work. The building is now in process of erection, but before it is completed he has entered into a house not made with hands.

But my purpose now is to tell of his last illness. Many hearts will ache when they know the peculiarly sad circumstances under which his life ended. He was away from home and friends. Among those who ministered to him at the time of his death, I was the only one not a stranger to him. Mrs. Wharton and his children are in Hiram, Ohio. For four months, without understanding fully the nature of his disease, he had been trying to recover his health. To this end he had gone from Jubbulpore to the mountains, and to a Sanitarium in Calcutta. Until within a few weeks of his death he did not think that he had any serious ailment. October 12th, I received from him the following letter:

Child patient carried in a basket to Dr. Anna Gordon's hospital, Mungeli, India. The First Church, Louisville, Ky., supports Dr. Gordon.

"The Sanitarium, 50 Park Street, Calcutta, October 11th, '06. Dear Brother Adams:—I feel that I should tell you, as Secretary of the Mission,

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more particularly of my condition and movements. I have been doing my best since July 9th, when I went to Simla to regain the strength lost during May and June on the plains. After being in Simla nearly a month, as I was not gaining satisfactorily, I called on a physician for advice and treatment. He examined me rather carefully and said there was nothing much the matter with me, and that all I needed was a little tonic and good weather. I got dyspepsia from the commencement of his medicine. Not being satisfied, I called on the best physician in Simla. He asked me carefully of my symptoms and pronounced it nothing but atomic dyspepsia, which would soon pass away. He gave me some medicine, but I got no better and suffered intensely with indigestion, notwithstanding all my careful dieting at his order. I finally went to him, September 25th, and told him that his medicine was worse than a failure. He then examined me carefully and to his surprise found what he called a growth in the stomach. He called another doctor to consult. They agreed in their diagnosis, and had but one suggestion—'exploratory operation.' Dr. McNab is a perfect gentleman and admitted that, if it were himself, he would not allow any one in India to operate upon him. I remained in Simla until October 5th and then went to Ludhiana and consulted two doctors there, and was advised to some here.

"This is, as you know, a kind of 'Battle Creek Sanitarium.' Dr. Ingersoll and his wife, who are in charge, are graduates of Ann Arbor School of Medicine. They have been examining me to-day. The substance of the matter is that all agree to the presence of a tumor in the stomach as the cause of my trouble.

"This will give you some correct idea of my condition. I have written the above to Mrs. Wharton, but to no one else. I believe I will, by God's help, overcome the whole trouble, without either the knife or going home. At any rate, I believe that I am doing right to make a fair effort to get well here, before going home to the surgeon. I will keep you posted. If I do not get better here in three weeks I will go to Jubbulpore and see what the cool dry climate and dieting will do for me there. I am cheerful and mean to make the most of my disappointments. God knows all. Lovingly,

"G. L. Wharton."

In a few days after this letter was written, he sent for me and J. G. McGavran, and came to the decision to submit to an operation, with the hope that the trouble was being caused by something which the surgeons could remove. The day for the operation was fixed, but when it came his fever was so high and his condition so bad that they decided to wait until he should be better prepared for the ordeal. But it never came. He rapidly grew worse and with the light of the morning of November 4th, I saw that death was at work. The end came about noon. I had a post mortem examination and the growth, which was so evident to the touch, proved to be a cancer of the lower stomach. In his brave effort to recover he had not the shadow of a chance. No surgeon's knife could have brought him any relief. It now looks as if we were providentially kept from having the operation. On the morning of November 5th, I buried him in Lower Circular Road Cemetery, Calcutta. I feared I should have to do this task alone, as none of our missionaries were within reach; but just as we entered the cemetery gate, Brother and Sister Monroe arrived from Deoghar. The new friends of the Sanitarium were also with us, and thus, for the most part, strange hands committed his body to the earth. Our hearts are broken over the loss of our com-

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rade and for the sorrowing wife and children who are just now receiving the sad message which I cabled to Cincinnati. It was a hard duty to say, "Brother Wharton is dead," but we are consoled with the fact that in life he lived in fellowship with God, and that in death, God the Father was his comfort. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

Morton D. Adams.

THE PHILIPPINES.

Many Believed.

Have just returned from Badoc itinerary—seven towns—and find the cause most promising throughout. For twenty-five miles north we have a group of active brethren in each town and some in country districts. Three of these are new points, recently opened by native preachers. About thirty-one baptisms, I think, have not been reported. Was out six days, following up the markets with meetings for the brethren at night.

Have four native preachers in my house now. After breakfast they will start for Abra to join four more of that province in a two-weeks' campaign. Then twenty-five brethren will take boat for the Bible Institute in Laoag.—Hermon P. Williams.

Bright Outlook.

We are most happy to report to you after so long a time the completion of our chapel at Laoag. It was dedicated September 9. If we can judge anything from the first month, I should say that the fact that we have a chapel would easily treble the number of people who hear the Gospel with some regularity. There have been conversions at nearly every preaching service during the month. Among these are six boys from my Sunday-school class. They are all boys from the High School, understand English, and some of them give excellent promise. I now have 57 such enrolled. I have never taught a more interesting class anywhere. I am pleased also to report that my old helper, who has now for two years proven himself a faithful assistant in the medical work, has also been baptized. He has a most excellent understanding of the Scriptures. He is held in excellent repute by all classes of the natives, and he began to preach immediately. His name is Santos Castro.

For about six weeks now, I have been sending my teacher, Esteben Salmon, to a little village five miles away, on Fridays. On each alternate week I have gone myself or sent my medical helper. The result is six baptisms already, and splendid prospects. In fact, I think we are safe in saying that all along the line, so far as the work in this province is concerned, we have never had a more encouraging prospect. There are five or six towns yet where we have not succeeded in making beginnings.—C. L. Pickett.

A Growing Work.

Since the dedication of our chapel in Laoag, our audiences have increased more than fourfold, and great interest is manifested in the city in our work. During September twenty-four persons were baptized in Laoag.

In the month of August, two of our evangelists, Bridio Campana and Bernabe Garcia, went to Claveria and established a small congregation of seventeen believers and also baptized eleven persons in Namoac where I had baptized seventeen previously, in the month of July. Baroyen reports nine baptisms for September; Bacsil, five; Batac, one. A new point has been opened by Dr. Pickett's Medical Helper and his teacher. Ten souls have yielded themselves to the Lord.

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The growing work in Laoag demands more time and our need of another missionary here is very imperative. If we (Mrs. Hanna and I) should feel it necessary to go home next spring, our work would suffer greatly, as Dr. Pickett could not carry it alone. Send us a fellow-servant for the pressing work of the Lord in Ilocos Norte.—W. H. Hanna.

AMONG THE MISSIONARIES.

O. J. Grainger, Harda, India; reports four baptisms.

E. S. Stevens has been elected secretary of the Japan Mission, and H. H. Guy treasurer.

Muriel Molland, a daughter of Mrs. Lily W. Molland, spent the Christmas holidays with her brother Charlie at Bellevue, O.

W. R. Hunt has been assigned special work in connection with the native ministry in the great Centenary Conference in Shanghai, China, in May, 1907.

M. D. Adams and J. G. McGavran were with G. L. Wharton at the time of his death and assisted in his burial at Calcutta, India.

Miss Rose Johnson, who went out to Japan from Missouri in September last, is now at Akita, Japan, with E. S. Stevens and wife.

C. B. Titus locates for permanent work at Luhoh, China. While at home on furlough he raised a special fund for a women's chapel.

John Johnson and D. E. Dannenberg, South Tung Chow, China, have just returned from an extended itinerating trip to Rukao.

L. C. McPherson has resigned as a missionary to Havana, Cuba, and began work with the church at Wellsville, N. Y., December 2.

Dr. Paul Wakefield and wife are delighted with their situation in Chu Cheo, China. Mrs. Wakefield was never in better health. The baby is growing rapidly and is perfectly well.

M. B. Madden, Sendai, Japan, reports that there have been six additions in Sendai, and never before anything like the general interest that now prevails since he went to Japan.

Four English brethren entered the service of the Foreign Society about the same time, A. F. H. Saw, E. F. Hearnden, T. J. Arnold and W. R. Hunt. All have been called to their reward except W. R. Hunt.

T. J. Arnold, our missionary in Wuhu, China, who recently died at Liverpool, England, left a wife and six children. Mrs. Arnold is now with her father at Rugby, England. We are glad to report that his life was insured for about $4,000.

H. C. Saum, Harda, India, says: "To-day one year ago we landed at Calcutta. We have been healthy and very happy. We do not regret having come to India, we are glad. The Lord has led us here and we hope to spend many fruitful years in his service. We are praying for more reapers."

During the month of August, last, Dr. Pickett treated 292 patients at Laoag, Philippine Islands. His receipts amounted to $155.90. During September he treated 192 patients,

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and received in cash $157.15. His work is a marvel of success.

D. O. Cunningham, Harda, India, says: "If you are becoming discouraged and pessimistic, visit a heathen land. Nothing can make an optimist of you more quickly, and only then can you know what the religion of Jesus has done for your own country and its power to transform others."

Frank Garrett, Nankin, China, says: "We are well and very busy these days. Never had such a press of work in my life. The new activity of the church takes much time in its guidance, and the preachers' institutes which I conduct for the whole mission bring heavy work. This with my itineration and local work keeps me busy every day and far into the nights, but I never had better health and am enjoying my work fully."

We received an invitation to be present at the dedication of our new chapel in Osaka, Japan, Sunday, November 11. Our churches in general will join us in extending congratulations to C. S. Weaver and wife, our faithful missionaries in that city of a million people, which is the greatest commercial center in all the Far East.

E. M. Gordon, Mungeli, India, under date of October 30, writes as follows: "I wrote last week concerning Mrs. Gordon's serious illness. I have since consulted a missionary doctor in India who has already operated on several missionaries for appendicitis. He wired in reply, 'Advise immediate operation.' I am, therefore, arranging to take Mrs. Gordon away to-morrow for an operation, either at Calcutta or at the hospital of the missionary doctor whom I consulted."

CHRISTIAN ENDEAVOR DEPARTMENT.

Wanted.—One thousand Endeavor Societies to order supplies for Endeavor Day, the First Sunday in February, at once. All orders will be promptly filled with the new exercise, "The Dawning Day." Address F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

Read and heed the above "want." Hundreds of Endeavor Societies are going to use the new exercise. On the following page you will see the title page. We most earnestly ask for the co-operation of your society in this great work. Our Endeavorers should reach the watchword,—"Fifteen Thousand Dollars for Damoh This Year!" Do your part on Endeavor Day and it will be realized. The exercise embraces cheerful and inspiring songs, recitations and talks. One of the most interesting features is a letter from David Rioch, who had charge of the Orphanage at Damoh for some time. In addition to the exercise we send Subscription Cards for each committee, envelopes for each member, and posters announcing the exercise to be placed in your public buildings. All supplies are sent *free of charge* to societies that will take an offering for foreign missions. Give the number of members in your society.

Order at once and commence preparations.
Be one of one thousand societies to enjoy the day.
Make it the greatest day in your history.
Pastors, urge your Young People to observe Endeavor Day.

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THE DAWNING DAY

A PROGRAM FOR

CHRISTIAN ENDEAVOR DAY

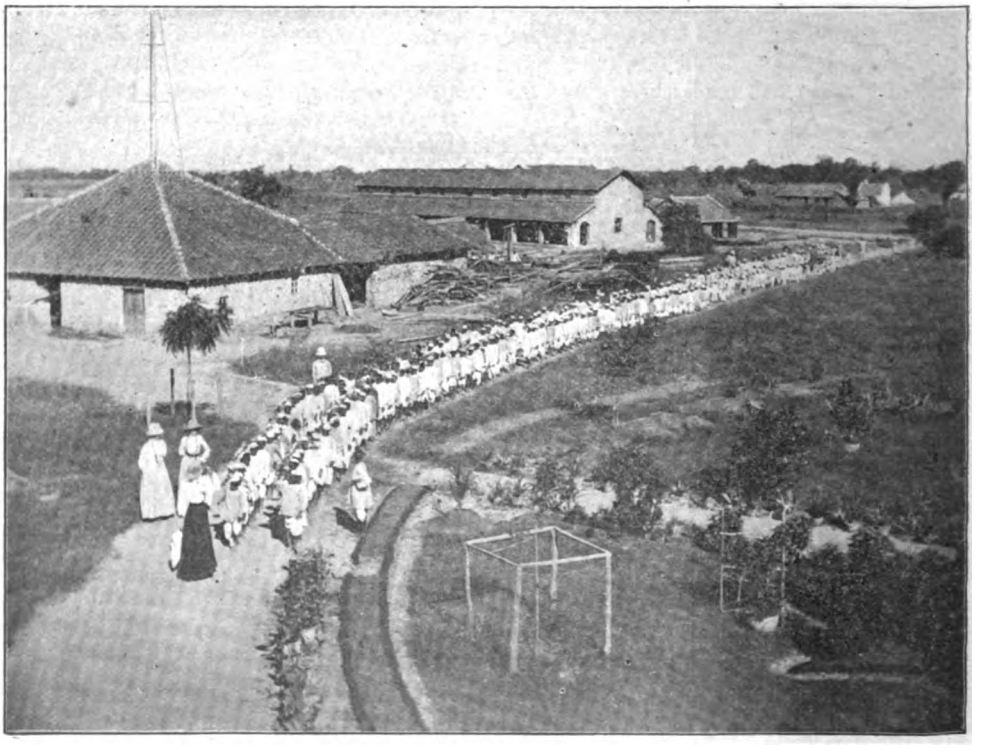
TO BE GIVEN

First Sunday in February, 1907

FOR THE

Orphanage Work at Damoh, India

Prepared by C. W. PLOPPER



Orphan Boys returning from Sunday-school. The workshops appear in the background.
ORPHANAGE AND INDUSTRIAL SCHOOL, DAMOH, INDIA.

Foreign Christian Missionary Society, Cincinnati, Ohio

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The
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Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

A NEW VISION.

THE work of the Foreign Christian Missionary Society during the past year is worthy of all commendation. The increased receipts, the number and efficiency of the new missionaries, the new stations opened, the strengthening of the older stations, the building of suitable homes in which the missionaries may live and do better work, the great number of converts won to Christ—all these things fill us with great joy. And they ought to be a most lively incentive to very greatly increase our offerings for 1907. Every minister, every congregation among us ought to be enthusiastic and liberal in obeying the last command of our risen Lord to envangelize the whole earth. The Christianizing of the nations is the chief business of the Church of God. No preacher, no congregation can afford to be indifferent to this, the greatest of all the obligations resting upon the Church. O, that every one of us might catch a new vision of the conquest of the world for Christ! May the Father help us to do that which is worthy of our day and opportunities in making known to the ends of the earth the name of our blessed Redeemer!

WALTER SCOTT PRIEST.

The Broad Street Church, Columbus, O.

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FINANCIAL EXHIBIT.

FOR THREE MONTHS

Comparing the receipts for the first three months of the current missionary year with the corresponding time last year shows the following:

	1905.	1906.	Gain.
Contributions from Churches	38	55	17
Contributions from Sunday-schools	36	46	10
Contributions from C. E. Societies	152	139	*13
Individual Contributions	232	116	*116
Amounts	$28,501 06	$18,925 46	*$9,575 60

Comparing the receipts from different sources shows the following:

	1905.	1906.	Gain.
Churches	$593 48	$1,530 76	$937 28
Sunday-schools	286 98	575 53	288 55
C. E. Societies	1,485 32	1,296 48	*188 84
Individual Offerings	15,297 09	4,138 26	*11,158 83
Miscellaneous	989 95	484 43	*505 52
Annuities	3,152 24	10,800 00	7,647 76
Bequests	6,696 00	100 00	*6,596 00

*Loss.

Loss in regular receipts, $10,627.36; gain in annuities, $7,647.76; loss in bequests, $6,596.00 Send to F. M. Rains, Sec., Box 884, Cincinnati, Ohio.

God's greatest enterprise is Christian missions.

Do not fail to reach your apportionment the first Sunday in March.

The whole month of February should be given up in every church to preparation for the March offering.

"Let our offerings be according to our incomes, lest the Lord should be displeased and make our incomes according to our offerings."—Dr. John Hall.

The Intelligencer reached me and it is fine, full of so many helpful and encouraging things.—Henry Genders, Eureka, Ill.

The Intelligencer is 100 per cent pure value. It is the only paper that I read every word.—Hiram L. Denton, Harlan, Ohio.

Dr. E. E. Strong has been the missionary editorial secretary of the American Board for the past twenty-eight years.

It is pretty certain that South Broadway will become a Living-Link church with the March Offering.—B. B. Tyler, Denver, Col.

There can be no permanent increase in missionary interest in our hearts and in the churches except such as comes from a deeper spiritual life and a closer union with God.

The chief heathen temple at Benares, India, is in the hands of a stock company. Many Englishmen, it is said, hold stock in this combination.

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The company is said to pay good dividends.

December 16, at Nanking, China, Justin E. Brown and Miss Genevieve Perkins were married in the home of Frank Garrett. The best wishes of the Foreign Society and many friends will follow them.

Edna E. Kurz, Hiram, O.

Who has just been appointed a missionary to China. She will go out to Nankin September next.

The missionary interpretation of Scripture is the fundamental basis for aroused interest in world evangelization. Even the knowledge concerning missions without the motive drawn from the Book is not effective.

P. H. Welshimer, pastor of the church at Canton, Ohio, makes a habit of publishing the great missionary gifts of the brotherhood in his local church paper for the information and inspiration of the whole congregation.

How did one church fail to increase its offering? The answer is it got into a rut and could not get out. Another church failed to raise a creditable offering because it did not have the patience to push things to a finish.

Generous gifts for the Lord's work are part of every true Christian experience. Such gifts to be genuine must include somewhat of sacrifice. "You will never win the world to Christ by your spare cash."

The church at Columbia, Mo., becomes a Living-Link this year and will support Dr. Jennie Fleming, Harda, India. C. H. Winders is the efficient pastor of this good church. He has been there a long time. Long pastorates conduce to missions.

The Foreign Society has borrowed many thousands of dollars at bank to pay the missionaries their salaries from January 1st to March 1st. The ability to meet these notes depends upon the liberality of the churches the first Sunday in March.

No one can measure the wide spreading influence of our foreign missionary work. At one time our Sterling Place church in Brooklyn, N. Y., had six people in its membership from six different nations, all converted under the missionaries of the Foreign Society.

There are sixty-nine volunteers for Foreign Missions in Oberlin College (Congregational), Ohio. Harlan P. Beach says this is going to cause trouble for the churches unless they bestir themselves to provide means to send these students to the work they have chosen.

A suitable chapel is greatly needed in Manila. Such a building as will answer the purpose of the mission will cost $2,500. It may be that some friend of the Lord's work would be willing to contribute this amount for such a building in this important center.

The church at Muncie, Ind., has recently appointed a Committee on Mis-

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sions and Benevolences. This Committee is made up of sterling business men, members of the Official Board. This church is going to take charge of the missionary offerings in a business-like and systematic way.

John T. Brown, of Louisville, Ky., is visiting our mission stations in Japan and China and India. E. S. Stevens, speaking of his visit to Akita, Japan, says: "John T. Brown was with us over Sunday. We can not say enough in praise of him. He and I were in college together. His visit to the missions ought to bring many valuable facts to you at the office."

The March offering for Foreign Missions the first Sunday in March should be made to stand out like a mountain peak in the plans of all the churches.

Hiram College, Hiram, O., proposes to raise a special fund of $25,000 with which to provide a home for the children of the missionaries of the Foreign Christian Missionary Society and to grant them free tuition while they pursue their studies. The proposed home is to be deeded to the Foreign Society, free of charge, and the Society is to furnish and equip and support and manage it for the exclusive use of the children of missionaries while their parents continue their work on the foreign field. After the home has been secured, the rest of the fund is to be used as an endowment to provide free tuition. This is a generous proposition on the part of Hiram College and one which the Society, on behalf of the missionaries, fully appreciates. Hiram is a great center of missionary interest and enthusiasm.

The education of the children of missionaries has now come to be a serious problem. In the early days of our foreign work before the families of the missionaries had grown up, we did not have to face this perplexing situation. At the present time there are some ten or a dozen children of missionaries in this country attending school and away from their parents. Others are coming soon and still others ought to come. Satisfactory homes and home surroundings, with proper school and church advantages, are hard to combine. We believe the new arrangement fully meets all the difficulties.

John L. Brandt, Pastor First Church, St. Louis, Mo.

This church recently became a Living-Link in the Foreign Society.

We recently received a letter from one of our strong young preachers indicating that he desired to go as a foreign missionary. He wrote that he had attended one of the missionary rallies of the Foreign Society the day before, and had been so stirred that he desired to volunteer for the great work of preaching the Gospel in foreign lands.

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A new automatic, self-locking missionary box has been secured for Children's Day. This is the handiest and best box ever made. Just what we have been wanting for years. The new Children's Day exercise, **The Star of Promise**, is par excellence.

Will the time ever come when the missionary societies will be besieged with applicants for the foreign field? G. L. Wharton has laid down his work in India and gone to his reward. He was a great man and did a noble work there. One hundred men would apply for such a place left vacant in America. Why is there no stampede for India? No man has a small parish there. There are 200,000 people to each missionary in that needy land.

The watch-word for the year contemplates an average gift of twenty-five cents from each member. To be sure, a great number will give nothing. Those who are interested must give more than this amount. Those who do the most in proportion to their ability will have the greatest blessing. The promise is, "He that sows sparingly shall reap also sparingly; he that sows bountifully shall reap also bountifully." God has promised to honor those who honor Him. He can not deny himself.

Some preachers are blind; blind to their own spiritual and intellectual growth; blind to their own best financial interest; blind to the largest and best interest of the churches they serve; blind to the real mission of the church; blind to the clear and positive teaching of the Scriptures upon the subject of the relation of the churches to the evangelization of the world; blind, blind, blind! Oh when will the scales drop from their eyes.

A Christian Endeavor and Epworth League convention for the Central Provinces of India was recently held at Jubbulpore, India, the seat of our Bible College. Seventeen of our boys from the Damoh orphanage walked there and back to attend this convention. They covered 266 miles and camped each night by the roadside. The most remarkable thing about this trip is that the boys made of it an evangelistic tour. They preached the Gospel in the villages all along the route.

Order your March offering supplies to-day. Hold a Missionary Rally in your local church Sunday night, February 24th. Determine now to reach your full apportionment.

We have received, with thanks, a number of New Year pastoral greetings which the preachers sent to their respective churches the first of the year. These letters breathe a kindly and elevated Christian spirit. We note that without exception they express hope for a larger missionary interest in the churches they serve. These warm-hearted and tender messages will do good in many ways. More of them have come to this office than in former years. No doubt this beautiful and altogether appropriate habit will become almost universal in a few years.

"The Story of John G. Paton," of the New Hebrides Islands, is proving to be the most popular book the Society has ever sold. The special edition bears the imprint of the Society. The volume is handsomely bound in cloth, has fifty full page illustrations, and contains 400 pages of as thrilling narration as one ever read. The heroic story of this wonderful missionary's work has not been surpassed since the days of Paul. It will put new zeal for Christ in your soul to read

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this book. It will be sent postpaid for 60 cents, less than half the original price.

If every preacher will do his duty toward the March offering a signal victory is assured.

There are three things I would like to see the Foreign Society more nearly accomplish this year than before. First, an offering from each member of the churches giving; second, an offering from each church that dares to claim to be apostolic; and third, to see each church pattern after Antioch and have their own man on the mission field. It would appear that our claim to be Bible people with the truth and the only simon pure kind of Christian extant, would demand something like this for us to make good.—Orilas G. White, Huntington, W. Va.

We asked our friend, Master Wilbert Cranford, of Jasper, Ala., for a contribution to the Centennial Building Fund of the Foreign Society. He is only 14 years of age, but is a liberal and industrious boy. In sending us a pledge of $5 per year for three years, he says: "I am sending the pledge which I received last night, filled out. I am 14 years old. I go to school and am in the eighth grade. In the summer I work for the Electric Light Co. I like the electrical work very much and intend to become an electrical engineer some day. Hoping you will make the $250,000, I will close. Sincerely yours, Wilbert Cranford."

Special efforts should be put forth to interest a larger proportion of the members in the churches that are now giving. In many churches a large part of the members stand aloof and do nothing. Among these are some of the wealthiest members. Every church and every member of every church should respond to the call of God. It may take a long time and much patient effort, but it is believed that every believer can be won to the support of this cause in time. Christian people need to know that is the Lord's work. It is our work because it is His work, and because He wishes us to help Him do it. In the doing of it our own souls are enlarged and ennobled.

The prizes of the Children's Day essay competition have been awarded as follows: First place, Gilbert E. Ireland, of St. Louis; second place, W. W. Blanchard, Stockton, Kans; third place, Mrs. J. P. Callaway, Marshfield, Mo.; fourth place, Jesse T. Craig, Ipava, Ill.; fifth place, Harry Benton, Pomeroy, Wash.; sixth place, William Stuart, Bessemer, Ala. We received a large number of excellent papers in this contest. The competition was close. The first prize was a twenty volume missionary library; the second, a ten volume library; and the next four received a fine missionary book. We want to thank all who had a part in this contest. Several of the articles will be published.

The interest your church takes in the March offering will probably measure the interest it will take in the Centennial Campaign.

Every preacher should have an up to date missionary library. G. E. Ireland, of St. Louis, who received the twenty volume "Missionary Campaign Library No. 2," as first prize in the Children's Day essay contest, writes us as follows: "I am very pleased to say that the library has come safely

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to hand. It is needless to say that I am delighted with the books. They will prove simply 'beyond price.'" W. W. Blanchard, of Stockton, Kans., who received the ten volume "Conquest Missionary Library" as second prize in the same contest, says: "I sincerely think that the first one hundred pages of the volume 'The Wrongs of India Womanhood,' if thoughtfully read, would make an enthusiastic missionary advocate of every reader, without exception." The Foreign Society can furnish the 20 volume library for the low price of $10. The ten volume library for $5.

Interest in Foreign Missions is gradually but steadily developing in our Christian Endeavor Societies. The first Sunday in February is Christian Endeavor Day for Foreign Missions the world over. The Foreign Society published its first Endeavor Day exercise in 1903, when only 100 societies used it; in 1904, 300; in 1905, 425; in 1906, 550 used it. A still larger number fall into line this year. The growth in the receipts is shown by the following figures: 1902, $5,072; 1903, $7,009; 1904, $9,368; 1905, $10,873; and 1906, $12,007; or more than double in five years. It is hoped the societies will give not less than $15,000 this year. Since the organization our Endeavorers have given over $77,000 to the Foreign Society. Hats off to our mighty army of splendid young people.

Some churches seem to think that the missionary idea has been hatched up and foisted by a Missionary Board. The missionary idea is God's idea. No man can lay claim to its origin. "Go into all the world and preach the Gospel to every creature," was the last command of Christ to his church. Missionary societies are simply the logical outcome as the church awakens to its obligation to carry out what the Lord has commanded.

The following item from **The Messenger**, the local church paper of the South Broadway Church, Denver, Col., B. B. Tyler, pastor, cheered our hearts in the office of the Foreign Society, and we are sure the whole Intelligencer family will appreciate it:

The pastor received a letter last week from a friend of the South Broadway Christian Church, containing a New York draft for one hundred dollars. The donor says: "I am very much interested in the foreign missionary work. I was in hopes that South Broadway would become a 'Living Link Church.' I will send one hundred dollars for that, or for 'a native helper,' whichever you think best. This is an individual gift. No one knows anything about it but yourself." The writer also says: "This is only a gift from a friend."

The South Broadway Church, after March 1, 1907, will be a "Living Link Church." This generous and unexpected "gift from a friend" will aid in reaching this point. Six hundred dollars given to foreign missions, in one year, will constitute a Church a "Living Link" in this great work.

Maxims on Money.

Money is like manure,—of very little use except it be spread.—Bacon.

Make all you can; save all you can; give all you can.—John Wesley.

The use of money is all the advantage there is in having it.—Benjamin Franklin.

Put not your trust in money, but put your money in trust.—Oliver Wendell Holmes.

Money is a handmaid if you know how to use it; a mistress if you do not know how.—Horace.

Money does all things; for it gives and it takes away. It makes honest men and knaves, fools and philosophers.—L'Estrange.

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THE PRESIDENT'S MESSAGE.

God is moving mightily upon the nations. Great changes are occurring, the like of which has never before been seen. The whole face of all Asia has been transformed in the past decade. The barriers of ages are being broken down, the Gospel of Christ is entering in. The whole world is now the missionaries' audience. The day of great things has come. The Acts of Apostles is being duplicated over and over again before our eyes. Every Christian should be thankful he is alive. The world is ready for Christ. Christ is ready for the world. Are we ready to give Christ to the world?

"A stationary Church and a moving world means fatality for both." This is one of the wisest aphorisms in the fewest words that was ever coined. The world is moving and moving rapidly. Is your Church standing? Is its attitude stationary? Indeed, we sometimes observe Churches going backward. This is a signal of destruction.

The work of our Foreign Society was never more prosperous. The people are turning to the Lord in ever increasing numbers. The long period of seed-sowing now begins to bring forth a rich harvest of souls. The reports we are constantly receiving cheer us beyond measure.

The missionaries are faithfully giving their lives to the work. They are laboring to the full extent of their strength and beyond. We are wearing out the lives of some of the best men and women the world has ever known. New graves are made every year in heathen soil to receive our exhausted messengers. We can not expect, we have no right to expect, more of these missionaries than they are now giving.

The imperative needs of the work grow beyond our ability to supply. Homes are much needed. Reinforcements are urgently requested, schools should be built, printing presses must be bought, house-boats are needed, and, in a word, the whole work needs to be enlarged in every direction.

We are looking to the March Offering, the first Sunday in March. for relief and an unprecedented advance. These days of preparation for the Centennial in 1909 must be full of large things for the regions beyond. Our wonderful plea, our marvelous growth, our splendid outlook, will all be discounted if we fail to expand over the vast districts in the regions of the earth where men know not our Lord.

Let us, by prayer and meditation and detailed preparation, approach

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the offering in a way that will command the admiration of the world, and bring down upon us the blessings of God, whose we are and whom we serve.

March offering supplies should be ordered by every Church, rich and poor, weak and strong, at once. I ask the friends of the work to send to Secretary F. M. Rains, Cincinnati, Ohio, giving the number in the Church, and he will promptly meet all needs in the way of literature, envelopes, pastoral letters, posters, etc.

A McLEAN, President.

Cincinnati, Ohio.

"IN THE MATTER OF GIVING AND RECEIVING."

The Philippians did the giving; Paul did the receiving. While he was with them they ministered to his need. When he left them to carry on missionary work in the regions beyond they followed him with substantial tokens of their loving interest in him and in his work. He adds that "even in Thessalonica" they sent once and again to his need. For a time indeed he received nothing from them; but this was not owing to any fault of theirs. They did take thought of him, but they lacked opportunity of communicating with him. Now their thought of him revived, as trees revive when the winter is over, and they found a suitable messenger in the person of Epaphroditus, Paul's fellow-worker and fellow-soldier, and their servant. By his hands they sent gifts which relieved his necessities and refreshed his spirit. Their action in this matter was the more noteworthy and honorable because no other church did so. The fact that it was fashionable to let the great apostle shift for himself did not affect the believers in Philippi. They acted without regard to the older and richer churches.

Paul was chosen of God to bear the name of Christ before kings and pagan nations and before the people of Israel. It was his high privilege to be a witness and a worker for his Lord. Paul was the greatest man of his age and the greatest man of all time. Martineau speaks of him as the traveled ambassador of Christ, who snatched Christianity from the hands of a local faction and made it a universal faith, whose powerful word shook all the gods from Cyprus to Gibraltar, who turned the tide of history and thought, giving us the organization of Christendom for the legions of Rome, and for Zeno and Epicurus, Augustine, Eckhart and Luther. Fairbairn speaks of Paul as a foremost king of men, reigning by his imperishable words, clearest interpreter of the deepest mysteries of being, shaping noblest spirits to noblest uses, forming the men that lead the nations, making the men that make the thought and the faith and the free-

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dom of the world. In his own time he was spoken of as one of the men that had turned the world upside down. In labor he was more abundant than all the other apostles combined.

The Philippians had none of Paul's genius. They could not preach with his eloquence. They could not help him in writing those immortal documents, the Epistles to the Romans, to the Corinthians, to the Galatians, to the Ephesians. They could not advise him how to proceed in entering new territory and how to prosecute the work to which he had been called by the Spirit of God. But they could and they did contribute to his material and moral support. They relieved him to some extent of laboring with his hands to supply his own needs, and thus placed him in a better position for carrying on his evangelistic campaigns.

In Corinth and in Thessalonica Paul wrought at his trade and would eat no man's bread for nought, but in labor and travail, he worked day and night, that he might not be a burden to any. He had a right to a support. "For even so hath the Lord ordained that they who preach the gospel should live of the gospel." But he did not use his right to the full, that he might preach the gospel in those cities without charge. He waived his right that he might give the Judaizers no ground for accusing him of covetousness. His relations with the Philippians were more intimate and confidential. He could accept their gifts without subjecting himself to criticism or creating the impression that he was more concerned about their money than he was about the salvation of their souls. For this reason the gifts they sent were gladly and gratefully received.

Paul could travel and preach and establish churches. God had given him a great intellect and a great soul. He endowed him with the rare and wondrous gift of eloquence. Paul was educated in all the learning of his race. Great and effectual doors were opened before him. As long as his wants were supplied he traveled and preached the unsearchable riches of Christ. He did not care for dainties and luxuries. He was a soldier and he cared for only that which was necessary. It was only when supplies failed that he worked at his trade as a tent-maker. Like Agassiz, Paul had no time to make money; he had a greater work to do. The Philippians did not have the same gifts or the same opportunities. They worked with their hands and gave to the extent of their power, yea, and beyond their power. He did what he was best qualified to do, and they did what they were best qualified to do. The Lord's cause was greatly advantaged by this division of labor.

Gifted as he was, and called of God as he was, and with such openings on all sides, Paul's feeling was this, "Woe is unto me if I do not preach the gospel." That was the special work the Lord wanted him to do. He was the one man living best fitted to do it. If he should undertake to make money when the Lord called him to serve as a missionary, the

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triumph of the gospel would be arrested. No other living man could do his work. The Philippians could make money and aid in that way. It may be that their feeling was this, "Woe is unto us if we do not do so." The will of God for them was that they should aid according to their ability and privilege. They were not their own, they had been bought with a price. They were under as much obligation as was Paul to do all in their power towards the evangelization of the world. If they failed in this they would not be able to say that they were free from the blood of all men. The record shows that Paul was sustained in his work by their generous and gracious assistance. He spoke in Athens, the intellectual center of the world; in Rome, the governmental center; in Ephesus and Corinth and other cities, with greater freedom and power because he partook of their bounty. Apart from them his great work could not have been done as it was done; his noble life could not have been lived as it was lived; he could not have attained the measure of perfection to which he did attain. If they had failed in their duty, it may be that he would have fainted and fallen and died.

The apostle commended them because they had fellowship with him in his service and in his affliction. The Philippians did not say to him, "Be ye warmed and filled, and the blessings of the Lord be upon you," while they clung to their money. Had they done so he would have been hindered in his work, and the Lord would have been grieved. They partook of the priceless spiritual gifts which he had bestowed upon them, and it was only fitting that he should now partake of their temporal things. They were his children in the faith; they owed him their own souls; it was proper that from time to time they should send him the things that he needed for his welfare and efficiency. While he commended them so cordially for what they had done he wished them to know that with him "gratitude was not a lively sense of favors yet to be received." He tells them that he has all he needs. "I have all things, and abound; I am filled." He repeats this thought three times for the sake of clearness and emphasis. He wished them to know how he felt. He was concerned on their own account and not his own. He did not wish anything for himself; he did wish interest to accumulate to their credit.

The relation that existed between this church and the great missionary to the nations is the relation that should exist between the churches of Christ everywhere and the missionaries in the service now. The churches should do the giving; the missionaries on the field should do the receiving. Thus both would be blessed and God would be honored and his Kingdom would be advanced in the world. The missionaries have gone out at the call of God and at the call of their brethren. It is contrary to the will of God that they should support themselves. They should give themselves constantly to prayer and to the ministry of the word. Those who are

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called to remain at home are to have a full share in the work. They are to manifest the same degree of consecration and make as great sacrifices as they expect in those who are at the front. Every Christian who is not a receiver should be a giver. God's intention is that every believer should be in one class or the other. Every redeemed soul is to have fellowship with Christ and the chosen servants of Christ in the defense and propagation of the gospel.

Let no one think that giving for the Lord's work is a matter of small consequence. It is far otherwise. One who works hard and economizes and gives to the extent of his ability, may do as much for the spread and triumph of the truth as one who goes out as a missionary. He may manifest as much faith and devotion. In any event, his reward will be sure and it will be great. In ancient times the statute said, "As is his share that goeth down to battle, so shall his share be that tarrieth by the stuff; they shall share alike." The will of God is that those who give and those who receive shall rejoice together. The bountiful and cheerful givers in Philippi were told that their offerings were an odor of sweet smell, a sacrifice acceptable. well-pleasing to God. They were told also that God would supply every need of theirs according to his riches in glory in Christ Jesus. It was in this way that the Most High would deal with those who contributed to the need of his servant while he was acting as a foreign missionary. What he did then he will do now; for with him there is no variableness or shadow that is cast by turning.

MARK TWAIN ON KING LEOPOLD.*

But enough of trying to tally off his crimes! His list is interminable, we should never get to the end of it. His awful shadow lies across his Congo Free State, and under it an unoffending nation of 15,000,000 is withering away and swiftly succumbing to their miseries. It is a land of graves; it is *The* Land of Graves; it is the Congo Free Graveyard. It is a majestic thought: that is, this ghastliest episode in all human history is the work of *one man alone;* one solitary man; just a single individual—Leopold, King of the Belgians. He is personally and solely responsible for all the myriad crimes that have blackened the history of the Congo State. He is *sole* master there; he is absolute. He could have prevented the crimes by his mere command. He could stop them to-day with a word. He withholds the word. For his pocket's sake.

It seems strange to see a king destroying a nation and laying waste a country for mere sordid money's sake, and solely and only for that. Lust of conquest is royal; kings have always exercised that stately vice; we are

*From "King Leopold's Soliloquy."

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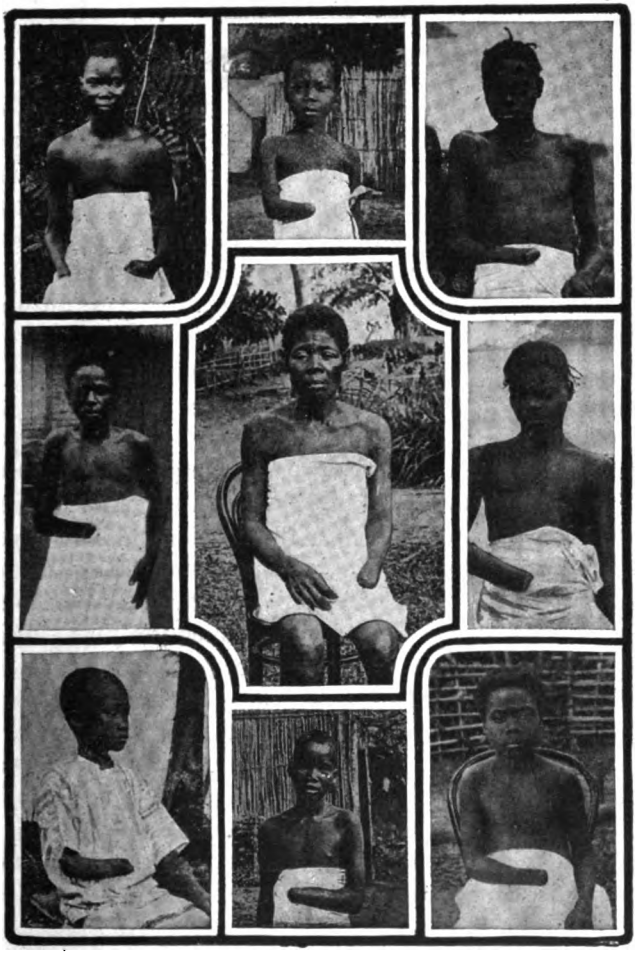
used to it, by old habit we condone it, perceiving a certain dignity in it; but *lust of money—lust of shillings—lust of nickels—lust of dirty coin,* not for the nation's enrichment, but for *the king's alone*—this is new. It distinctly revolts us, we can not seem to reconcile ourselves to it, we resent it, we despise it, we say it is shabby, unkingly, out of character. Being



democrats we ought to jeer and jest, we ought to rejoice to see the purple dragged in the dirt, but—well, account for it as we may, we don't. We see this awful king, this pitiless and blood-drenched king, this money-crazy king towering toward the sky in a world-solitude of sordid crime, unfellowed and apart from the human race, sole butcher for personal gain findable in all his caste, ancient or modern, pagan or Christian, proper and legitimate target for all the scorn of the lowest and the highest, and the

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execrations of all who hold in cold esteem the oppressor and the coward; and—well, it is a mystery, but *we do not wish to look;* for he is a king, and it hurts us, troubles us, by ancient and inherited instinct it shames us to see a king degraded to this aspect, and we shrink from hearing the particulars of how it happened. We shudder and turn away when we come upon them in print.

OUR SPECIAL NUMBER.

This number of the Intelligencer is devoted especially to the missionaries and the mission stations. We give much information about the missionaries never before presented. The historical facts concerning the stations, when opened and by whom, the first baptism, the character of the work being done, the property owned by the Foreign Society, when secured, the cost, etc., etc., give a bird's-eye view of the work that will be of the greatest value to all the friends who would have a more intimate knowledge of our missionary operations in all lands.

It was our aim to give much more information than we have here presented, but we were not successful in securing it.

However, we have given enough, we think, to make it apparent that a much larger work is being done than many supposed. The evangelistic work alone more than justifies all our labor and liberality. Last year, for example, there was a gain in the membership of about 14 per cent. This is a larger percentage of gain than our churches made in the home land. And what a marvelous work is being done by our medical missionaries and hospitals! More than 90,000 patients were treated last year. And then the educational work is on a large scale. It is far greater and more varied and more important than many have thought. Altogether, a mighty work is being done in the midst of the darkest heathenism. The light of the gospel is being made to flash where the thickest darkness and the grossest superstition reigned.

This issue will be of use to that large number of friends who have again and again asked for fuller and more detailed information of the work. We hope it will be filed and kept for reference.

THE INFLUENCE OF CHILDREN'S DAY.

HARRY BENTON.

(One of the prize essays in the Children's Day contest.)

First.—Its influence upon those out of the church. It is a well known fact that many bankers, merchants, farmers, mechanics, lawyers, doctors and others attend Children's Day exercises who, on other occasions seldom

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go up to the house of the Lord. When these men so accustomed to the hardness of the world come thus into contact with these of whom Christ said, "of such is the kingdom of heaven," they are made to see life from a more divine standpoint than even the most skilled pulpit orator is able to portray for them. As the black darkness of heathendom is thus held up before them by these little embassadors of Christ, they must appreciate Christianity! The children not only preach a great sermon, but it is preached in a most eloquent manner,—and preached to many who seldom hear God's name, only in profanity.

Second.—Its influence upon the adult membership and regular attendants. These are accustomed to *hear* God's name in praise and to reverently learn of His will concerning them. But *hearing* it is not understanding or believing. A large per cent of what we understand is transmitted to the mind through the eye and not the ear. On Children's Day the audience not only *hears,* but it *sees.* Thus the lessons of Children's Day are more indelibly fixed on the mind, and therefore will have more influence on the life of the membership and regular attendance than the sermons they have been accustomed to hear.

Third.—Influence on the parents of those who take part. Nature has given parents a tender spot in their heart for their own offspring. Now, if those who have the program in charge have been wise in assigning the parts, and diligent in training, the children will do well and as a result the parents will be proud and happy and will also be thankful to the church and more ardent in their support of its various missions. Other parents will be constrained to say, "That church takes an interest in its children, would it not be well that ours attend there?"

Fourth.—The influence upon the children who have assisted in the exercises is also most wholesome. It not only develops their musical and elocutionary faculties in a practical way, but it softens the heart and points them upward to the Lamb of God who loves them; and also points them to the dusky little ones of the Orient. It helps to create a missionary spirit, not only in those of the audience, but of the performers as well. It also helps to discover useful powers in many a boy and girl. Many a preacher-to-be has been discovered on the Children's Day platform.

Fifth.—Children's Day has been the mother of many a fulfilled resolve to live more Christ-like and give more God-like.

That which has an intellectual, moral and spiritual influence for good to all parties and institutions concerned, especially when its beneficence is not entirely spent at home, but reaches a loving, helpful hand pointing Godward, to the votaries of superstition, error and vice, is surely of God. Such is the mission of Children's Day, hence it should be more generally and carefully observed.

Pomeroy, Wash.

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THE OPEN HAND.

C. M. SHARPE.

Paul Heyse in his little tale, "Niels mit der offenen Hand," tells the story of a young sailor upon whom his fairy god-mother at his baptism had bestowed a wondrous gift. Taking the right hand of the infant, the fairy had said "This hand shall always be open, and never able to withhold a gift." Turning then to the astonished and disappointed parents, she said: "I have bestowed upon your child a lot more richly dowered than if I had filled his cradle with gold and precious stones."

But, so the story goes, as Niels grew up to be the soul of open-handed generosity, his mother lamented this as evidence of weak-minded folly, superinduced by bewitchment from his very cradle through the fairy's power.

In this simple story we have a parable of the Christian religion. As His supreme gift to His beloved children, God reflexes the flexor muscles of their hands. Thus does He most impart Himself in his highest attribute of outflowing love. Thus do we become partakers of the divine nature in its most fundamental aspect, and lay for ourselves that foundation of assurance that never can be shaken. Thus do we enter into the joy of our Lord by living His life. We can—

> "Rejoice we are allied
> To that which doth provide
> And not partake, effect and not receive!
> A spark disturbs our clod;
> Nearer we hold of God
> Who gives, than of His tribes that take."

The endowment of open-handedness, then, admits us to the fellowship divine of Father and of Son. Only by experience in the divine passion from which redemption sprang can we know the great salvation, and rejoice with that joy unspeakable and full of glory. We never can penetrate to the arcanum of John iii, 16, till we, too, so love the world as to give or be willing to give our dearest possession that some part of the world may have opportunity to believe and be saved. We will never enter into the joy of our Saviour for which he endured the cross and despised the shame till we can love with a love that serves its object rather than strives to possess and be served by it. "Love divine all love excelling" sets all its tides surging outward, not pausing to inquire if the object be worthy but only if it be needy. It spends itself upon the loveless and the unlovely that it may metamorphose them while fulfilling its own nature. "While we were yet sinners Christ died for us," and "we love him because he first loved us."

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There was One present at our baptism whose nearness we deeply realized. At that holy hour of consecration and self-surrender, no narrow, selfish, partial affection obtruded itself. Such sentiment could not live in that atmosphere. "Are you able to be baptized with the baptism wherewith I am baptized?" asked that brooding Presence. "Yea, Lord," our souls replied. He passed the wand of his transforming spirit over ours and said, "This hand, this life, shall ever open be," and never able to withhold a gift. If our baptism did not mean that, it was not Scriptural, not valid. It was worse than pedo-baptism. It was pseudo-baptism.

Christianity is the religion of the open hand. Close our hands and we are not Christian, however orthodox our theology or militant our faith. Open them and we are Christian despite many a crook in our logic and many a hesitant utterance of dogmatic countersigns.

Columbia, Mo.

AMONG THE MISSIONARIES.

E. S. Steyens reports five baptisms at Akita, Japan. One of the young men baptized will become an evangelist.

Chas. S. Settlemyer, speaking of the needs of China, says that they are three, patience, wisdom and prayer.

Mrs. D. O. Cunningham, Harda, India, thinks that one of the signs of success in India is the weakening of the caste system.

Mrs. G. W. Brown, Jubbulpore, India, speaking of the needs of India, says: "We need men, consecrated men, energetic men, large-minded men."

R. P. Anderson reports two baptisms at Christiania, Norway, and our Brother Anders Johnsen reports eleven baptisms at Frederickshald, Norway.

Hermon P. Williams reports about 100 baptisms recently in Upper Luzon, Philippine Islands. A new chapel has recently been dedicated at Vigan.

Dr. Royal J. Dye reports twenty-three baptisms at Bolengi, Africa, on October 21, and he reports 430 attending the Sunday-school. He says the interest is running high.

Wm. H. Erskine, Akita, Japan, says: "Our chief need is native evangelists. The district is too large and the laborers are too few. There are some 800,000 souls in this province."

F. E. Meigs, Nankin, China, says: "The Chinese Christians contribute several times as much in proportion to their ability as the average church member at home gives for the spread of the gospel."

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M. B. Madden, Sendai, Japan, says: "Our Home Missionary Society is doing its only work in the Sendai district. The district is too large and too important for one man. Another missionary family is urgently needed in Sendai."

Mr. Tsiang, one of our brethren in Nankin, China, has a large spinning establishment, but preaches as much as any employed preacher. Also Ju Kwei Poh, a retired official, preaches all the time for years without money and without price.

Dr. W. C. Widdowson reached Bolengi, Africa, on the last day of October. He had a delightful voyage. There were several missionaries on the ship with him from Southampton to Matadi. The missionaries were most agreeably surprised to see him. They were not looking for him so soon.

Mrs. Clifford S. Weaver, Osaka, Japan, says: "We need nothing that the board can give us. We now have a splendid house and a fine, new church, and what we need is earnest Christians to fill the church. We need a holy desire on the part of Japanese Christian women to do their duty toward those of their own household and their neighborhood and the natives at large."

E. S. Stevens says: "Our Japanese brethren and friends unite in asking for a missionary family at Tsurugoka. It is 95 miles from Akita. We have our best evangelist and wife there, but the city and territory is large, about 150,000 in the district. We have the best start there. A railroad will be built through within six years. The mission ought to be there before that."

Mrs. Royal J. Dye, of Bolengi, Africa, writes of a Christian girl who is owned by an old heathen chief. Mrs. Dye wishes to purchase her freedom that she may become the wife of one of the brightest Christian boys in the station, to whom she is engaged. It will take about $20 to do this. Perhaps some good friend will be willing to furnish this amount for this purpose.

Dr. E. I. Osgood needs a hospital at Chu Cheo, China. He has a building now with ten rooms in it. This building cost about $600 in all. He needs a hospital costing about $3,000. The medical work opens hearts which would otherwise be closed for a long time, if not forever, to the Gospel. Perhaps some friend or family will give $3,000 to erect a hospital in memory of some dear one gone on before.

Mrs. Dr. Nina A. Stevens, Akita, Japan, says: "Our kindergarten here has been recognized by the Japanese Government. We are reaching the resident people. We have an average attendance of 72. Our rooms are much too small. They are, in fact, a part of our home. We wish very much to buy an adjoining lot and building to accommodate 100 children. In connection with the children, we have a mothers' club of 48 members."

D. O. Cunningham, Harda, India, says: "During the last two years there has been a great revival among the Indian Christian Missionary Societies, and a great growth. There is also a gradual growth of Christian tolerance among the natives. Our greatest need is more evangelists. Our present workers are

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all tied down. I have visited almost all our stations and have been especially impressed with the little time given to evangelistic work."

Li Chao, at Nankin, when offered admission on pay to government school and free trip to Japan, Germany, or United States, replied, "I have promised to teach a school and can not break my promise as a Christian." Miss Chen Shai Ying was offered money for her teaching in the Girls' School. She refused it, saying the school had educated her and she could not accept money for her work in the school. Li Yiang and others have refused an advance of 100 per cent salary outside to remain in the mission school. One man of the church died under the official hands refusing to deny his faith by declaring to the end his faith and satisfaction in trusting in Jesus Christ.

JAPAN.

THE SENDAI STATION

was opened in 1898 by M. B. Madden. It is the largest city in the two provinces. Its population is 100,000. The people are friendly to Americans and interested in Christianity.

A number of other missionary boards are at work there. The German Reform, the Baptist, the Methodist, the Congregationalist, the Roman Catholic, the Greek Church, the Mormon, the Salvation Army and the Plymouth Brethren. The land we own there cost $1,200, and was bought in 1904 and 1906. It is now worth about $2,000. We have a mission home and mission chapel. We first preached the gospel there in 1890, and Geo. T. Smith baptized Katsno Ito. The number of converts here is 450. There are seven native workers as follows: Kawamura Jojiro, Fukushima; Hasegawa Yutapa, Sendai; Mitsui Shin, Sanuma; Nikaido Kengoro, Izuna; Kon Shodayu, Akozu; Latebe Enokichi, Havanomochi, Evangelist of Japanese Home Missionary Society; Miss Hide Sagara, Sendai.

Origin of Work in Sendai Station.

M. B. Madden, Sendai.

Sendai, the metropolis of Northern Japan, is nearly half way between our Akita and Tokyo mission stations. As our early missionaries frequently passed through this city on their way to and from Akita, they often considered the advisability of establishing a church here. In 1890, Geo. T. Smith, one of our pioneer missionaries in Japan, rented a store room on a main street and began a series of meetings. He was aided by two native evangelists, at different times, Messrs. Aimi and Kawai. Mr. Aimi was located here as pastor. Mr. Smith visited the place as often as he could, and at the end of two years the church membership numbered twenty-two. Mr. Garst, and later Mr. Stevens, preached here irregularly. In 1892, Mr. Smith returned to America, and soon after that Mr. Aimi gave up preaching and entered Government employ. The little flock, now shepherdless, was soon scattered. In 1898, the mission moved M. B. Madden and family to Sendai to revive the work. After diligent search only two of the church members were found; a man, faithful, though in the last stages of consumption, who soon died, happy because help for the church had arrived at last; and a woman, who though strenuous efforts were made to interest her, had drifted hopelessly back into her old life. So, instead of reviving the work, Mr. Madden began a new one. After many months of

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seed sowing, a jinrikisha man was baptized, Mr. Kobiyama. He is now one of the deacons, and also the treasurer of the church, and is a most faithful member. He is not a jinrikisha man any more, but is the trusted employee of the German Reformed Missions Business Manager.

M. B. Madden has been in Sendai eight years. The church membership is now about fifty, and we have a nice chapel and a mission home, the latter the gift of Mrs. Thompson. Mr. Yutaka Hasegawa is the native pastor. We have two good Sunday-schools with a low average of sixty pupils, though usually over a hundred. There are three weekly Bible classes for women. At first we had to "go out and compel them to come in," now strangers come and beg to be taught the Way. The work was never more encouraging.

So much for Sendai city. The out-stations number six—in five of them native evangelists are living. The stations north of Sendai were begun by Geo. T. Smith, Chas. E. Garst, and Evangelist Kawamura, about eighteen years ago. Akozu is the only out-station in which we have a chapel; it was built by the Christians there, and the Foreign Christian Missionary Society, each bearing half the expense. The work south of Sendai was begun by Mr. Madden in 1897. The number of Christians in the entire district is about four hundred and fifty. As the evangelists go to their regular appointments they preach in many towns on the way.

Miss Carmi Hostetter spent five years working in Sendai, from 1900 to 1905.

OSAKA, JAPAN

was opened in 1899 by our people. This is the greatest commercial city in the far east. It has a population of about 1,000,000. It is wholly given over to idolatry and getting money. The Methodists, Baptists, Presbyterians, Congregationalists and Episcopalians are all doing work here.

The Foreign Society owns two residences and one church building. This land cost about $225. The missionaries say it would cost $6,000 to-day. The land was first acquired in 1904. The whole cost of our property in Osaka is $7,000, and it is said it is worth $8,000 to-day. The buildings are all in good condition. There are already 85 members and the number is growing. We have four native helpers in this city as follows: Hirai Yakichi, Nabika San, Nakada San, Tashuro Shojuro. These receive about $8 per month each.

Osaka, Japan.

Gustine Courson Weaver.

(Osaka work is seven years old. We have been here six years only.)

Out of a million souls, in six years' time only, one is not able to reach intimately many scores—especially when one is a "foreigner." Yet there need be no cause for discouragement either. To him who has a heart full of faith, over a quarter of a century of time is not long to give to a darkened city, and he who is a wise builder must leave results to the Master alone—for nothing so soon disables a worker as worrying for results. Osaka is an old city with old families with their old, old religion which their ancestors lived and died by before Columbus discovered America. Our work of seven years has indeed been wonderfully blessed by the Lord. About eighty souls have been brought into the Kingdom in this time, only about twenty-five of whom can be accounted for at present, because of the everlasting shifting about of these Osaka folks. Japanese are taught from their infancy to control their feelings, even to the extent that whenever a death is spoken of it is told laughingly, so that the ordinary Christian don't show much zeal for his Christian faith be-

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cause he is a Japanese and ever ruled by his wonderful self-control and indifference. It's hard to say that one knows of no real beautiful examples of faith out of the little church here, yet I must be driven to say so. I believe when such a question is asked, it's wrong for the missionary to site cases, such as a cook, Bible woman, or any "paid Christian,"—any of us can site such cases. If we expect the business world to enquire into our work, facts must be told in a business like way, and the faith of "paid workers" who are in every way protected and supported, would surely not be far-reaching when the independence of a native church is to be considered. Among our "paid workers" we have two of the sweetest characters I have ever known, but I fear very much if the support was withdrawn in time indifference and the awful present heathenism would swallow up—not entirely, but to a great extent—their personalities. God only knows the heart of men—Japanese men especially. I have had no trouble in meeting women in my cooking classes and mothers' meetings, but as we have had only a dirty little native house in which to hold our church services we have failed in the least way for six years' time to get any of the better class of women (or men) into the church. Just now our hearts are rejoicing beyond words that we are to sit on seats in a clean, decent way and worship the Lord, where we have every reason to believe others will come and meet with us and learn so to worship. I have had weekly meetings in my home where last year I am sure a hundred women were reached with the gospel story, who doubtless wouldn't have heard it otherwise. The children (50) of the two Sunday-schools come to our yard weekly now (always before monthly) for innocent play and rest. I have a circulating library of Christian literature for the women. We have taught knitting, foreign sewing and English constantly in the home, as well as music. We begin to feel as if the work is permanent now that we have our two mission houses and the church. We rejoiced all last year over the joy and happiness Miss Lewis brought to us and our work, and with the coming of Brother and Sister McCorkle we believe great things are in store for Osaka. It was lonely to be the only man and woman in such a work; but our joys—O how great are they—with the love and prayers of home dear ones, the confidence of the churches at home, and the fellowship of the native helpers and our fellow missionaries; health; letters on every incoming ship; good books and magazines; the Bible; God; and our faith—what need we to fear?

THE STATION AT AKITA, JAPAN.

This important station was opened in 1884. It is in a province of 800,000 people, and this is the only mission center. It was opened by George T. Smith and Charles E. Garst. The population is 40,000, and the people are behind the central parts of the empire. We own three chapels here and one residence and another in course of construction. The chapel is the Josephine Smith Memorial Building. The gospel was first preached in this station in 1884, and the name of the first one baptized was Matsuda San. There are now about 200 members. We have four native evangelists in this station.

Historical Sketch of the Station at Akita, Japan.

E. S. Stevens.

On a May day in 1884 there landed at this place two families, Mr. and Mrs. George T. Smith and daughter Elsie, and Mr. and Mrs. C. E. Garst. They sailed from Yokohama where they had passed the winter. They rented and lived in Japanese houses. They were accompanied by an interpreter and

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teacher. At that time this was the most isolated station in Japan. A year later Dr. Macklin came, but soon removed to China. Another year passed and Miss Harrison and Miss Johnson, and in a short interval Mr. and Mrs. Staniland, of London, and Mr. Hall, of Washington. By this time they raised up a man for an evangelist who worked well and who gave up a good official position to do Christian work. It was evident, too, that the mission must swarm. Akita had less than thirty thousand population, so in 1888 Mr. and Mrs. Garst with their little ones Hartzel and Gretchen, and Mr. and Mrs. Snodgrass, who had come that year, and Miss Johnson, moved to Tsurugaoka, a town of twenty thousand people and a district of about eighty thousand as yet untouched by the evangelist. After the pendulum had swung them to this distant point Akita, it swung them back close to where they had passed their first winter. Tokyo was chosen for a center of operations. This made two stations five hundred miles distant from the third one. The Akita station became decimated so that from 1890 to 1895 there was no missionary and but one evangelist to take the oversight of work well begun. They had built a school and begun work but abandoned it. The mission reflected the evangelistic spirit of the people at home and education was made secondary. The membership of the church here grew to be about one hundred, a good proportion of them were of the "samurai" class. That was the period when the Japanese people were going in for all that was Western and they naturally included religion. The missionary was deceived as to the future outcome of the nation and the Japanese were themselves deceived as to what they ought to adopt and how they should do it. It was something like mutual hypnotism. And then the revulsion came in 1889, and from a too ready belief they turned and cast themselves into outer darkness as far as religion concerned them. In 1895 Mr. and Mrs. Stevens moved here from Tokyo where they had resided for three years, and built their present home two years later. Miss Bertha Clawson came in 1898 and remained one year, and as she could not well remain here alone while the Stevens' were home on vacation, she moved to Osaka. Miss Asbury came in 1901, although she had been in Japan for three years on a visit to her sister, Mrs. Stevens. Mr. and Mrs. Erskine came to us in 1904 and are now enjoying the prospect of a long residence in our oldest station.

Our Japanese co-laborers are, in Akita, Mr. Shinkichi Takagi, a man who has been a preacher for more than twenty years but has been with us only a short time. After several years of changed convictions concerning baptism and infant baptism, he made the change with good feelings on the part of all concerned. Mr. Yosaku Kudo is an old man now having done service for more than thirty years. He began work before our day as a mission and has preached longer than any man among our missionaries. He is now at Honjo, his native home, after an absence of thirty-three years. At Tsurugaoka is Mr. Yasukichi Suto. He is the first graduate of the Seigakuin, or Drake College. His present success as a conscientious worker promises a useful future. Among the women are Miss Kawamura, a daughter of an evangelist. Miss Terada, who since her return from America has been helping in teaching and translating. Miss Sato who will return this year from America and take up her old post of work. There is a Kindergarten with three teachers. We have five young men in the Seigakuin and seven young women preparing for evangelistic work. The present membership is about one hundred, but many more are scattered over the world. There is one grave, that of Mrs. Josephine Smith and her infant daughter. She was here only eleven months. The quiet spot is

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known to many. The memorial chapel is known throughout the prefecture. It stands in a prominent site and its seating capacity of three hundred is often filled. The organ that was sent for it is doing good service, but the bell has been taken down and sent for use at the Seigakuin in Tokyo. We have been pleading for several years for a family for Tsurugaoka, the place of our first swarming. Will not some one answer the call?

THE STATION AT TOKIO, JAPAN.

This station was opened by us in 1883. This is a city of two millions. The people are liberal and open-minded. This is the most important station in the Sunrise Kingdom. The work is prosperous in every way.

Joshi Sei Gakuin.

Bertha Clawson.

Our new Girls' School was opened in rented property at 14 A. Tsukiji, Tokyo, November 1, 1905, with Miss Bertha Clawson as missionary in charge and Miss Kiyomi Kawamura and Miss Hisai Miyaji as assistant teachers. There were present at the beginning of the school ten girls, and the total attendance during the year was twelve. Mrs. R. D. McCoy had charge of the music department until January, when she was succeeded by Mrs. Takeda, of the Uyeno Music School. We had as helpers in the Bible department as day teachers, Mr. Shin Mitsui, of the Sei Gakuin, and Mr. Teizo Kawai, pastor of the Suedo Church. The school has had but one year of history, and the beginning, while very small, is not to be despised. We have at last succeeded in buying about three and one-half acres of fine land adjoining the Sei Gakuin, our Boys' School, and already we are at work on plans for the school, dormitory, and missionaries' home. When these buildings are erected we will have one of the finest compounds in Tokyo. The capacity for caring for girls will be increased seven-fold. We can then also begin our Academic Course for girls. Until we have these buildings we shall continue the Bible Course only. The buildings will be ready for us by May or June of 1907. We continue in present quarters until that time. We can accommodate now only ten students. Our new buildings will accommodate seventy boarders besides a hundred or more day scholars. We thank God for this great gift from the churches at home!

DRAKE COLLEGE.

During the past year, the average attendance in Drake College was 293. The amount received from tuition was about $315. Mr. Guy says the most pressing need of this institution is a foreign Japanese teacher, a library, and an exercise ground. The building was erected in 1903 and cost $8,323. Seven have already graduated in this institution. The college has about seven acres of ground. The following Japanese constitute the faculty: K. Ishikawa, R. Ishikawa, K. Mori, Mr. More, H. Hirano, Mr. Ito, Mr. Midorikawa, Mr. Sakai, Mr. Sugioka.

TAKINAGAWA STATION.

This station in Tokio, Japan, was opened in 1903 by Mr. and Mrs. H. H. Guy. This is the location of Drake College, and this was the reason for opening this station. There are about 10,000 people here. The land for the college is about seven acres and cost about $15,000. Part of it was secured in 1903 and part in 1906. This land to-day would cost $24,000. There are three buildings and one mission home which cost $2,600. There are 43 members in this station.

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Missionaries of the Foreign Christian Missionary Society.

CHINA.

NAME OF MISSIONARY.	Where located	Where and when born	Where educated What college	Entered service of F. C. M. S.	Married or single	If married, number of children in family	Kind of work—evangelistic, medical or educational
F. E. Meigs	Nankin	Wisconin		1887	Married	two	Educat'n'l
Mrs. Mattie R. Meigs	"	Missouri		1887	"	"	General.
Dr. W. E. Macklin	"	In Canada, 1860	Toronto and N.Y	1884	"	six	Medical.
Mrs. Dorothy Macklin	"	Davenport, Ia	Harrodsburg, Ky	1888	"	"	General.
Miss Emma Lyon	"	Lone Pine, Pa., August 17, 1869	Bethany College	1892	Single	.....	Educat'n'l
Miss Mary Kelly	"	Ashland, O	Hiram College	1896	"	.....	Ev'gelistic
Frank Garrett	"	Rose Hill, Ia	Drake Univ	1896	Married	two	Ev'gelistic
Mrs. Ethel Garrett	"	Rose Hill, Ia	Drake Univ	1896	"	"	General.
Mrs. Lily W. Molland	"	Dublin, Ireland	Dublin, Ireland	1890	"	four	Medical.
C. S. Settlemyer	"	Des Moines, Ia., Nov. 25, 1878	Drake Univ	1904	Single	.....	Educat'n'l
Miss Nellie J. Clark	"	Stayton, Ore. 1878	Willamette Univ	1904	"	.....	Educat'n'l
James Ware	Shanghai	London, Eng. 1859	England	1890	Married	seven	Ev'gelistic
Mrs. Jas. Ware	"	London, 1860	England	1890	"	"	General.
Miss Rosa Tonkin	"	Australia	Australia	1902	Single	.....	Ev'gelistic
H. P. Shaw	"	Illinois	Eureka College	1903	Married	.....	Ev'gelistic
Mrs. Lillian Shaw	"	Chicago, Ill	Chicago	1903	"	.....	General.
W. R. Hunt	Chu Cheo	London, Eng., Jan. 14, 1866	St. John's High S., Kensington	1889	"	four	Ev'gelistic
Mrs. Annie Louisa Hunt	" "	Suffold, Eng., in 1868	England	1891	"	"	General.
Dr. E. I. Osgood	" "	Allegan, Mich., in 1871	Hiram College & Medical College	1898	"	three	Medical.
Mrs. Frances Osgood	" "	New York	Hiram College	1898	"	"	General.
F. L. Mendenhall	" "	Lawrence, Kan., Nov. 25, 1877	Auburn Theological Semin., N. Y	1906	"	one	Ev'gelistic
Mrs. F. L. Mendenhall	" "	India		1906	"	"	General.
Dr. Paul Wakefield	" "	Warren, Ohio	Hiram College & Rush Med. Col.	1905	"	"	Medical.
Mrs. Olive Wakefield	" "	Springfield, Ill	Hiram College	1905	"	"	General.
Geo. B. Baird	" "	Sumner, Ill., Nov. 12, 1880	Butler College	1906	Single	.....	Ev'gelistic
D. E. Dannenberg	Nantungchow	Stillwell, Ind. T., Sept. 27, 1876	Hiram College	1904	Married	.....	Ev'gelistic
Mrs. Ruth M. Dannenberg	"	Randolph, O., Aug. 24, 1882	Hiram College	1904	"	.....	General.
John Johnson	"	Yorkshire, Eng., Jan. 13, 1863	England	1897	"	three	Ev'gelistic
Mrs. Ellen Johnson	"	Kil'arnock, Scot.	England	1898	"	"	General.
Dr. E. A. Layton	"	Lewis Co., Ky., March 17, 1873	Chicago, Ada, O. & Valparaiso, Ind	1901	"	two	Medical.
Mrs. Jessie Layton	"	Chicago, April 2, 1875	Chicago & Valparaiso, Ind	1901	"	"	General.
A. E. Cory	Wuhu	Osceola, Ia., Aug. 13, 1873	Eureka College & Drake Univ	1899	"	"	Ev'gelistic
Mrs. Bertha Cory	"	Hopeville, Ia., Jan. 10, 1870	Drake Univ	1899	"	"	General.
Miss Edna P. Dale	"	Iowa	Drake Univ	1901	Single	.....	Educat'n'l
Dr. Jas. Butchart	Lu Cheo Fu	Middlesex Co., Ont., Canada	Cincinnati and New York	1891	Married	one	Medical.
Mrs. Nellie D. Butchart	" " "	Vermont, Ill	Eureka College	1901	"	"	General.
Miss Alma Favors	" " "	Comanche Co., Tex., Jan. 24, 1879	Clara Barton T. S. for Nurses	1903	Single	.....	Medical.
Alex. Paul	" " "	Bessbrook, Ire., Sept. 7, 1874	Moody's School & Hiram College	1905	Married	two	Ev'gelistic
Mrs. Jennie Paul	" " "	Minnesota, Aug. 27, 1874	Minn. State Univ	1905	"	"	General.
Justin E. Brown	" " "	Rose Hill, Ia., June 6, 1876	Drake Univ	1904	"	.....	Ev'gelistic
Mrs. Genevieve P. Brown	" " "	Des Moines, Ia., Oct. 6, 1881	Drake Univ	1906	"	.....	General.
C. B. Titus	Luhoh	New Jersey	Bethany & Hiram	1897	"	one	Ev'gelistic
Mrs. Eunice Titus	"	Allisonville, Ind.		1897	"	"	General.

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INDIA.

NAME OF MISSIONARY	Where located	Where and when born	Where educated What college	Entered service of F. C. M. S.	Married or single	If married, number of children in family	Kind of work—evangelistic, medical or educational
Dr. C. C. Drummond	Harda	Mt. Pleasant, Ia.	Cotner Univ. and New York	1897	Married	three	Medical.
Mrs. C. C. Drummond	"	Lincoln, Neb.	Cotner Univ.	1897	"	"	General.
Miss Mary Thompson	"	Australia	Australia	1891	Single	.....	Zenana.
Miss Stella Franklin	"	Anderson, Ind.	Anderson, Ind.	1895	"	.....	Educat'n'l
D. O. Cunningham	"	Dawson, Pa., April 15, 1875	Hiram College	1905	Married	.....	Ev'gelistic
Mrs. Jennie Cunningham	"	Ohio, Feb. 3, 1879	Ohio Northern University	1905	"	.....	General.
H. C. Saum	"	Shenandoah Co., Va., Aug. 12, 1873	Hiram College	1905	"	one	Ev'gelistic
Mrs. H. C. Saum	"	Indiana Co., Pa., Nov. 27, 1876	State Normal School	1905	"	"	General.
Dr. Jennie V. Fleming	"	Missouri	Des Moines	1906	Single	.....	Medical.
John G. McGavran	Damoh	New Cumberland W Va., Aug. 12, 1867	Bethany College	1891	Married	three	Ev'gelistic
Mrs. Helen A. McGavran	"	Lewisham, Eng., Jan. 4, 1871	England	1895	"	"	General.
Dr. Mary T. McGavran	"	Ohio	Philadelphia	1896	Single	.....	Medical.
Miss Josepha Franklin	"	Anderson, Ind.	Anderson, Ind.	1898	"	.....	Educat'n'l
Miss M. L. Clark	"	Great Bowden, Leicestershire, E. Aug. 22, 1867	England	1900	"	.....	Zenana.
David Rioch	"	Hamilton, Ont., Canada	Butler College	1898	Married	two	Educat'n'l
Dr. Minnie H. Rioch	"	England	Indianapolis, Ind and England	1898	"	"	Medical.
C. E. Benlehr	"	Wilmington, O., 1874	Hiram College	1904	"	"	Educat'n'l
Mrs. Cornelia A. Benlehr	"	West Union, O., Oct. 21, 1872	Hiram College	1904	"	"	General.
Dr. Geo. E. Miller	"	Mowrystown, O., Oct. 5, 1882	Eclectic Medical College & Ky U	1906	Single	.....	Medical.
M. D. Adams	Bilaspur	Vincennes, Ind.	Vincennes, Ind.	1883	Married	three	Ev'gelistic
Mrs. Mary D. Adams	Hiram, O.	Mt. Vernon, O.	.....	1883	"	"	.....
E. M. Gordon	Mungeli	India	India	1892	"	one	Ev'gelistic
Dr. Anna M. Gordon	"	India	India	1896	"	"	Medical.
F. E Stubbin	Hatta	Australia	Australia	1899	"	two	Ev'gelistic
Mrs. F. E. Stubbin	"	Australia	Australia	1899	"	"	General.
G. W. Brown	Jubbulpore	Harford Co., Md., Oct. 25, 1870	Hiram College	1900	"	"	Educat'n'l
Mrs. Virginia Brown	"	Baltimore, Md.	Baltimore, Md.	1900	"	"	General.
Miss Olive Griffith	"	Indiana, July 17, 1878	Nebraska State University	1905	Single	.....	Educat'n'l
O. J. Grainger	"	Indiana	Hiram College	1901	Married	one	Ev'gelistic
Mrs. Maude P. Grainger	"	Crawfordsville, Indiana	State University of Indiana	1901	"	"	General.

JAPAN.

H. H. Guy	Tokio	Osage City, Kan. Nov. 9, 1870	Drake Univ. & Yale	1893	Married	two	Educat'n'l
Mrs. Martha Guy	"	Mt. Pleasant, Ia.	Drake Univ'sity.	1893	"	"	General.
P. A. Davey	"	Australia	Kentucky Univ.	1899	"	.....	Ev'gelistic
Mrs. Marian Davey	"	Australia	Australia	1906	"	.....	General
F. E. Hagin	"	Illinois	Eureka College	1900	"	three	Ev'gelistic
Mrs. Myrtle E. Hagin	"	Illinois	Eureka College	1900	"	"	General.
Miss Lavenia Oldham	"	Mt. Sterling, Ky.	Midway Orphan School, Ky.	1892	Single	.....	Ev'gelistic
Miss Mary Rioch	"	Hamilton, Ont.	Toronto, Ont.	1892	"	.....	Educat'n'l
R. D. McCoy	"	Galesburg, Ill.	Eureka College	1904	Married	one	Educat'n'l
Mrs. Alta Marie McCoy	"	Illinois	.....	1904	"	"	General.
Miss Bertha Clawson	"	Strawn, Kansas, Dec. 21, 1868	Angola, Ind.	1898	Single	.....	Educat'n'l
Miss Rose T. Armbruster	"	Springfield, Ill., in 1875	Springfield High School	1903	"	.....	Ev'gelistic
Miss Mary F. Lediard	"	Hillsburg, Ont., 1881	Owen Sound Collegiate Institu.	1906	"	.....	Ev'gelistic
C. S. Weaver	Osaka	Bernidotte, Ill., Oct. 27, 1874	Eureka College	1900	Married	.....	Ev'gelistic
Mrs. Gustine C. Weaver	"	Abingdon, Ill., Dec. 15, 1874	Eureka College	1900	"	.....	General.
Miss Stella Lewis	"	Stanford, Ky., Dec. 11, 1881	Kentucky Univ.	1905	Single	.....	Educat'n'l

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JAPAN.

NAME OF MISSIONARY.	Where located.	Where and when born.	Where educated what college.	Entered service of F. C. M. S.	Married or single.	If married, number of children in family.	Kind of work—Evangelistic, medical or educational.
R. A. McCorkle	Osaka	Cortland, O., Oct. 28, 1882	Ohio State Univ. & Hiram College	1906	Married	one	Ev'gelistic
Mrs. Mabel McCorkle	"	Akron, O., Dec. 18, 1883	Akron High Sc'l. & Hiram College	1906	"	"	General.
E. S. Stevens	Akita	Upper Sandusky, O., in 1860	Kentucky Univ.	1892	"	"	Ev'gelistic
Mrs. Nina A. Stevens, M. D.	"	Germantown, Ky in 1866	Cleveland, O.	1892	"	"	Kind'g'ten
Miss Jessie Asbury	"	Germantown, Ky		1901	Single		Ev'gelistic
W. H. Erskine	"	Pittsburg, Pa., Feb. 22, 1879	Bethany College.	1904	Married	one	Ev'gelistic
Mrs. Virginia S. Erskine	"	Freeport, O. March 30, 1882	Bethany College.	1904	"	"	General.
Miss Rose L. Johnson	"	Appanoose Co. Ia Dec. 18, 1880	Wm. Wood's Coll. & Mo. St'e N'm'l.	1906	Single		Educat'n'l
M. B. Madden	Sendai.	Coshocton, O., July 20, 1869	Bethany College.	1895	Married	four	Ev'gelistic
Mrs. Maude W. Madden.	"	Sandwich, Ill.	Bethany College.	1895	"	"	General.

AFRICA.

Dr. Royal J. Dye	Bolengi	Ionia, Mich	N.Y. Homepathic Medical College	1899	Married	two	Medical.
Mrs. Eva M. Dye	"	Ionia, Mich	Brooklyn Miss. Training school	1899	"	"	General.
R. Ray Eldred	"	Michigan	Kentucky Univ.	1903	"	three	Ev'gelistic
Mrs. R. R. Eldred	"	Michigan	Kentucky Univ.	1903	"	"	General.
Eben Creighton	"	Massachusetts	Yale	1905	Single		Ev'gelistic
Dr. W. C. Widdowson	"	Indiana Co., Pa., 1879	Medical College of Ky. Univ.	1906	"		Medical.
A. F. Hensey	"	Ohio.	Kentucky Univ.	1905	Married		Ev'gelistic
Mrs. Alice F. Hensey	"	South Dakota, July 19, 1885	Springfield, Mo.	1906	"		General.
Miss Ella Ewing	"	Jacksonville, Ill.	Eureka College.	1906	Single		Educat'n'l

PHILIPPINE ISLANDS.

W. H. Hanna	Laoag	Lamar, Mo., Jan. 2, 1872	Bethany College.	1901	Married	one	Ev'gelistic
Mrs. Elinor Hanna	"	Carnegie, Pa., June 24, 1875	Pittsburg	1901	"	"	General.
Dr. C. L. Pickett	"	Emporia, Kan., 1869	Drake Univ. and John A. Creighton Medical Col.	1903	"	two	Medical.
Dr. Leta M. Pickett	"	Pontiac, Ill., 1874	John A. Creighton Medical Col.	1903	"	"	Medical.
H. P. Williams	Vigan	Iowa City, Ia., Feb. 16, 1872	Drake Univ	1901	"	one	Ev'gelistic
Mrs. Beulah Williams	"	St. Louis, Mo. 1864		1901	"	"	General.
John Lord	"	Deer Island, N.B.	Kentucky Univ.	1906	Single		Ev'gelistic
Bruce L. Kershner	Manila	Clear Spring, Md 1871	Bethany College.	1905	Married		Ev'gelistic
Mrs. Bruce L. Kershner	"	Clarksville, Tenn 1874	Bethany College.	1905	"		General.

CUBA.

Miss Williamina Meldrum	Havana	Scotland, March 18, 1880	Buffalo H. S. and Training School	1904	Sing		Educat'n'l
Mark S. Peckham	"	Hiram, O., Sept. 2, 1882	Hiram College	1905	Married		Educat'n'l
Mrs. Mark S. Peckham	"	Kentucky	Richmond, Ky.	1907	"		General.
Melvin Menges	Matanzas	Angola, Ind	Eureka College & Univ. of Chicago	1899	"	two	Ev'gelistic
Mrs. Sue W. Menges	"		Eureka College.	1899	"	"	General.
Roscoe R. Hill	"	Mackinaw, Ill., Feb. 22, 1880	Eureka College.	1904	"	one	Educat'n'l
Mrs. Edith Hill	"	Danvers, Ill., June 30, 1879	Eureka College.	1904	"	"	General.

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TIBET.

NAME OF MISSIONARY.	Where located.....	Where and When born.....	Where educated. What college.....	Entered service of F. C. M. S.....	Married or single.....	If married, number of children in family..	Kind of work—Evangelistic, medical or educational.....
Dr. A. L. Shelton.....	Ta Chien Lu	1875, Kansas.....	Kan. State Norm'l Medical College of Ky. Univ....	1903	Married	one	Medical.
Mrs. A. L. Shelton.....	"	Emporia, Kansas	Emporia, Kansas	1903	"	"	General.
J. C. Ogden.....	"	Carlisle, Ky.....	Ky. University..	1905	"	.....	Ev'gelistic
Mrs. J. C. Ogden.....	"	Carlisle, Ky.....	Ky. University..	1905	"	.....	General.

SCANDINAVIA.

A. Holck, M. D.....	Copenhag'n Denmark.	.....	.....	1876	Married	two	Ev'gelistic
Julius Cramer.....	"	.....	Drake Univ'sity.	.....	"	"	Ev'gelistic
Mrs. Julius Cramer.....	"	.....	.....	.....	"	.....	.....
R. P. Anderson.....	Christiania Norway..	Birkenhead, Eng. Jan. 25, 1866....	England	1897	"	two	Evan. and Educat'n'l
Mrs. Agnes Anderson....	"	Kilmarnock, Scot Dec. 25, 1866....	England	1897	"	"	General.
Anders Johnson	Frederi'tad Norway..	.....	.....	1900	"	.....	Ev'gelistic
John Danielson.....	"	.....	.....	.....	.....	.....	Ev'gelistic
E. W. Pease.....	Bergen, Norway..	Toland, Conn., March 24, 1865..	Yale	1900	Married	seven	Ev'gelistic
Mrs. Olenza T. Pease	"	Bethel, Ga., April 4, 1866....	.....	1900	"	"	General.

HAWAIIAN ISLANDS.

P. M. Snodgrass.....	Honolulu ..	Craig Co., Va., March 9, 1871...	Kimberlin Heights, Tenn.	1903	Married	two	Ev'gelistic
Mrs. Emma Snodgrass...	"	Blount Co., Tenn March 6, 1876...	.....	1903	"	"	General.

We have so many requests for information about our missionaries that we prepared the above. We sent a special request to every missionary for definite information. All did not respond. It is not as complete as we could wish. We ask the missionaries to forward any needed correction. This compilation of facts is not only interesting now, but it will be of much value in years to come. We want it as nearly perfect as it is possible to make it.

The facts concerning our colleges are interesting. Hiram furnishes 17; Drake, 12; Eureka, 12; College of the Bible, 10; Bethany, 10; Cotner, 2; Butler, 2; Kimberlin Heights, 1.

INDIA.

HATTA, INDIA.

This station was opened in 1902 by Mr. and Mrs. G. W. Coffman. At present Mr. and Mrs. Stubbin are conducting this work. They went there in July, 1904. The kind of work done is evangelistic, zenana, school and simple medical work. There are eight in the day school, 36 in Sunday-school. There are three native helpers. The number of out-patients is about 1,000. The number of orphans cared for is eight. There are two buildings at this station, a bungalow and a school chapel. These are worth $3,000. A station like this is a bright star in the black night of heathenism. We hope soon to hear

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of hundreds of conversions. Buildings and schools and medical work all amount to nothing if they do not lead the people to turn to the Lord. No doubt the missionaries will ere long report a church of large numbers at Hatta.

JUBBULPORE STATION.

This important station was opened in 1904 by Prof. G. W. Brown and wife. It is a city of 100,000 souls. The population is chiefly Hindus, one-sixth Mohammedan, ignorant and superstitious. The Foreign Christian Missionary Society owns six and one-third acres of land which cost $6,000. This land was bought in 1905. There are now four buildings at this station. One is a mission home at a cost of $3,000. A chapel is also being erected; also college and other buildings. Our first preaching here was by G. W. Brown in 1905 and the same year he baptized Lachman and his wife Tulsi, the first converts. There are some 40 members here now, but most of them were baptized in other stations. The students in the Bible College preach in the town. All our Christians give one-tenth of their income, small as it is, to the Lord's work.

One of our students in the Bible College, Solomon J. Nathan, like Samuel, even before birth was consecrated by his parents to the Lord's service. All his life he has remembered this pledge and tried to fulfill his part of it. He is the leader of students in good works, respected by all, and a promising helper.

Our chief work at present in this station is the Bible College, and the Mission Press. The station is new and the force small. The force must be increased as early as possible. This is an important center.

The specific need in this station is an organ and a bell for the Bible College. A set of pulpit furniture. Also an 8x12 Chandler & Price Gordon Press. And an oil engine to run the printing machinery. And also a Hindu Typewriter. Who will supply any or all these needs?

DAMOH, INDIA.

The station at Damoh was opened by J. G. McGavran and W. E. Rambo in 1894. The Foreign Society has leased 432 acres of land here for a term of thirty years from the English government. It costs us practically nothing. We have, all told, seventeen buildings in the Damoh station, as follows: Three mission homes that cost $9,443—they would cost to-day between twelve and fourteen thousand dollars; two mission chapels, built at a cost of $3,300—their cost at present would be about $4,000; the other buildings are four dormitories, two hospitals, one in course of construction, one dining-room, one implement house, three assistants' houses, orphanage, work-shop, cook house and a number of out-buildings. These buildings cost $9,405 and would to-day be worth about $12,000. It will be remembered that our great orphanage is located at Damoh where about 300 orphan boys are supported. The gospel was first preached by our missionaries in 1895 and the first baptism was performed by Bro. Rambo or Bro. McGavran. The first convert was in 1898, when Malthulal, a Brahmin, was baptized. There are at present about 311 converts. The native workers at Damoh are as follows: Alfred Aleppa and wife Tabitha, Samuel Biswas and wife, Ram Chandra, R. J. Thomas and wife and R. L. Shawe and wife. The native Christians supply the church incidentals. They give to Foreign Missions, the Bible Society, the Tract Society and have their own Missionary Society, with an income of eight to ten dollars per month. They have recently assessed themselves one-twentieth of their income for

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three months, to send eleven boys to the Sunday-school Convention at Jubbulpore.

MISSION HOSPITAL, HARDA, INDIA.

A native worker, Sampson Powar, is at present in charge of this work, there being no medical missionary there. There are some sixty patients daily. There are about 14,000 patients treated annually, and some of these come 200 miles. We received about $200 from patients in this hospital. What is known as in-patients have daily Bible instruction. The out-patients, that is those who live away from the hospital, have the Gospel sermon every morning. The missionaries say that the most pressing need there is native evangelists, an operating room and an assembly room. The ground on which this hospital was built was donated to the Society. Sampson Powar receives $160 per year.

MISSION STATION, HARDA, INDIA.

This station was opened in 1882 by the lamented G. L. Wharton. The town has a population of about 16,300. The people are called industrious and capable. The Catholics also have a station in this place. We have three mission homes at this station.

As an example of the faithfulness of native Christians Dr. C. C. Drummond says of Sampson Powar that during the Bubonic Plague in Harda, he visited patients, endangering his life in so doing. He worked faithfully during that epidemic, and his work was appreciated by the people.

HAWAII.

Our Work in Honolulu.

P. M. Snodgrass.

Through a special gift of $5,000 by Eld. Lathrop Cooley, of Medina, Ohio, the Foreign Society was enabled to plant a mission in Honolulu, Hawaii, in 1899, under the direction of Abram E. Corey. This city has a cosmopolitan population of about 40,000. Work is being done here by Congregationalist, Methodist, Episcopalians, Catholics, Lutherans, Adventists and the Salvation Army. We own three chapels which cost about $4,500. These were erected on land belonging to our America Church in that city, of which D. G. Edwards is pastor. Our faithful Japanese evangelist, Otakiko Ota, died there Jan. 1, 1905. Our great need at this station is a mission home. Another man is also needed to give his life to this field. P. M. Snodgrass is the faithful missionary who writes as follows:

"The mission work in this city was begun in the fall, 1899, by Bro. Abram E. Corey, who was sent here to look over the field and report the prospects. He only remained here a few months when he was called to the pastorate of the Central Church, thus leaving the mission without a superintendent for some time; thus allowing one of the most promising fields to be occupied by the Congregationalists. After a long interval Bro. A. O. Hushaw was secured and did good work from 1901 to June, 1903, when his health would not permit him to longer labor here. Again there was a long delay before another worker could be secured, and many children were taken away by other Sunday-schools and some of the church workers. My wife and I took up the work in November, 1903, and have done the best we could in building up the work. In June, 1904, the Japanese work was taken over by me, thus giving us three mission stations, with two good chapels. In the same fall we began

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on plans for a new chapel for our other mission, and in May, 1905, we moved into a $1,200 building, the Foreign Christian Missionary Society helping to the amount of $200, the rest was raised through the brotherhood and here in the mission. It should be said here that it was through the generosity of Brother and Sister W. C. Weedon that the church owns two of the lots on which our chapels stand, and they contributed the greater part toward building our first chapel. We have grown until we need another chapel or to move one of the ones we have to some more favorable place to start a Chinese Mission. Our new Chapel is in a fine locality and we have an encouraging work there. In many ways the work has grown and is much more encouraging. We need a Japanese and Chinese helper, very badly, and we are hoping and praying that there may be a way in which to supply this need."

AFRICA.

STATION AT BOLENGI, AFRICA.

This is about seven hundred miles from the mouth of the Congo River in the Congo Free State on the equator. This is a small village of about 400 people. It is a pagan people, extremely degraded. The Foreign Society owns about ten acres of land here. It was acquired in 1898, when we took possession of it. It was transferred to us by the American Baptists, who withdrew from that region on account of having too much work in Africa. There are two mission homes. A small hospital was erected in 1904 at a cost of $300. There is a carpenter shop and a small house for girls. The church is very liberal. Every nine members of this church support the tenth as a preacher to those who know not the gospel.

Work At Bolengi.

R. Ray Eldred.

The work of evangelizing the vast section of country occupied by the Lunkundu speaking people of Central Africa, a people estimated as upwards of 4,000,000, began in 1894, when Mr. Banks, of the American Baptist Missionary Union, opened the station of Bolengi. The land was bought, not of the Congo Free State Government, for that government did not then exist, but from the old native chiefs of the village. The work grew, a church was organized and prospered for a time, but sin entered and eventually the church was scattered and finally ceased to exist. In 1898, because of lack of workers and great lack of funds, they sold out to the Foreign Society at a considerable sacrifice.

Our first workers, Mr. E. E. Faris and Dr. H. N. Biddle, reached the Upper Congo in 1897 and spent most of the first year in searching for a suitable place to locate a mission station. During this year, Dr. Biddle took seriously ill and later, died on the way home. It was not until Mr. Faris was reinforced by the coming of Dr. and Mrs. Royal J. Dye in the spring of 1898, that the purchase of the Bolengi property was finally made.

From the first, strenuous efforts were made in preaching, in teaching, and in the medical work as well as in the language. It was not, however, till after four and a half years of patient, tearful seed-sowing that the first fruits were visible. In November, 1902, Lonkoko, the first native baptised by our missionaries, was baptised by Mr. Faris. More were added and soon a church was organized and continued to grow till, two and a half years later, it numbered more than a hundred members. Along with this increase numerically,

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there has been visible an encouraging growth in the spiritual life of the church. On every side there has been growth. In the school there is a larger attendance and greater need for printed matter; in the church there is a greater demand for more Gospels and for more teachers. These Gospels are bought not only by the Christians, but also by others who can read; in the medical work there is a much greater demand for the services of the white doctor, and his fame has gone far and wide; in the industrial work there is a far greater field for work than ever before. More are coming and desiring to work that they may obtain the benefit of the training that is given in this line.

The promise for the future of Bolengi is very bright indeed. More calls are coming for teachers than can be met by the native church, although with a present membership of 130, they are supporting 14 native evangelists. In spite of all the opposition, the church meetings, the Sunday-school, and the Christian Endeavor meetings are attended as never before. The church building will hold but 250, still the Sunday-school attendance averages over 300. There are now five promising out-stations with loud calls for more to be opened. The field is great, the harvest waiting, and with grateful hearts we welcome the three new workers this year.

PHILIPPINE ISLANDS.

The Work in Manila.

Manila is one of the most cosmopolitan and needy cities in the world. Here in large numbers are Americans, Englishmen, Frenchmen, Germans, Spaniards, all classes of Filipinos, Sikhs, Chinese, and Japanese. In this vast multitude we have singled out the Tagalogs and almost limited our efforts to them, while the others are not one whit less needy. Here are some ten thousand Americans, not over four hundred of whom attend church. We ought at least to have a chapel for them, in which services in French, German and Spanish should be sometimes, if not regularly, held. These people will rise up in the judgment and condemn us if we don't do something for them: there are no services in Manila for French, German, or Spanish Protestants. The Methodists are doing a successful work with a school for Chinese boys, but the great Japanese colony is entirely neglected.

Our work among the Tagalogs is overwhelming us. As we become able to use the language, calls for assistance from the city and Provinces increase in number and persistency. In the city alone we have four services in progress at the same time, at two different hours on Sunday, one every night of the week and some nights three, besides classes and necessary pastoral care. When we consider that some of these points are five miles apart, one is two miles from a street car line, and that the weather is practically a continuous August, we see how impossible it is for one man to even keep in touch with the situation. We need orphanage work, but under the circumstances it can't be considered. The Sunday-schools at the different points need organizing, but one man can only take them one at a time. Some of the congregations are ready for Endeavor Societies, but first things must come first and they have to wait. Here are calls for evangelists from Laguna, Bataan, Tayobas, Bulukan, and Pangasinan Provinces, but there are no men.

Brethren, we can't get suitable men and buildings here too soon. A man who has traveled over the Islands selling Bibles told me the other day that he believes that the Philippine Islands would be Protestant within five years,

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if enough evangelists could be sustained at work to preach to all the people in that time.

Manila has a population of 350,000. There are 611 converts. Two native helpers. The first six months of the current year our churches reported $19.45 for missions and $18.02 for self-support. Our men go everywhere preaching. I wish I could tell you how badly we need a little chapel for our American and cosmopolitan congregation.

The Loreta Street Chapel.

Bruce L. Kershner.

Sunday, September 9, was a happy day for our work in the Philippine Islands. In the North, the brethren dedicated their new chapel at Laoag, and while they were rejoicing, we, too, were "inaugurating" ours on Calle Loreta. Ours is not a very pretentious structure; an American congregation would not feel very proud of it. It is about twenty feet wide by thirty long; has a stone floor, suali sides, nipa roof, and will seat possibly two hundred people. The ground it stands on is leased, but the structure is the property of the congregation. It is valuable first, as a meeting place: the two former congregations, Loreta and San Anton, are here united. Second, as an example of independent activity on the part of a native church. Native brethren have leased the land, erected the building, and, with the exception of about fifty pesos contributed by the American brethren, raised the money. The total cost was more than one hundred and fifty pesos. They number 131 members, pay all current expenses of their work, and take a monthly offering for missions. This is the most nearly independent congregation in the city of Manila and possibly in the Philippine Islands.

Manila, P. I.

THE VIGAN STATION.

H. P. Williams.

The station at Vigan was opened in 1905 by H. P. Williams and wife. The motive for opening this station was enlargement of the work from Laoag. Vigan has a population of about 38,000. The people are mixed bloods, rich and Romanists. The Methodists are also doing work here. We own no land in this station. The gospel was first preached here in 1901. Our missionaries first preached the gospel here in 1905. The first convert was Tomas Teauo. There have been 297 conversions. There were 209 baptisms last year. This is a marvelous work indeed. The names of the native preachers are as follows: Augustin Belisario, Ruperto Inis, Andres Lara, Doroteo Benson. Translater: Victorino Balbin. Mrs. Williams says: "Our people, as a rule, are short on money but long on time. We have not reached a financial basis in church work. The brethren donate their efforts gratis, if it is preaching or building a chapel. Only one evangelist is on regular salary, the rest receive 'expense'—sometimes—if entering a town at a distance. Twenty-five brethren have organized a missionary society and contribute their preaching to the cause."

COLLEGE OF THE BIBLE, VIGAN, P. I.

This school was opened in June, 1905. It is in charge of Mr. and Mrs. H. P. Williams. They received from fees and tuition $138. They need land and buildings. It would cost about $25,000. An industrial course would also be given. They are now living in rented buildings. The Bible is taught mornings and evenings and on Saturdays and Sundays. This school is the life of

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the work in Vigan. Four preachers are now preaching the Word in their home towns.

This institution is now in its second year. It has as yet no plant and equipment. There are at present seven boys living in the home of the missionary at Vigan. Of these, four have already demonstrated their worth. They have won their converts, disputed with priests, preached in the market-places.

Their school work is done in English. They take the full course in the Provincial High School, and study the Bible morning, evenings and Saturdays, with Sunday in the vernacular. We propose to duplicate no work that the government is doing, but by adding a year's special instruction to that received during the High School course, prepare graduates for leadership as evangelists.

The boys pay four dollars per month as cost of food—$40.00 per school year. One, however, a Finginan, is being sustained by gifts for that purpose. For the next year seven free scholarships will be provided by Americans in the Philippines. These will be assigned by competitive examination, and used to incite school boys everywhere to study the Bible. The number of such scholarships ought to be doubled.

The Mission's intention is also to prepare preachers, elders, deacons, teachers, by shorter courses conducted in the vernacular, Ilocano and Tagalo. These men will study arithmetic, history, rhetoric and the Bible. They will work for their board and learn appropriate trades for future self-support. We want a farm for them with equipment and materials for buildings. Plans should be made looking to a total expenditure of $25,000 for the Bible College plant.

Our needs are imperative. Twelve hundred members are already listed on our church rolls. Conversions are being reported by the scores. You must soon count us by the thousands. Tens of thousands are now looking to us for light. These people are untried and childish in the faith. They are casting about for leaders. "We must educate, we must educate, WE MUST EDUCATE, or we perish by our prosperity."

Vigan, P. I.

LAOAG STATION.

W. H. Hanna.

This is a central station and there are fourteen out stations. Laoag was opened in 1903 by W. H. Hanna and H. P. Williams. The population of the place is about 37,500. Work is done here, of course, by the Roman Catholics and by the Independent Filipino Church. The Foreign Society owns a church lot and cemetery. The lot cost only $325 and the cemetery $24. We own one chapel, erected by our missionaries at a cost of $2,500. We own no mission homes. We rent two, one at a cost of $22 per month and the other at $12.50.

Our first baptism at Laoag was in 1904 by W. H. Hanna. The man's name was Adriano Guerrero. We now have 660 members in Laoag, and there are four native workers. There are fourteen helpers who preach without any compensation. Some of these native evangelists are paid from $7.50 to $15 per month. As illustration of the liberality of these new born babes in Christ, we may mention that of Toribio Campana, who bought a bell for the church at a cost of $27.50. As an example of faithfulness on the part of native Christians, we may mention that of Doming Malasig, who walked ten miles to preach the Gospel. Fifteen native Christians walked twelve miles to attend the Laoag dedication.

W. H. Hanna says: "The population of the province of Ilocos Norte is

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180,000; seven towns of more than 10,000 inhabitants; six of more than 5,000. The solid front of Rome is broken as the larger portion of the people belong to the Independent Church. Hundreds of bright children in larger towns could receive instruction in religion given by an American. There are nineteen Roman Catholic and Independent priests and two missionaries and their wives to teach the religion of Christ. The success attending the force already here ought to justify the placing of at least two more missionary families in this province."

Medical Work At Laoag.

The Christian Missionary Dispensary was opened at Laoag, December, 1903, by Dr, C. L. Pickett. Santos Castro is his assistant and receives a salary of $12.50 per month. During 1905 about 2,700 different persons received treatment. Some of these people came a distance of 100 miles to receive medical attention. Some of the natives are able to pay for treatment, and during 1904 Dr. Pickett received $1,111 from patients; in 1905, $1,514; and the first six months of 1906 he received $857. Of course the money received by him goes back into the work for its enlargement.

Opening of the Laoag Station.

In the month of April of 1902, H. P. Williams and I, who were both located in Manila, made a trip north to spy out the Ilocano provinces. We carried with us a small stock of Scripture portions, which we sold very readily. The appearance of the people, the inviting nature of the city and surroundings, and, the fact that there was no active missionary work being done, led us to choose Laoag, the geographical center and capital of Ilocos Norte, as our station. In January of 1903, both families removed from Manila.

Studies in Ilocano were begun immediately. A chapel was opened in the basement of my residence, and the missionaries utilized the Spanish learned in Manila in preaching the truth. In September, they began to read short sermons in Ilocano. The preaching bore its first fruits in the month of January, 1904. Since then, the work has spread and there are baptized converts in fourteen different places in the province.

The station was re-inforced in the month of November, 1903, by the coming of Dr. Pickett and family. In December of 1904, H. P. Williams and family removed to Ilocos Sur and opened the station in Vigan.

Our work wields a far greater influence than the 660 members would indicate. The missionary doctor is in demand far and near. Our literature is found in thousands of homes and three-fourths of the 180,000 inhabitants have been preached to. None of our converts can be termed well-educated and so we are unable to appeal through native workers to the highest classes. Politics and office-holding claim the undivided attention of the score, more or less, in every town who have had educational advantages. Their attitude affects all their fellow-citizens. Fear of the loss of position and of the wrath of man, and, shame over doing something other than the customary keep many believers from openly embracing the ancient doctrine just now brought to their attention.

Laoag means clearness. The missionaries would give the people the Water of Life clearer than the sparkling water drawn from the beautiful river which borders our city on the south. We would have the clear atmosphere, seldom indeed mixed with fog, symbolic of the Truth to be inbreathed into their souls. From Laoag, may be seen, as near, the distant mountains whose summits are shrouded in clouds and to whose sides the tenuous mists cling betimes. So

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we would have granted a vision of Mount Zion and the heavenly Jerusalem. And after the vision, an arrival unto the general assembly and church of the firstborn, and to God and to Jesus.

TIBET.

THE STATION AT TA CHIEN LU, WEST CHINA.

This station was opened in 1904 by Dr. Susie C. Rijnhart and A. L Shelton and wife. The population of the town is 10,000 and is about half Tibetans and half Chinese. The mission station here is under Dr. A. L. Shelton and J. C. Ogden and wife. There is one native helper, Yang Yoh. We own no buildings at all at this point. We have two residences rented. J. C. Ogden pays $53 per year for the house in which he lives. Dr. Shelton pays $64 per year for his house. We also rent a building which is used for dispensary and school and chapel and hospital. This building costs $76 per year.

Mission Experiences Among Tibetans.

Mrs. A. L. Shelton.

Mrs. Ogden is studying Chinese, and with the help of Doctor Shelton and a Bible-woman, she and I have women's meetings once a week and feel we do a little, though circumstances are very difficult for us. Doctor Shelton goes to the shop at half-past seven, teaches the boys arithmetic and geography until nine, then home and studies Chinese one hour and Tibetan two hours. Dispensary at 1 o'clock until 3 or 4 o'clock, and at night usually a meeting with his boys, six of whom have asked for baptism, or a practice in singing with our organ, as we have none at the shop now. I'm teaching three of the schoolboys music, so when we get an organ they will be able to play for church service.

At the dispensary the doctor has all kinds of cases and operations from leprosy, cutting of frozen feet and legs, operations on rotten bones, cases of scrofula, all kinds and conditions of skin diseases, and yesterday an operation on a little baby's arm that a pig had eaten the hand off and one of its ears. This is only a little of the work of every day; but for double distilled, concentrated misery I never saw any to equal the following incident, and I 've seen lepers and cripples and beggars of all kinds and descriptions.

We have a Tibetan woman who brings us in milk every day; true it has a layer of dirt in the bottom, has to always be boiled, is never guilty of a yellow scum on the top. Is diluted with water or bean curd and is a mixture of goat and yak milk; but it's rather white and we call it cream and use it as such.

Two mornings she failed to come and about noon of the second day her sister came in and said their house had fallen down and they were burned a bit. That was the day for our women's meeting. So after it was over and dispensary finished we thought we would go out and see what they needed. As it was about three miles, I took a sedan chair for baby and me, and the doctor and Mr. Ogden took guns to kill a pheasant if they happened to see one. Such a beautiful day, and we were happy and having a rest from the dirt and filth and stench of the city. We got there and walked up the mountain a little piece and now I wish I had words to picture to you the awful misery and suffering that we saw and make your hearts ache and the tears come to your eyes, as it did to all of ours. The house is built of stone with mud mortar and on a hillside, so the back door upstairs steps out on the mountain as the one like we

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live in does. There was barely a roof on the house; the floor was round poles about the size of a man's arm, just laid on some kind of cross pieces; on these poles a few skins and this was their home and bed. They slept on that corduroy floor, not even a flat place to lie down. In one corner they had a pile of dirt and three or four stones and on these had been placed a big flat iron pan of boiling water. Some way the floor fell in and all of them with it and also the hot water.

Beneath them, for warmth, are kept the goats and yak, in the filth of years, as the idea of cleaning a barn has never yet occurred to a Tibetan, I don't suppose. For forty-eight hours those people sat on the ground in agony which can not be told or expressed. No relief whatever, no vaseline, no oil, not even a rag to wrap themselves up. Beside the woman on the ground was the iron pan with water and cornmeal and a green vegetable stirred in it—the food they had had. Mr. Ogden sent some bread and meat and I took some which I laid down by them, and the doctor began to look at their burns. A boy of ten, almost naked and stretched on the ground was burned from the knee half way to the thigh and great blisters were standing out on his leg. A little boy of seven or eight had escaped entirely; but the baby, a little girl of four, had been burned to death and the poor mother cried and said how pretty she was. That morning the neighbors had found them and buried the little one, but she didn't know where. The man was able to walk, but his leg was horribly burned and there was a great gash in his forehead where the hair had peeled off. The woman was burned from below the knee to her thigh, great blisters as big as the palm of your hand on her leg, and the flesh almost ready to drop off. She sat on the ground moaning and almost helpless.

The men forgot their guns and began to work. The little boy was frightened when the doctor took his instrument to open the blisters, as the children are wild as little rabbits. But he had taken only a small box of vaseline and saw he could do nothing for the boy or woman there. So the woman was carried and put in my chair and baby and I started to walk home or until the chair could come back and meet us. Then Mr. Ogden tried with a few dried leaves and stems to make a fire to get some hot water. The doctor had just enough vaseline bandages to dress the man's leg and head and we left him and the little unburned boy there. Then how to get the other boy to town was the question. He couldn't be carried on any one's back, so Doctor Shelton and Mr. Ogden made a stretcher of a sheep skin and two poles and set him upon that, and, one in front and one behind, they carried him in. We are taking care of them now and feeding them. One day "Johnny" the doctor's Chinese assistant goes out to dress the man and yesterday the doctor walked out himself. I know how weak this sounds to read it, but the reality was indeed frightful.

A Sad Incident.

About four feet from our courtyard gate is a big Tibetan Inn. The daughter had been ill for four months and every day the Lama's came with their horns and bells and drums and monotonous chanting of prayers to drive the devils out of her and make her well. Their awful din is enough to kill a healthy person let alone a sick one. She died and lots were cast to see how the body was to be disposed of; whether buried, or thrown into the river, eaten by the birds or burned. It was to be burned. It was seated cross-legged like a Buddha, placed in a covered chair and fire crackers and paper cash burned (this is a Chinese custom), as they started away over the mountain to

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burn the body. It was dreadful to hear the moaning and wailing in the house and to know that they had no hope as we have.

Now for forty-nine days the Lama's are making a hideous din in that house: a lot begin at 5 o'clock in the morning and stay until 5 o'clock at night, when a new lot begins for the all night siege. They are driving all the devils out so no one else will get sick.

Facts About the Work and Workers.

The missionaries at Tachienlu, China, on the border of Tibet are under the necessity of studying both the Chinese and Tibetan languages. This double burden is absolutely essential for work among the Tibetans. Friends in America should remember that when a Tibetan becomes a Christian this step involves bitter and relentless persecution.

NORWAY.

BERGEN, NORWAY.

Edward W. Pease.

When F. M. Rains visited Norway in the summer of 1904, he proposed that Bro. Anders Johnsen and myself visit Bergen, the second largest city of Norway, to see about opening work on the west coast.

On our arrival, we rented a hall and had full attendance at every meeting. A week later I left to visit Bro. Devold and the work in Aalesund, while Bro. Johnsen continued in Bergen for three weeks longer, baptizing in that time five persons. Others, baptized, joined their lot with us and after Bro. Johnsen left, began to hold meetings both in the open air and in halls and to meet regularly to break bread. Two months later, the last of October, I moved to Bergen to take up this new work, but found that three of the five baptized had withdrawn their fellowship from us. Many difficulties now presented to prove our patience and endurance. We have always had good audiences, but composed of many who come for a season, then drop away while others fall in and take their places.

Some were won to stand with us and during the first year I baptized seven, and since we have baptized five others. We reckon our membership now to be about twenty-five.

Work has also been prosecuted in Aalesund according to our opportunity, where they have had some progress, but they need a good worker, for the field is large and ripe for harvest.

In Bergen there is new life and interest. We are struggling forward to become organized, but on account of the popular preaching against organizations, it is quite possible that all will not join at the beginning.

New places are opening for us, viz.: Stavanger, Egersund, Aalgaard and a district called Jederen. I have visited these places, was more than welcomed, and urged to return and work there. We have every reason to believe that these places can be won into full fellowship, but it will take time, patience, and ability. I have greater hopes for West-Norway.

Bergen, Norway.

This station was opened in the fall of 1904 by E. W. Pease. It has a population of 7,500. Mr. Pease says the people are immoral, unstable, but intelligent and willing to hear. The Methodists, the Baptists, the Adventists, the Mormons, the Congregationalists, the Lutherans and the Presbyterians do

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work in this place. We have about twenty-five members in this city. There are two Norwegian brethren assisting in the work in this region as follows: Andreas Hermausen and Edward Westlund. Mr. Pease says: "The people are compelled to pay a church tax to the state church as long as they remain members thereof. When freed from that compulsion, it is very hard to develop them to give freely or willingly." He says, "Our Brother Niels Devold, in Aanslund, gives liberally, many times paying the greater part of the whole rent and traveling expenses."

Origin and Prospects of the Work in Norway.

R. P. Anderson.

The work in Norway originated in the visit of Dr. Holck, in 1880, to this country. At that time Dr. Holck was located as missionary in Copenhagen, Denmark. His visit to Norway, which lasted only a few weeks, resulted in the organization of a church on the New Testament pattern, in Frederikshald. This church has lived through many storms and is strong and hopeful to-day.

Dr. Holck could not follow up the beginning thus made, having his own special work to attend to in Denmark. However, from time to time he assisted as he could, from his private means. Toward the close of the eighties a revival swept over the southern part of Norway. Brethren, working men, who moved on account of work, carried the message of primitive Christianity far and wide. People began to read the Bible and get stirred up. The State church priests (Lutheran) raved, were defeated in public discussion, and avenged themselves by applying an antiquated law condemning people who baptized minors to prison. Many of our brethren have been imprisoned thus, for Christ's sake.

In spite of all opposition, the work grew. But there was no efficient supervision, and the lack of strong leaders led to interval dissension and strife. This period is, however, now outgrown, and the churches are at peace. We have at present six native preachers, four stationary and three itinerary, on the southern division, besides R. P. Anderson, who leads the work there. We have over one thousand members, perhaps more if we reckon all churches that are working for primitive Christianity.

Our prospects have never been brighter than they are at present. It is not too much to say that the whole country is open to us. Our constant grief is to have invitations to come and take up work in places where until now, no work has been done, and not be able to send a preacher there. A great deal of our strength is spent in building up the churches—many of them small and struggling—that we already have. We need more consecrated native preachers to reach out to the regions beyond.

God has been blessing us in the conversion of sinners and the upbuilding of his people. Our prayer for Norway is that efficient men may be raised up to carry the message of the Cross into all the land. We need a gospel tent for summer work and an itinerating gospel-van to reach, cheaply, the villages of the interior. These things cost money, and our funds are, alas, very low. But we know that our Father will meet all our need, according to his riches in glory, by Christ Jesus.

Christiania, Norway.

Robt. P. Anderson.

This efficient missionary is stationed at Christiania, Norway. He was born at Birkenhead, England, Jan. 25, 1866. For seven years before he went to Norway, in 1904, he preached for the church at Copenhagen, Denmark, under

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the direction of Dr. A. Holck. He now speaks Norwegian as freely as English. His wife, Agnes Y. Anderson, was born at Kilmarnock, Scotland, Dec. 25, 1866. They have two charming daughters, Minnie, age 18, and Sarah, 16.

Christiania is a city of 225,000. The people are industrious and deeply religious. The church there now numbers 112. Hundreds were baptized around 1889. But we had no one to lead them and local troubles sprang up and the work greatly suffered. It is now again prosperous.

Our native brethren preaching are as follows: Wilhelm Johannessen, Anders Johnsen, August Samuelsen, Otto Sandersen, K. J. Kloppe, and G. W. Andersen. These receive salaries ranging from $240 per year to $324. It will be seen we have six preachers in this part of Norway. There is the greatest need for at least a dozen more. Our oldest preachers have nearly all been imprisoned on bread and water for baptising. One man was disinherited, but nevertheless followed Christ. Another gave up a good business and suffered much from rich relatives for Christ's sake.

We are in great need of a church building in Christiania, the capital of the country. This is a very intense need indeed. It would cost from $20,000 to $25,000. Our brethren there can not provide such a building. They are poor. At present property is cheap in this city; but in a few years it is likely to advance.

Our brethren in Norway have shown themselves to be liberal according to their ability. We have five or six brethren at Orji, and same number at Bergen, and a few more at Norsnes, who unaided have built their own meeting house. This is also true at Fredrickshald, where three houses have been built; also at Fredricksstad. Many give quite liberally to the local work.

The chief difficulties are prejudice arising from the Lutheran State religion; magical theories of infant baptism; want of men to enter open doors. The signs of success are conversions, increasing peace and good will among the churches, open doors on every hand and increasing respect of the world. The three pressing needs are more native evangelists, a school in which to train evangelists, and a native literature.

CHINA.

THE STATION AT NAN-TUNG-CHOW.

This station was opened in 1905 by John Johnson and D. E. Dannenberg. There is a population of about 100,000. The people are industrious, but superstitious. The Catholics have a mission here. The Gospel was preached in this city first in 1893. The first baptism by one of our missionaries was July 6, 1896. James Ware was the preacher and Sung Ping the man baptized. At present there are only two converts in this station besides the evangelists and their wives. The name of the native preacher is Mr. Ching. He receives a salary of $5 per month. Dr. Edwin A. Layton is also stationed here, making six missionaries in this new but important station. The Society hopes to erect a hospital here at an early date.

History, Etc., of Nan-tung-chow.

J. Johnson.

Nan-tung-chow is a walled city with a population of about 100,000, five miles from the north bank of the Yangtzekiang, near its mouth. It is the center of a very flat, fertile, and populous district intersected by numerous canals, which are the highways for its trade.

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The Roman Catholics have been established in the district for upwards of a century. They have several stations and a numerous following of ignorant, superstitious country folks, who find it easy to adopt Rome's ritual and profitable to shelter under her aegis. The late Dr. Hudson Taylor and other Protestant missionaries visited the district years ago, but Mr. James Ware, of Shanghai, was the first to make a serious attempt to evangelize it. More than twenty years ago, while sub-agent of the American Bible Society, he learned something of its extent and needs through his colporteurs. In 1893, after joining the F. C. M. S., he visited the district in company with Mr. E. T. Williams, and was so deeply impressed by its spiritual destitution that he resolved to do what he could to relieve it. Accordingly, in 1894 he made it an out-station of Shanghai, and a young man named Feng-wen-tsing was appointed its first evangelist. After a year's faithful service he succumbed to an attack of cholera. He was succeeded by Koo-tsz-yung, who for eight years served the mission faithfully. Subsequently he became embroiled in litigation and had to be dismissed.

In 1904 he was replaced by the present evangelist, Ching-Tsz Ming, a man who has won the confidence and love of the whole mission by his reliability and devotion to the work.

In November, 1905, Nan-tung-chow was made a resident station and Messrs. Dannenberg and Johnson and their families were located there. Dr. Layton and family joined them in the fall of 1906. If the whole district (covering an area of about 4,000 square miles and having a population of two millions or more) is to be fully evangelized, several more workers are urgently needed.

As yet there is no native church in Nan-tung-chow. During the years Brother Ware had charge of the work he visited it more or less regularly every month, and had the joy of baptizing several. But of these only two remain. Some have died and others have proved unfaithful. Some six enquirers are now receiving instruction. It is hoped these will hereafter prove the nucleus of a strong and flourishing church.

In April, 1906, a street chapel was rented, with considerable difficulty, in Rukao—a walled city of about 40,000 inhabitants, forty miles to the north. It is the first out-station, and a promising field. For it is needed a native evangelist at once, and subsequently, resident foreign missionaries. In this district there are several towns of ten to twenty thousand people, and innumerable large villages in which the pure gospel has never yet been preached. It is a progressive district. Cotton, flour and other mills, equipped with foreign machinery, have been built. Idolatry is doomed. Temples are being converted into schools in which western learning is being taught. This is an immense and needy field, full of golden opportunities for service, and rich in promise of an abundant harvest if assiduously cultivated by Spirit-filled workers.

Shanghai, the Metropolis of the East.

James Ware.

"Shanghai is destined to become the mightiest city, not only of China, but of the Far East." This is the opinion of Arthur H. Smith, who probably knows China better than any other foreigner living, and his opinion is shared by many of the best authorities on things Chinese. We also, having lived in this city the best part of our life, can readily see that this is in the highest degree probable. In twenty-six years the city has increased from 200,000 to

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half a million of inhabitants, and by special treaty the area of the foreign settlements has been twice enlarged during that period. Yet there is not sufficient room to accommodate the masses that keep pouring in from every province, and from the adjoining Kingdom of Japan. Consequently new suburbs are springing up in every direction, all of which are to be connected with the center by the electric car lines which are rapidly nearing completion. The Shanghai-Nankin Railway has already tapped the prefectural city of Soochow and other important centers, and not many years will elapse before it unites with the great trunk lines which will penetrate through the entire length and breadth of the Empire.

All kinds of manufactories and shipbuilding yards are in full blast, and the river teems with steamers from every nation under heaven. Opposite Shanghai a "Brooklyn" city has sprung into existence, with wharves and storehouses extending for eight miles along the river frontage.

Shanghai as a model settlement has "set the pace," and her educational, manufacturing and governmental institutions are being everywhere copied, or held up to the Chinese as ideals. The powerful Chowfu, ex-viceroy of Nankin, while on his way to Canton to take up his viceregal duties at Canton, was recently entertained at a banquet by the prominent Chinese officials and gentry of Shanghai. He urged them to endeavor to bring their own cities and towns up to the same standard of excellence as Shanghai, when they would be ready for the promised constitution.

Geographically, as well as commercially, Shanghai must of necessity become to China what New York is to the United States, as it is the natural radiating center for Eastern Asia. This being so the Christian Church should certainly take steps to secure an adequate share in its wonderful future.

What We Need in Shanghai.

We need seven thousand dollars at once to erect an institute commensurate with our present work. We have struggled along for years with a large school and an organized church in an ex-opium establishment. This should give place to a three-storied building, well equipped, without delay. We should secure five acres of land within the vicinity of the settlements while it can be obtained. This will cost some twenty thousand dollars. This amount may seem large when compared with the price of land in the interior, but to understand the relative value of the different properties you have only to compare the city work of St. Louis, Cincinnati, Kansas City and other cities of America with the country work, and it will be readily seen how the Shanghai work of the future, if properly equipped, will eventually compare with the work of the interior stations.

With the knowledge of this future greatness of Shanghai before them, all the other missions have enlarged their properties, the Baptist Mission alone having purchased twenty-five acres of land six miles from the present center of Shanghai. And shall the Christian Church alone neglect her great opportunities?

Chu Cheo Station Important.

W. Remfry Hunt.

Chu Cheo is a wicked heathen city. It contributes its full quota to the dark night of Asia. It is twenty years since our own missionaries first turned on the torch-light of truth. Like stars in the black dome of night our churches now shine out gloriously. The history of the work is a volume full of pathos,

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tragedy, miracle and hard work. Four of our beloved missionaries have entered into life. The native believers speak of them as their representatives in heaven. In all some three hundred and more converts have turned from idols to serve the living and true God, and many have been called home. In life and in death their testimony has been bright.

After seven years in thatched huts the missionaries were allowed to purchase land, and two years afterwards homes were built. In building they were warned not to build higher than the Confucian temple for fear of overlapping its good influences.

In the midst of heathen temples, legions of vulgar priests, in the heart of filthy, loveless, homeless heathenism, our brave and patient missionaries labored and poured out life and love to woo and win these people to the Christ. Nor was the labor lost, for there was gathered together in villages and towns the nucleus of the membership which was to form itself into the two churches of the district. Men who threatened us with death became elders in the church and those who among the students would have driven us from their borders became our staunch friends.

The building of the churches at Yu Ho Tsz and Kwan wei by the native members, superintended by Evangelist Shi, shows the executive independence and consecration of the believers.

Within twenty miles of each gate of the city we now have young and brave Christian communities. Our out-stations in course of development are Kwan Wei, Tswein Tsiao, Woo-ee, Chang bah ling, besides strategic points out from these which will soon be occupied.

The medical work has greatly aided the field. In school work we have assisted in the government schools and in lectures among the students. Two graduates became Christians. One is the senior evangelist in Chu Cheo. Both these were personal teachers.

Hundreds of thousands of Scripture portions and tracts have filtered into the homes of the district, and promise a rich harvest. The field has been inadequately manned. There is room for three families and a physician in the Chu Cheo district. We can then prepare to reach out and on to wider fields.

Chu Cheo has done conspicuous work in training evangelists. We have sent out helpers to the other fields. In local conferences, lectures, daily preaching of the blessed gospel, in visitation, and in dispensary and translation work the district has been fruitful indeed.

The missionaries of Chu Cheo are enthusiastic. They keep in touch with the brotherhood. They are living links. The native converts vie with the missionaries in preaching the gospel everywhere. Doors are opening on all sides. China is the strategic place and now the strategic time in the evangelization of all Asia, and if the churches at home will lift us up in prayer and give as the Lord hath prospered them, then we will turn the dirge and requiem of the "dead march" of Asia into a song of liberty, light, and love.

THE CHU CHEO STATION.

The Chu Cheo station is in Inhwei Province, Central China, and was opened in 1888 by A. F. H. Saw and H. P. Hearnden. The population in this city is somewhere between 25,000 and 50,000. It is a busy town and the people are industrious and proud and literary. We are the only people working in this center. Here we own two mission homes and two mission compounds. We first secured land here in 1892 and then some again in 1899. They were

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erected by the Foreign Society. The home erected in 1894-99, including the land, cost $3,500. It would probably cost now $5,000. There is also here a dispensary building, erected by the Y. P. S. C. E. The gospel was first preached in Chu Cheo in 1887, and in 1888 the first baptism was performed by E. P. Hearnden, when he baptized Mrs. Shi. There are now 159 members. There are seven native workers as follows: Shi Kwei Piao, Tai Keh Chen, Chenli seng, Chasming yang, Koh sui Chew, Woo li Kwang, Wan qung seng. Evangelist Shi at the station bought a piece of land with his own money for church property.

Girls' School, Nankin, China.

Emma A. Lyon.

This school was opened September 2, 1896. Miss Emma Lyon has charge of it. The average attendance during the past year was 50. Mrs. Frank Garrett teaches drawing and English. Miss Clark teaches music and English. The native teachers are Mr. Tong, Miss Chew Shiao Ewnig, Miss Whan Su ing, Miss Tse Ging Ing. The amount received in this school during the past year for tuition was $370. The most pressing need of this school is better equipment and an experienced Chinese teacher.

The old building was begun in 1895 and finished in the summer of 1896, at a cost of $1,400. It would now probably cost $2,500, owing to the increase in value of materials and labor. The addition was completed in the spring of 1906, and cost $2,200. There have been six graduates from this school. All the branches that are usually taught in the high schools in the United States with much more of Bible study, sewing, knitting and cooking are taught. Through the influence of this school many Chinese have become interested in female education and many have heard the gospel. Quite a number have unbound their feet. Miss Emma Lyon says, "Although the school is not what I want it to be, still it improves as the teachers become better trained. I use a good deal of time helping the teachers prepare to teach. Some of these we have helped are grateful for what has been done for them. Others show no gratitude and think more ought to be done. This is probably true all over the world. It requires a great deal of patience. We know the work is worth while when we see a few strong Christian girls, as we have now. They are consecrated and anxious to win souls to Christ."

THE STATION AT NANKING, CHINA.

This important center was opened by Dr. W. E. Macklin in 1886. Nanking has been called the Boston of China. It has somewhere from 450,000 to 500,000 inhabitants. It is a literary and an official center. The Methodists, the Presbyterians, the Congregationalists, Advents are at work here.

We own all told within the city walls nine acres of land. This is the best equipped station we have in the world. This land cost all told $4,000, and it is now worth $6,000. All told we own eleven buildings. Four of these are mission homes. These four mission homes cost about $7,000, and to-day would cost $12,000 to erect. Besides these we own two chapels. There are the hospital, the dispensary and four school buildings.

The gospel was first preached in Nanking about 1865, by whom we are not informed. The first baptism by our missionaries was by Dr. Macklin. The name of the man baptized was Shi Kwei Piao, now our oldest evangelist. We have a church in Nanking of 220 members, and there are twelve native workers. Their salary is usually $5 per month. We are sorry to say that only

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one of the native workers is supported by the church. However, a part of the salary of another is provided by the native church. One of the Christians at Nanking gave $100 at one time for the work. Many are now enrolled to give one-twentieth of their income at the regular Sunday morning service.

WORK AT PO CHOW, CHINA.

This work was opened in October, 1905. Dr. E. A. Layton did some medical work in that region and treated about 1,500 patients. The principal disease was eye trouble. The medical work made a great many friends. The anti-foreign feeling was strong, but the medical work was like oil on troubled waters. The work there was done in rented Chinese buildings. They were cold and damp and dark. Owing to a lack of workers the work has been suspended for a time. There was no difficulty in gaining access to the place.

STATION AT LU CHEO FU, CHINA.

This station was opened in 1896 by Dr. James Butchard and T. J. Arnold. The population is about 70,000. The Foreign Society owns three mission homes, the hospital and one street chapel in this station. The land owned by the Foreign Society cost about $2,000 gold, and is worth about one-third more now. Some land was bought in 1899 and some in 1900 and some in 1902 and some in 1904. The homes cost $2,200 each and the hospital cost $5,400. The chapel cost $1,100. There is also a Chinese evangelists' home which cost about $200. We preached the gospel in the station first in 1897, and our first baptism was in the same year. The name of the man baptized was Yang Liang. There are now twenty-four faithful Christians and two native preachers. The missionaries say the native Christians there contribute more in proportion to their means than our people at home.

STATION AT WUHU, CHINA.

This station was opened in 1888 by C. E. Molland and wife. It has a population of 130,000. The Methodists, China Inland Mission, Episcopals, Second Adventists, Christian Alliance, Independents are doing work in this city. We own two homes and a church building. The property belonging to the Foreign Society would now be worth between $8,000 and $10,000. The church has a membership of 130; three native workers. The native workers are as follows: Wu Du-Seng, Dai Hsuch-deng, Shu-Sung.

CUBA.

HAVANA, CUBA, MISSION.

This mission was opened in 1899 by L. C. McPherson and Melvin Menges. The people are chiefly Roman Catholics. The Methodists, the Baptists, the Presbyterians and the Congregationalists are all doing work in this city. We own no land at all at this station, nor have we any buildings. At the present time we have five chapels rented. We also have two mission homes rented. There are two native workers, Angel Godinez and Palli Sole. Julio Cesar Martinez is a fine example of the faithfulness and liberality of native Christians. Although a very busy man, he has always been ready to give up his own work to help the missionaries. He gave Miss Meldrum and Mark S. Peckham lessons in Spanish three times a week free of charge. He has corrected all of Mr. Peckham's sermons in Spanish, thus enabling him to avoid the usual errors of beginners. He has bought scores of Spanish books by the choicest authors. He has ably directed a school.

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The Mission School in Havana.

Williamina Meldrum.

The organization by the United States of the public school system of Cuba admitted both colored and white children to attend the same schools. A deep-rooted prejudice against the negro made the white people refuse to send their children to the public schools. Those who could afford to do so sent their boys and girls to private schools or to convents, while many allowed them to grow up in ignorance, evading by various plans, the school officers.

Although many of the private schools and convents give good instruction, the feeling exists generally that the work is not done with thoroughness. Then, too, children once left in the care of the priests and nuns are so grounded in the Roman Catholic faith that it is a very difficult matter and oftentimes almost impossible to lead them to a better faith.

This state of affairs gave an excellent opportunity for the opening of Protestant mission schools that should give thorough secular work and, better still, a foundation in the simple, pure faith of Christ.

The other Protestant missions opened day schools some years ago and are prospering. The work done in these schools is very thorough and has met with the approval of the Cuban people.

The Church of Christ school was opened in September, 1905. The first day's attendance was only 18, but our registration during the year increased to 57, so that we counted our first school year a success. Nor was the growth merely in numbers. Vast improvement was made in methods of work, discipline, and standards of morality among the pupils.

Regular and persistent endeavors were made to present to the pupils the life of Christ as the Great Ideal. By teaching and example the leaders of the work tried to show the little ones what a Christian life means.

It happened that our school was located in a part of the city where many wealthy families live. This class of people, as a rule, hold in contempt the missions and their work, but their interest was won to the school. It presented to them the means of educating their children as they desired to have them educated, and that without "creed or catechism." Thus we became known among the class who usually ignore us.

We secured the services of a splendid Cuban young lady who was not a member of our church, but who devoted herself to the work with a whole-hearted consecration not excelled by any other worker.

The outlook for the school is bright. We anticipate no trouble in securing pupils, and it is our aim to make the school self-supporting just as soon as possible.

In the future we plan to have a Bible training department especially intended for young men who desire to become Christian workers.

Our aim is to make every child who comes under our care a thoroughly equipped student, a useful citizen and a loyal Christian. With God's guidance we will do it.

MISSION SCHOOL AT MATANZAS, CUBA.

The name of this school is "El Porvenir." It was opened October 18, 1905, by Roscoe R. Hill. Edwardo Lopez y Centellas and Georgina y Collado are the native teachers employed. This has been a free school for the past year. The average attendance was about twenty. The common branches in Spanish, the Bible and English are taught. The school is located in the poorer section of the city and is rather temporary or secondary as our main plan is the opening of a pay school more centrally located for boys, probably maintaining the girls' department in the present location.

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CENTENNIAL SENTIMENTS.

Our best is yet ahead in all sane missionary endeavor.—S. S. Lappin, Stanford, Ill.

"One of our Centennial aims is to meet all missionary apportionments." —Wm. M. Mayfield, Dighton, Kans.

"The spirit of the Centennial is upon me and I shall put it into the March Offering."—Allen T. Shaw, Fairfield, Ill.

We purpose to place the Central Church in the Living-Link list by the Centennial if at all possible.—Byron C. Piatt, Marion, O.

Foreign Missions have contributed more to real church unity than any other department of church activity. —S. C. Pierce, Lynchburg, O.

In missions it is not "we will if we can," but "we can if we will." Now for the willing!—John R. Ewers, Youngstown, O.

The Disciples of Christ came into existence in the good providence of God to aid in the evangelization of the world.—B. B. Tyler, Denver, Colo.

"Baptized forty-eight last year and doubled the membership. Will double as often as we can before 1909 and after."—Melvin Menges, Mantanzas, Cuba.

The motive of our historical development and the logic of our plea make the evangelization of the world the ultimate goal of our endeavor.—Guy Hoover, Chicago, Ill.

The move to house our missionaries in the Orient ought to commend itself to all, and I hope to be of service in the enterprise.—Ralph V. Callaway, N. Waco, Tex.

"Because of our wonderful plea, our marvelous growth, and our splendid outlook for the future, the Centennial should be the greatest religious gathering in American history."—Fred M. Gordon, Pittsburg, Pa.

There is no part of our Centennial propaganda or program that appeals to me and pleases me so well as the effort to raise $250,000 to buy homes for our missionaries.—W. E. Daugherty, Sylvania, Ga.

Why I will take ALL the offerings: 1st. It is the will of God. 2d. It is the divinest philanthropy. 3d. It enlarges the souls of God's people. 4th. It prepares for the King's coming.—E. O. Sharpe, San Antonio, Tex.

"If we would arouse an interest in the coming Centennial, we must arouse an interest in missions; for only those who are interested in missions will be interested in the Centennial."—J. W. Holsapple, Greenville, Texas.

Modern missions and our plea should be companions, they are so nearly the same age. Let the two be married (a Centennial wedding), and a world of peace shall be their home! —Marcellus R. Eli, Charleston, S. C.

The real measure of our movement is not in years, but in spirit and deed. Unless our zeal for world-wide evangelization is commensurate with our numerical growth, we shall not be fully prepared to celebrate our Centennial.—F. W. Norton, Indianapolis, Ind.

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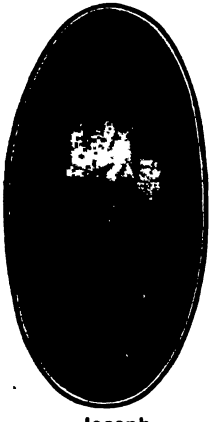
CHRISTIAN ENDEAVOR DEPARTMENT.

A Hero.

Joseph is the cripple whose influence was largely instrumental in starting the church at Bolengi, Africa. He used to gather the people nightly about his fire in a little prayer-meeting. This grew so large that the meetings had to be held in the church, and at length the Church of Christ at Bolengi was organized.



Joseph

Years ago Joseph was a great fisherman, but muscular atrophy set in, by which nearly every bone in his body has been broken. He can not walk, and has but partial use of his left hand, none of his right hand. He is always carried to the services in a hammock.

Notwithstanding his infirmities, you would hardly believe the number of things Joseph can do. He makes fish nets and traps, holding them in his toes; raises chickens, fishes a little, saws all his wood with a saw ingeniously made from a piece of strap iron, and has charge of selling the fruit grown on the station.

Of course it is impossible for Joseph to fully support himself. Some kindly disposed Endeavor Society can care for this hero by giving $15 per year. If you want to help the Lord's work in Darkest Africa, send a pledge for $15. You will be blessed for so doing.

Endeavor Day.

We are now on the eve of the most important day of the year to us, as Endeavorers. Hundreds of societies will observe the twenty-sixth anniversary of Christian Endeavor next Sunday evening by using the exercise, "The Dawning Day." We trust your society is one of the number. There seems to be a deeper interest than ever before and a stronger determination to reach our watchword, "Fifteen Thousand Dollars for Damoh this Year." There is nothing in the exercise to prevent its use at any time. If you did not order supplies, do so at once and observe the day the third or fourth Sunday of the month. In any event have fellowship in this great work. Supplies are sent free to all societies taking an offering for the orphanage work at Damoh, India. Order supplies from the Foreign Society.

The Endeavor Society, Matanzas, Cuba.

Mrs. Melvin Menges.

The Christian Endeavor Society is one of the most encouraging features of the work here. It was organized last May with twelve members; now there are thirty-five. All are Christians. All take part. Many offer prayer, and some exhort. They are anxious to learn and willing to help the church in whatever way they can. They have extra monthly missionary meetings here at the house. By means of pictures, relics and talks, we instruct them. They also participate in the meetings. Several have given splendid short discourses. Of course, each of these must be personally helped and have material translated for them. These meetings are nurturing a holy zeal in the Lord's work.

Endeavor Chapel.

We have a thriving work among Americans in Manila, Philippine

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Islands. This work is very ably conducted by Bruce L. Kershner. Of course the congregation is small, but the members are very earnest in their efforts to advance the cause of Christ, but are handicapped by the lack of a chapel. This fact keeps many from worshiping with them as they do not care to hunt up the preaching service in the home of some member. You can realize what a drawback such conditions would be in this country. They are a greater hindrance in Manila. Think of it a city of 300,000 and no church for our brethren. The members of the congregation have agreed to purchase the lot for a chapel if the Endeavorers of our brotherhood will give $2,500 for a building to be named "Endeavor Chapel." This amount would construct only a modest chapel, but would give our work a permanency, which it now lacks. Each society contributing $10 or more for this work will receive a picture of the building after its completion. The money is needed at once that the good work may commence.

If our Endeavor Societies will pledge this amount payable on or before August 1st, 1907, the Foreign Society will advance the money from the general fund that there need be no delay.

This work is certainly an urgent call to service and our Endeavorers are ever ready to heed the call to advance in the Christian work. Our prayer meeting topic for the last Sunday of the month is "Foreign Missions; The Kingdom in the Islands." A very appropriate time to decide what your society will do for Endeavor Chapel. Take pledges from your members for this work payable before August 1st.

We can give $2,500 for Endeavor Chapel! We will give $2,500 for Endeavor Chapel! Make haste!

BOOK TABLE.

Acts Emphasized. H. Goodacre, Pine Village, Ind. $2.00 per 100 copies.

The cases of conversion are underscored. This is a book to be used in revivals. It would be more valuable than it is if the American Revised Version had been followed.

Christian Union. By J. H. Garrison, LL. D., Editor Christian-Evangelist. Christian Publishing Co., St. Louis, Mo. $1.00.

The contents are as follows: Introduction, The Apostolic Age, The Post-Apostolic Age, The Græco-Roman Period, The Protestant Era, The Period of Reunion. The author pleads for the union of all the people of God. The union for which he pleads is not union for its own sake, but that the world may be evangelized. Three-fifths of the world are in pagan darkness. They have not yet heard of the love of God for them and of Christ's death for their redemption. The work of the church is hindered by the divisions which are its weakness and its disgrace. This is an able and timely book. It is the best work that has come from the mind and heart and pen of its distinguished author. It contains the convictions and conclusions of a life-time of study.

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The
Missionary Intelligencer.

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PAUL'S LOVE.

NO man can come into contact with Paul's life without being made a bigger man, of bigger mind and bigger heart. Paul's intellect was the profoundest ever known, save one. But his mind did not over-shadow his heart. His mind could comprehend the gospel, his heart comprehend the work, not in theory, but in practice. He loved, therefore he preached; he loved, therefore he prayed; he loved, therefore he toiled; he loved, therefore he sacrificed. What preaching! It knew no bounds till it compassed the world. What prayers! Not for self, but for the world and the multitude of individuals whom he had begotten in the gospel all over the world. What toil! He led the strenuous life never reproduced, "toiling, rejoicing, sorrowing," seeking no part of ease or profit. "Labor of love" was its own reward. Greatest not for his intellect, but because he loved and served the best. What sacrifice! No end till he had poured out even for us all the treasures of his mind, till he had given all the love of his heart, all the hopes of his youth, all his prestige with his people, till he had given all his money, all his liberty, yea, till he had given his head from his body. His life is his own commentary. Are his sayings hard? Then read his life. Is his intellect logically cold? Then put your hand upon his heart. Its warmth of love knew no limits of time, place, or people. The Jew and the Greek, the bond and the free, the wise and the unwise, the rich and the poor, even the strong and the weak in the faith, he loved alike.

Can we restore such apostolic Christianity as this? The March offering will give us an opportunity to make such an appeal to our people. It will largely test our apostolic spirit.

JOSEPH ARMISTEAD.

Norwood, Ohio.

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FINANCIAL EXHIBIT.

FOR FOUR MONTHS.

Comparing the receipts for Foreign Missions for the first four months of the current missionary year with the corresponding time last year shows the following:

	1906.	1907.	Gain.
Contributions from Churches	56	67	11
Contributions from Sunday-schools	41	58	17
Contributions from C. E. Societies	205	166	*39
Individual Contributions	311	150	*161
Amounts	$34,573 68	$22,160 87	*$12,412 81

Comparing the receipts from different sources shows the following:

	1906.	1907.	Gain.
Churches	$971 26	$2,032 83	$1,061 57
Sunday-schools	367 83	669 32	301 49
C. E. Societies	1,975 85	1,607 61	*368 24
Individual Offerings	16,892 68	4,797 31	*12,095 37
Miscellaneous	1,192 32	728 30	*464 02
Annuities	5,977 74	12,225 50	6,247 76
Bequests	7,196 00	100 00	*7,096 00

* Loss.

Loss in regular receipts, $11,564.57; gain in annuities, $6,247.76; loss in bequests, $7,096.

This is a poor showing, but we are hoping to make a better report soon. We appeal for the help of every friend of a universal gospel.

March Offering, 1907!

Are you well prepared for it?

Are you determined to make a distinct advance in your church offering this year?

The church at Portland, Oregon, for which E. S. Muckley preaches, will in the future support G. B. Baird, of Chu Cheo, China.

The Savior said, "It is more blessed to give than to receive." Most Christians act as if they thought him ignorant on the subject!

He who comes to the Lord's house with nothing in his hand the first Sunday in March is likely to go away with nothing in his heart.

The command of God is a guarantee that what is commanded shall be done. If one people will not do it another will. God's purpose can not fail.

The offering for Foreign Missions should not be what can be spared out of one week's earning. It should worthily represent the earnings of the whole year.

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God does nothing but give; Satan does nothing but strive to get. Choose ye this day whom ye will serve; of whom your deeds shall show you to be a son!

The preacher who is faithful to the missionary cause the first Sunday in March will not have to worry about his people being faithful to him the rest of the year.

Unless the spirit of sacrifice for Foreign Missions can be aroused and our wealth is given more generously to the Lord's work, the present is full of peril to our churches.

Ernest C. Mobley, speaking of the Intelligencer, says: "It is a veritable encyclopedia of missionary information. Every page bristles with burning facts and every line is charged with heart throbs of real life."

John G. Paton, the great missionary to the New Hebrides, died in Australia, January 28th, at the advanced age of eighty-two. He was ordained a missionary to the New Hebrides on the 23rd of March, 1858, in Glasgow, Scotland.

W. J. Russell, of Frankfort, Ind., who died recently, was one of the best friends the Foreign Society ever had. He advanced the work in many ways. He made one church a Living-Link. This is a worthy accomplishment for any preacher.

Not more than two-fifths of all the people in our fellowship give anything for world-wide evangelism. The work in hand is to enlist the other three-fifths. Every member of every church should do according as the Lord has prospered him.

The business of the church is to carry on to completion the work which Christ began to do and to teach. Christ came to seek and to save the lost. He began to do that. It is for us to carry on that great work till the last man alive is reached.

Missions is the heart of our plea, therefore, we should get close to this cause, making it our business. God's heart is as broad as the world, ours can be none less. His purpose was to save all men, and his purpose should become our purpose.

One of our friends, superintendent of a Sunday-school, says: "A missionary superintendent in an anti-missionary church has a hard fight, but I have my coat off and my sleeves up and am going after it." This good man will no doubt leaven the whole lump.

We ought to be making comprehensive and statesmanlike plans for the evangelization of the whole world worthy of this century. Our business men ought to put the same study and enthusiasm into the missionary work that they have put into secular pursuits. Let the world be taken under review by these representative business men and let them plan a campaign worthy of their high calling.

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If we give systematically and proportionately the Lord determines how much we shall give. The responsibility of deciding the amount is God's and not ours. We have His promise that we shall have all good things needed if we do our part faithfully and joyfully.

The abounding wealth of the churches would provide money enough and to spare to increase Foreign Missionary work to an unlimited extent. Our people are averaging less than 30 cents per capita. This makes a condition among us so unworthy that we think of it with shame.

"The Christian Conquest of India" and "The Life of Paton" are being eagerly bought up at all the Missionary Rallies at the campaign prices of 50 cents and 60 cents, respectively. Long lists of new subscribers to the Missionary Intelligencer are also being enrolled. The people are getting interested in Missions!

The greatest work in the world is that of saving the world through Jesus Christ. Any other work, no matter how great it may seem, is trivial in comparison. The work of evangelizing the world is the most enduring and influential work in this day of great enterprises. The cutting of the Panama Canal is child's play in comparison.

The most distressing thing about the giving of Christians is not that it is so inadequate to the demands and so trifling in comparison with their ability and blessings, but that it betrays such utter lack of sympathy with the divine plans for evangelizing the world and such failure of fellowship in the divine joy of redemption. Our Heavenly Father has invited us to go into partnership with him; and we are refusing!

Bear in mind $300,000 is the mark before us this year. True this small amount rather belittles us, our ability, and our interest. But we dare not ask for more until we pass this amount. It makes our religious neighbors smile when they hear that we are asking for $300,000 to evangelize the heathen world and at the same time claiming to be a "simon pure" apostolic people. They are made to wonder if we are really in earnest.

God has always been giving. He gave His Son. He gave the Holy Spirit. He gave the gospel. He gave prophets and apostles and confessors and martyrs. He opens His hands and supplies the wants of every living thing. He gives and does not do anything but give. Christ gave Himself for us. Tho He was rich, yet for our sakes He became poor. It is by giving as the Lord has prospered that we become Godlike.

Some churches delay sending in their offerings until the last moment, or rather some careless or indifferent officer does. The preachers and other friends should see to it that the offering is promptly forwarded. If it is not all ready Monday morning, March 4th, please forward what you have and send again when pledges are paid. Several thousand dollars fail to reach the office of the Foreign Society every year for this reason. Sometimes money intended for Foreign Missions is diverted to current expenses or for other purposes. This is not right. This is not keeping faith with the donors. The Lord will not bless a church in such a course.

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F. W. Norton has been secured by Hiram College to represent that institution in raising a fund of $25,000 to provide what will be known as the G. L. Wharton Memorial Home for missionaries' children. The home will be deeded to the Foreign Society, and the rest of the $25,000 fund will go toward providing free tuition for missionaries' children. It is hoped Brother Norton will receive a cordial reception wherever he may go in his most worthy effort.

Do not permit any thing to defeat you in your splendid purpose to reach your apportionment for Foreign Missions on the first Sunday in March. This is vital to success. If it is not reached at the morning service then make another call at night. In case anything is still lacking please see a few special friends on Monday morning and make up whatever may be lacking. If all the churches will reach their very reasonable apportionments our hearts will rejoice over a wonderful victory.

If you have not ordered Children's Day supplies we suggest that you do so at once. The Children's Day Exercise this year is the best yet. P. H. Duncan has outdone himself. Give us the number in your school and we will do the rest. The first Sunday in June is not far away now. Better begin in time. We are expecting almost $100,000 from the Sunday-schools the first Sunday in June. Write **enlargement** all over the walls of your Sunday-school room and on every book and paper. Remember, **enlargement** is the word.

At the Wheeling Rally, Prof. Taylor told of a preacher who felt it his special duty to protect the purses of his people. He used a debt on the property as an excuse for giving nothing for missions. In a year or two the preacher's salary was reduced. The next year it was reduced again. The next year a new preacher led the people to give as they gave years before when they had a missionary preacher. The next year his salary was increased and the debt was almost wiped out. That is the way God honors those who honor Him.

Send your March Offering to F. M. Rains, Secretary, Box 884, Cincinnati, O. Please be careful to give local name of church when different from the postoffice. Be kind enough to use the blank return letter which has been sent to every church in the brotherhood. This will save much time in making proper entry on the books. It will greatly aid in avoiding mistakes. If the church treasurer does not have the return letter and envelope, please see that it is turned over to him. Send by bank draft, express order, postoffice order, or registered letter. A proper receipt will be promptly returned. A receipt is sent for every penny received and the treasurer is under $50,000 bond, and the bookkeeper is under bond also.

We ask the friends to remember the $250,000 Special Centennial Fund to be expended for lands and buildings on the mission fields. We hope to reach this amount by 1909. Every dollar of this money is needed for the purpose named. We are asking the churches in the March offering to go beyond their apportionment, and all over the apportionment will be applied to this special fund. We can not take the regular offerings, that is, up to the apportionment, for any other purpose than to pay the salaries and the incidental expenses of the missionaries. Every dollar is needed for this purpose. We ask the Living-Link churches to raise from $100 to $500 over and above the $600 for this

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special fund. All that is raised over the apportionment of each church will go toward providing homes at Nantungchow, China, where we have three missionary families and five little children, and they have no suitable houses in which to live. They are now in dingy, dirty, unventilated, and unhealthy buildings. Will not every church take a pride in having some part in providing homes for these missionaries? Nantungchow is a city just entered. It has a population of 100,000 and it is seventy miles away from other missionary workers. C. C. Chapman, of California, has given $5,000 for a hospital at that point, but we have no funds for mission homes. The land and the buildings for these homes will cost about $6,000.

GOOD THINGS ABOUT THE MARCH OFFERING.

I look for a mighty advance this year.—Carl C. Davis, Brighton, Ia.

Will reach more than our apportionment.—Charles A. Chasteen, Lockhart, Texas.

A number of new Living-Link churches will be enrolled the first Sunday in March. This is a most cheerful word.

Most gladly do we accept the apportionment. God grant us the spirit of world-wide missions.—C. Burton Stevens, Elmore, O.

My wife and I are going to pay $50 for the purpose of establishing the Sunday-school in Japan.—S. G. Gill, Worcester, O.

Our motto this year is "double up all along the line," which means a doubling of missionary effort.—J. D. Kuhn, South Bend, Ind.

Many of the smaller churches will adopt the Station Plan in their March Offering. In this way a church gives to a definite work.

Our small and new congregation is building a $7,000 house, but we want to have part in Foreign Missions.—Oscar Sweeney, Rialto, Cal.

Let every church prepare for the Centennial by annual increase in the offerings for Foreign Missions.—I. W. Rogers, Columbia, N. C.

You ask for $45. We expect to make $60. Don't ask for such small gifts. —R. A. Schell, Hastings, Neb. We beg pardon. We have repented. Be merciful unto us poor sinners.

We need such a missionary motive instilled into the hearts of the people that they will insist upon taking the offering whether the pastor wishes it or not.—M. L. Jenney, Sharon, Pa.

If every disciple could be induced to send up a true missionary prayer each day, we would see missionary wonders before and after the Centennial.—Mrs. Henry Behr, Wood River, Neb.

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We who have accepted Thomas Campbell's declaration of religious liberty and call for the reunion of Christians should be the most pronounced missionary people in the world.—Thomas W. Phillips, New Castle, Pa.

Most preaching is done to those who are already saved. Missions is preaching the gospel to the unsaved. We should be ashamed to come up to 1909 without reaching the Centennial aims for Foreign Missions. Our apportionment has been increased from $25 to $100, but we will raise it or break a spoke; not because it will please any man, but because it is God's will.—Thos. Martin, California, Pa.

There are many churches like the following, and their number is growing year by year: "We have no pastor here, only a few members. We always observe our offering days and give what we can. Eight or ten active members. No prospect of growth, but you will hear from us in March."—H. D. Ford, Clerk, Irvington, Cal. It is the spirit of this struggling church that will help us to conquer America and the world.

OUR MISSIONARY ROUND-TABLE.

PERSONAL JOY.

My greatest personal joy is that I have grown into a deeper love for and interest in all lines of missionary effort. Akin to this is the breaking down of a too long prevailing prejudice against the organized work.—Samuel W. Traum, Richmond, Ind.

HUMAN CHANNELS.

The river of life flowing from the throne of God is pure, efficacious, and copious, but it flows in channels cut by men. Every missionary, every gift, every prayer, extends and widens these channels. Prepare then the way for the healing stream that makes earth bloom like paradise.—R. P. Anderson, Christiania, Norway.

GOD'S TENTH.

Just as man can do more and better work in a year working six days out of seven—and the whole civilized world recognizes the fact—so he can live better and enjoy more on nine-tenths of his income, after devoting the first tenth to God's service, than by keeping ten-tenths for himself. All Christians who have tried tithing bear witness to this fact.—W. R. Warren, Pittsburg, Pa.

AN APPRECIATION.

I wish to thank you most heartily for the February number of the "Intelligencer." The "President's Message" is an inspiration. The success of the Foreign Society is phenomenal. Its accomplishments are before us. "By their fruits ye shall know them." The soul that does not rejoice at the fruits of the Society is certainly dead. May the success of the past stir every preacher, every church, nay, every individual, to the very depths, and result this year in $300,000 for Foreign Missions.—Graham McMurray, Royse City, Tex.

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A WORTHY TRIBUTE.

S. J. Corey and Dr. Osgood were here for a Rally, Tuesday, the 15th. We had a great Rally. The spiritual uplift was of untold value. S. J. Corey is a great man in a Rally. He makes a wonderful speech and gives a deep, earnest, devotional tone to the whole program. The whole church is to be congratulated in securing him for our foreign missionary work.—O. W. Lawerence, Rock Island, Ill.

MARKED GROWTH.

We are having some good Rallies. We have had more preachers in attendance than usual. It seems to me that I can see a marked advance in interest over two years ago when I was in this territory. I believe that the missionary spirit is growing in quite a marked way. I have sold more books and secured more Intelligencer subscriptions than ever before. I think this is a good indication. Mission Study classes are being organized everywhere.—Stephen J. Corey, Galesburg, Ill.

CENTENNIAL SENTIMENTS.

The motive behind all redemptive work is: "For God so loved the world." Our greatest centennial achievement is not a great missionary offering, but a great missionary spirit developed which will bring the offering every year; nor a great amount given for College endowment, but a great conviction fostered, that Colleges will increase their endowment every year, nor magnificent edifices erected this year, but the need of proper equipment realized, that they will grow up year by year as we have need; not a large numerical increase for one year, but the evangelistic spirit, developed, so that we can not but evangelize, and can not help but grow because of abundant life.

Our greatest centennial achievement is to develop the missionary spirit (Christ's spirit) in every disciple, especially the non-missionary folk, and remove the cause of our shame.

"For God so loved the world that he gave his only begotten Son." Brethren, if we so love the world we will send our sons, and **"All these things will be added unto us."** It's the cultivation of the missionary spirit that is needed, which is the spirit of God, the spirit of Christ. "God so loved the world he gave his Son." If we so love God we will give and send ours.—John Kendrick Ballou, Sioux City, Iowa.

SOME NOTABLE CONVERSIONS IN OUR FOREIGN WORK.

II. Lokangi an African Tax Gatherer.

A. F. Hensey.

When the Bolengi evangelists first went to Bonsole there were none who responded to the gospel call, but many who scoffed. The worst of these was Lokangi, who was the Matthew of that village, being the tax-gatherer for the State.

In the pursuit of his duties he was very like the publicans of old Judea in that he extorted all possible from the people, even seizing the very clothes they wore, so that he became a terror to all the villagers.

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He had seven wives and a few slaves, and to him was applied the native proverb, "Thirst is unsatisfied."

He opposed the gospel and hindered the evangelists in every way possible, but after they had left his village he was pricked to the heart with conviction, and a little later, when they returned, sought zealously to know the way of salvation. When he understood what to do to be saved, like the publican of olden days, "he left all and followed Him," releasing his slaves and putting aside all his young wives, keeping only the oldest and homeliest one.

With her he moved to Bolengi, making his home there from that time. He was baptized in November, 1903, soon after going back to preach to his townspeople. When he gave up his wives and slaves, they had said, "He is crazy," and "His death is approaching;" so naturally at first paid little attention to his preaching. Afterwards they listened attentively to him, and as a result, several from there were baptized, but they never fully understood the transformation in his life.

Lokangi had an entire change of heart. Instead of being harsh and grasping, as heretofore, he now became most thoughtful and sympathetic, qualities rarely found in a Congo native. He was always the first to help in time of need, and more than once he has toiled night and day on the river that he might bring an offering of fresh fish to the sick missionary.

One night last March, Lokangi stood up in the church meeting and said, "Brethren, I have something to tell you. You know my little girl, Nsombi. You remember that when I brought her here she was in the habit of cursing everyone, even her mother. Now she has learned better things and I never want her to go back into heathenism. When I became a Christian, I paid all my debts, so that no one might ever have a claim on her. Therefore, it is my desire if I should die, that she go to the mission to be under the care of whatever white man is there." Little did anyone then realize how soon we would have cause to remember those words.

For a long time Lokangi had been making evangelistic trips to the back villages, at his own expense, and when in April the call came from the fierce Baloi, and volunteers were asked for, he and his wife responded. He made two trips, near the end of the second the news of his illness being brought to us, and a few days later he was brought home by canoe, in a very critical condition. He was suffering from pneumonia, and when he arrived home was beyond help, although everything possible was done for him. On the afternoon of July 29th, as the people were gathering for Sunday-school, Lokangi fell asleep.

They had wanted to bring him home before, but he refused, saying that he **must** preach, and should he lay down his life there, he would be happy. His colleague said that toward the last he preached with unusual earnestness and fervor, being entirely exhausted after each service.

He brought home with him a number of people, five of whom have already been baptized. Thus his influence is to live on and on.

Lokangi gave his life gladly for the Baloi, and surely "greater love hath no man than this."

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A FINAL WORD.

This is our final word before the offering in all the churches the first Lord's Day in March. We have done all in our power to assist the churches in preparation for the great event. By rallies among the churches, by announcements and articles in our papers, by literature, as many think, of an exceptionally high order, by circulars and tracts and by bulletins, etc., etc., the office of the Foreign Society has aimed to leave no stone unturned in its efforts to arouse our people to an extraordinary effort.

We now submit the case to the friends of the work with the earnest prayer to the God of all nations that he may move upon the hearts of his children to open their eyes and warm their hearts to a larger interest in the salvation of the lost in all lands. Awake, O Church of God! Hundreds of thousands pass away every year who have never heard of your Saviour. Will not the cry of the lost of all lands pierce your dull ears and arouse you from your long indifference?

Our people are challenged to dare and to do as never before. Their present and past success in the regions beyond summons them to renewed effort. The appeal from China just now is urgent and pathetic. Gaunt famine stalks through Central China right where our great mission stations have been planted. Many millions are starving for the common necessities of life. The cry of the starving rings in the ears of our missionaries day and night.

Old India still exists. Centuries have rolled by in an unbroken monotony. Her superstitions are still regnant. But, hark! We hear a new song, we see a new light above the brightness of an Indian sun at noonday. It is the song of hope; it is the star of a new India. Marvelous things are being wrought in the Land of the Trident.

The light of the world is rising to zenith heights in the Sunrise Kingdom. Cheering reports come from all quarters. The whole Empire of Japan is being leavened. Already Christianity is the most influential religion in the midst of her people. Think of it! Many men now living can remember well when the land was opened to the gospel, when the first translation of the Bible was made, and when the first church was organized. What has been done sounds too good to be true. But it is even so.

Our mission in Africa is the wonder and pride of our people. The expanding church at Bolengi, under difficulties without a parallel in our

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evangelistic history, puts to shame our tame excuses and hackneyed criticism. The church there more than justifies all the money we expended last year, all the missionaries suffered, all the care and anxiety and sacrifices made at home. Bolengi is a bright star in the black night of darkest Africa.

The Philippines are emerging into new life. The missionaries there are working wonders. The great number of baptisms and the growing number of native workers cheer every Christian heart. The news from the whole world-field ought to nerve us for an offering on March 3rd without example in our splendid history.

On to victory! God is in his world and the gospel is his power unto salvation.

A REMARKABLE CAMPAIGN.

The campaign of missionary rallies in the interest of the March Offering for Foreign Missions has been one of the most significant in the history of the missionary propaganda of our brotherhood. It was led by Secretary Stephen J. Corey, assisted by Dr. E. I. Osgood, of Chu Cheo, China, and others in the West, and by President A. McLean, assisted by David Rioch, of Damoh, India, and others, in the East. The attendance has been unusually good and the speeches and general awakening have marked a distinct and growing interest.

It has been no easy task. The itineraries have lasted more than two months. These industrious men have braved the cold and the storms, taking trains at all hours, day and night, sleeping often in cold and damp beds, have endured hardness as good soldiers of Jesus Christ.

Secretary Corey has won golden opinions wherever he has gone. He is a new man in most of our churches. His broad learning, his Christian culture, his tact and resourcefulness, and his boundless enthusiasm command the confidence of the brethren at once. The preachers feel that in him they have a personal and sympathetic friend and the brotherhood a wise and consecrated leader. From every quarter come words of highest appreciation of his splendid gifts and great usefulness. Probably no secretary in our history ever won so distinguished a position in the esteem of the people in so short a time.

A. McLean is without question one of the greatest missionary propagandists living. He has served the Foreign Society twenty-four years, or since 1882. He is a leader among us in the truest sense. His opinions and counsels command universal respect. Free from the objectionable spirit of officialism he is a leader without appointment. He possesses the

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universal and unqualified confidence of our people in this and in all lands. He doubtless has done more to create a missionary sentiment among us than all other agencies combined. His passion is the gospel. His love reaches to every man. His one supreme and overmastering purpose is to make known the gospel of the grace of God to every lost child of the race. His industry and capacity for endurance is something marvelous. More than any other one man under God, he has made our foreign work what it is, a world power. With what dauntless courage, with what self-denial, with what forgetfulness of home comforts, with what intense and stubborn devotion to a single end, and with what versatility in choice of means, has A. McLean pressed the claims of world-wide missions upon the attention and conscience of our brotherhood is written on every page of the splendid history of the Foreign Society. He fought its battles with weapons of truth in the face of a stubborn anti-ism. Cold and indifferent churches were aroused. Preachers were born to a new and larger life under the spell of an avalanche of Scripture quotations and an unparalleled marshalling of world-wide missionary facts. The flash of his eye, the thunder of his voice, and the moral fiber of his character combined with overwhelming Scripture arguments carried conviction wherever he was heard.

Our people appreciate and honor these two splendid men and in honoring them we honor ourselves. The influence of these rallies will endure when many of our names will have been forgotten. F. M. R.

A WORLD-WIDE SURVEY.

The January Missionary Review, commenting upon its spendid "Statistics of the Protestant Missionary Societies of the World for 1906," says: More particularly we note the amount of money contributed annually for the universal spread of the kingdom—over $21,000,000, with more than $2,500,000 additional given by the native churches in the foreign field. Of this sum nearly $9,000,000 came from the United States, about the same amount from Great Britain, and $1,500,000 from Germany. Four Societies received over $1,000,000 each and two more almost reached that figure. The amount seems large, but how utterly inadequate it is to the tremendous task on hand!

The number of men and women sent out from America and Europe to engage, heart and soul, in the dire struggle with ignorance and superstition aggregates a total of 18,591, with women in a majority. Intimately associated with these are nearly 90,000 native fellow laborers (destined soon to become the chief evangelizing force). Combining the two classes of toilers, we have a host of evangelists numbering 108,387. With Jesus Christ for Commander, the Word to teach, and the Spirit to inspire, what glorious victories the present century will record!

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As to the harvest—this can, very inadequately, be set before the eyes by figures. Almost 2,000,000 communicants are found in the mission churches (a number rivaling the population of Massachusetts, Iowa, Georgia, or Tennessee), and of these upward of 140,000 were brought into the Christian fold last year. The Baptists lead with 130,902, three British societies follow, each with more than 80,000, and then come three American Societies (Methodist, American Board, and Presbyterian), each with more than 50,000. Think of it—enough members were received last year to constitute 1,400 churches each with 100 members! Finally, in the almost 30,000 mission schools upward of 1,250,000 boys and girls are receiving Christian instruction. If to all this were added the results of industrial and medical missions, surely nothing approaching to "failure" could be charged.

For the sake of comparison the figures for several years are given, and from these we learn that since 1895 the total receipts of the Societies have increased from $15,165,972 to $23,977,507, the missionaries from 11,765 to 18,711, native helpers from 55,118 to 89,678, the total of toilers from 66,883 to 108,389, communicants from 995,793 to 1,979,990, and the pupils from 186,002 to 1,256,288. Surely these results are encouraging and are causes for thanksgiving. It is not by man's might or power that they have been attained, but by the power of God. What might not be accomplished if the whole church were wholly surrendered and if all our time and talents and substance were used in furthering the cause of Christ Jesus our Lord!

OUR FIRST CHILDREN'S DAY.*

JESSE T. CRAIG.

Our elders stood four-square to all the winds that blow, on the rock-ribbed truth that whatsoever is not of faith is sin. I was massing facts and figures, to be informed with eloquence, and fused by irresistible logic, that so I might convince them that recognition of the missionary societies was not exactly equivalent to exploding dynamite among the foundation stones of primitive, apostolic Christianity.

Meanwhile, I tolerated the Mission Band. (This was before the day of Junior Endeavor.) It was a very long-range toleration, projected from the intellectual eminence of the young preacher, in his first charge, clear down to the teacher of the infant class and her small flock. Standing now a little way over the crest of the hill, where it dips to the westward, I like to remember that I have always been tolerant of the women and children; have liked to let them have their own way when it might be done without hurting anyone or anything. I do not now remember how I steered the

*One of the prize articles in the Children's Day contest.

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elders to the point of tolerating the Band, without casting away the whole ship's crew on that dreadful twenty-third of Romans, fourteen. It is probable that my wife, who was leader of the Band, figured as a sort of unsuppressible premise in the formula that convinced me. There may have been other similar unsuppressible premises in the case of each of the elders. Anyway, the Band got itself tolerated; and thus an evening arrived when we had Children's Day exercises in the church.

Two features of that entertainment remain fixed in my memory. The first is the size of the audience that assembled to witness the exercises. We had what some people called a "barn of a church," much too large for our ordinary uses. The gifted pastor never had a full house except on funeral occasions; and then, of course, the credit had to be shared with the deceased. On the evening of the children's entertainment we had to put chairs in the aisles, and even then we could not seat the people. I think we all—preacher, elder, members—felt the exhilarating effect of the crowd. There was a novel, and altogether delightful sense of "something doing."

The other remembered item of the entertainment is this: Early in the exercises a little girl, a sweet-faced darling of our Sunday-school, a sunbeam in her own home, loving and lovable, serenely facing that big audience, sang the familiar old child's song, "The Sweet Story of Old." I was anxiously watching the audience that night, for the concert was a new, and perhaps dangerous, experiment. From the first it was easy to see that the people were touched. Then the little singer reached the verse:

> "I wish that His hand had been laid on my head;
> That His arms had been thrown around me;
> That I might have heard His kind voice when he said:
> 'Let the little ones come unto me.'"

I was looking at Brother Greatheart (Greatheart is his title, not his name) to see how it affected him, for he had no children of his own. There were tears rolling down his cheeks and getting lost in the thickets of his big iron-gray whiskers. He was not the only one so moved, nor was this the only number that affected him and the others. "I wish that His hand had been laid on *my* head," sang the little one; after that there was no doubt of the outcome. The little one, with the spring-time in her heart and the roses in her cheeks, with her manifest loyalty and honesty of purpose, was preaching a sermon compared to which the massive arguments, the carefully collated data, and the rounded periods of the pastor's best missionary sermon must be as a penny whistle to the song of a thrush. I began to get a dim glimpse of a great truth. I was as one standing between the banks of Ulai, hearing a voice, "Make this man to understand the vision."

I do not attempt to give here the reasons, psychological or other, why this appeal of the children is, and must always be, the most effective that can be made in this behalf; the fact itself can not be disputed. It has

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been my privilege to hear, on this theme, some of the ablest men of our brotherhood, and some of the ablest men of other brotherhoods, and for what I have heard in that way I am truly thankful; but the voices that plead, like angels, trumpet-tongued, convincing the gainsayers, when all other voices fail, are those of the little ones of Christian homes, pleading for other little ones in homes that are not Christian. Remembering what the religion of Jesus has meant for childhood in Christian lands, the children's plea on Children's Day is to me both sermon and sermon illustration. I can not resist it, and the average American is like me in that respect, I am glad to believe.

Ipava, Ill.

METLAKATLA—A TRUE STORY OF THE CONVERSION OF THE RED MAN.

RUSSELL F. THRAPP.

Last summer while on a trip to Alaska our ship landed a few hours on the island of Metlakatla, six hundred miles north of Seattle off the coast of Alaska in the Pacific ocean. The power of the Gospel over the lives of savage races is demonstrated here to a remarkable degree. The story of the transformation of the tribes of the islands to the northwest of our country is a long one. It will be possible to give but a brief history of the work.

Over fifty years ago a British man-of-war was making its way through the many islands which protect the coast of south-eastern Alaska. The captain—a Christian man—was impressed with the extreme need of the natives of the gospel. The natives were cannibals, savage and filled with the fruits of the flesh. Going back to England this good man plead with missionary societies to send a man to this neglected field. After some search a young man by the name of William Duncan volunteered, and after a voyage of six months reached Victoria, Vancouver Island. The governor of the island forbade his going among such a savage people, but after some persuasion gave consent. Mr. Duncan only asked protection in an English fort until he had gained sufficient knowledge of the language to converse with the natives. Going some six hundred miles up the coast he gained the help of a native to teach him the language. From the fort he witnessed several cannibal feasts and saw many confirmations of the savage reputation of the people. He sent word to the chiefs of the tribes that he had come with a message from God written in a book and would soon tell them about it. On the appointed day he spoke to seven assemblies of the natives and was cordially received. Opening a school he taught them the Word. The Gospel soon came in conflict with the teaching and practices of the medicine men so that several times his life was endangered. Converts were soon made, but he was forced to the conclusion that they could not

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grew in the Christian graces in their heathen surroundings. He proposed removal to one of the numerous islands up the coast and met with a ready response by nearly a hundred. Going north they settled on a beautiful island and named it Metlakatla. Here a Christian colony has flourished.

There is now a population of over one thousand on the island, while many others are scattered up and down the coast for two thousand miles. Other towns in Alaska have the usual vices found in a new country, but here is an oasis free from such things. They have a large church seating nine hundred, built by the people themselves and equipped with the only pipe organ in Alaska. The houses are painted white and surrounded with gardens. The people support themselves by the fisheries and saw mill. Mr. Duncan is the general manager of all. After over fifty years of service he is still living. He spoke for us in the church and I had the privilege of a private conversation with this hero of the Cross. The church has no creed. They take the Bible only as their guide and have named their church the Metlakatla Christian Church. A trip to Alaska surpasses any to be taken on this continent and is not complete without a view of this work as illustrating the power of the gospel to open blind eyes and turn from darkness to light.

Jacksonville, Ill.

MISSIONS A CONDITION OF SALVATION.

W. C. MORROW.

Jesus always felt a deep interest in men. His soul was stirred at the sight of a crowd (Math. ix, 36), but His sympathies were not aroused by a multitude only, but also by the sight of an individual (Mark x, 21). This interest of Jesus in humanity came to expression in concern over certain men whom He described as "lost" (Math. xviii), and in intense satisfaction of soul over others who were in the opposite condition, that is, were in a state which He describes as "found" or "saved" (Luke xix, 10). For the former class He was solicitous; over the latter His feeling was one of deep joy which was not felt by Him alone but shared with Him by both the angels and His Father (Luke xv, 7). The frequent use of these terms in our preaching and their application to a man's fate in the eternal world have dulled our perception of the fact that Jesus used them to describe the state of men while they were yet alive. He sorrowed over men not merely because they were in peril of being lost, but because He looked upon them as already lost (John iii, 18). Likewise He rejoiced because some who had been lost were already found.

What was the significance of these terms in the thoughts of Jesus? What were the conditions of a man's life which constituted Him *lost?* What were the opposite ones which rendered him in the eyes of Jesus and of

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heaven *saved* or *found?* These terms are so simple that the physical fact upon which Jesus based the figure needed no explanation either then or now. An object is lost when it is out of its place and its present location can not be determined. Jesus therefore thinks of man as having a proper habitat, a definite and exact position and relationship in which he should be. If he is out of this position and has severed this relationship, he is *lost.* This relationship is spiritual, however, not physical. Jesus thinks of man as belonging to God and as owing to Him love and worship. But this is only one side of man's relationship. Manward his relationship is described by such words as neighbor (Math. xxii, 39) and brother (Math. xviii, 35). The essence of this relationship is summed up in the word *love,* and the measure of this term as expressing man's duty, is shown in the example of Jesus Himself (Mark x, 45). These two relationships constitute man's true position. If these two bonds are intact, he is *found;* if they are broken, he is *lost.* Nowhere does Jesus place such emphasis upon one that we lose sight of the other. Never does He speak of man's sustaining such a close union with God that his relationship to his fellow men can be dispensed with. The conception of the man of the middle ages who in his zeal for his soul withdrew to some isolated spot or desert cave and there lived in solitude in order that his union with God might be the more complete, was wholly foreign to the thinking of Jesus.

In the story of the Prodigal Son, Jesus gives to us the account of a lost man being found through his coming back into his true relationship with the Father, but in the account of Zacchaeus, He implies that this lost publican was found because he had assumed a new attitude toward his fellow men. The display of unselfishness toward the poor, coupled with an honest effort to set himself aright toward any that he had defrauded constituted the recovery to heaven of this lost soul. So it is often in the teaching of Jesus. Peter was to manifest the sincerity and the genuineness of his conversion, the certainty of his escape from the peril of Satan, by his attitude toward his brethren (Luke xxii, 32). The parable of the great judgment (Math. xxv) teaches that one of the sins which Jesus regarded as unpardonable is a failure to show kindness to one's fellow men. The sin of Dives was inhumanity, not of the grossest type, but what was merely indifference to the outcast's woe. The grain of wheat that does not yield up its life, abides by itself alone (John xii, 24); so the man who does not surrender his life for the general welfare is isolated; the ties that bind him to both God and his fellow-men are sundered and, as shown above, Jesus regards such a condition as *lost.*

Jesus does not define the attitude which we are to assume toward our fellow-men other than to state in general terms that it is to be one of unselfishness and humanity. But the spirit of His teaching is unmistakable. Our powers are limited and God does not demand of us what is beyond our

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powers. But if in any case, where we might have acted brotherly or neighborly, we did in fact demean ourselves otherwise, we are in that instance and so far as that act controls our destiny, *lost*. A habitual attitude of unkindness or of indifference toward our fellow-men thus will work out for us the destiny of being lost. The teaching of Jesus is woven through and through with this doctrine of Christian altruism, insomuch that it is not possible to separate this from His teaching and leave it a thing of life and power. Salvation is truly from Christ, but it is through our brother's need. "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." The saying of the noted preacher that it is a question whether we can be saved if we do not give the benighted the gospel, is therefore established as a fact in the teachings of Jesus. Just so far as missions represent a genuine and the best possible attempt on our part to meet a real need of our fellow-men, just so far is it a condition of salvation. It may not be within the power of the individual to achieve the evangelization of the world, but it is within the ability of the church, and as it is with the individual so is it with the body. If it fails to respond to an actual need of mankind it abideth "by itself alone" and is lost.

College of the Bible, Lexington, Ky.

THE GOSPEL'S UNIVERSAL MESSAGE.

W. G. LOUCKS.

The salvation of men through Christ is not an accident nor a scene enacted as a part of a vast drama in time or nature, but is the universal gathering of all God's eternal plans into one in Christ Jesus. Salvation came out of God's eternal purpose. When he spoke in the beginning the worlds and all that is held in their mighty grasp came into existence. Likewise at his word "in the fulness of time" Christ came. He came to live, but to die as well; he came to teach and also to conquer; he came to lead yet with all authority to control and to command. When his earthly work was done he commissioned men to proclaim the gospel among all nations until the end of the world. This gospel is a message to *all* mankind. When Jesus came nothing was kept back; all truth, God, and all the world as the territory over which Jesus was to rule were revealed. Everything it was necessary for men to know concerning life, death, salvation, and heaven was made known perfectly through Christ.

The one great thing Jesus tried to impress upon the minds of his followers was a largeness of vision—that the gospel is world-wide and world-conquering. Any conception of its mission which is short of what is embraced in Mathew xxviii, 19, 20; Mark xvi, 15, 16; and Luke xxiv, 45, 48, is quite incomplete. God gave to us a glimpse of its universal purpose

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when he said to Abraham, "In thee and in thy seed shall *all* the families of the earth be blessed." The Psalmist had an idea of its wonderful scope when he sang "All the ends of the earth shall worship before thee. For the Kingdom is Jehovah's and he is ruler over the nations." (Ps. xxii, 27, 28.) Isaiah's prophesy was, "It shall come to pass in the latter days that the mountain of Jehovah's house shall be established on the top of the mountain; and shall be exalted above the hills, and all nations shall flow into it." (Isa. ii, 2.) Peter, with the Gentile audience before him in Cæsarea, was constrained to admit that "God is no respecter of persons, but that in every nation he that feareth him and worketh righteousness is acceptable to him." (Acts x, 34, 35.)

Inasmuch as the gospel was not instituted by mere accident, nor is it carried to the world upon its own merits simply, or of man's device, but by divine commission. All authority having been given unto Jesus to commission, he gave to men the commission—the business charge, to go and carry it to the whole world, and woe unto the individual or the church that shall fail to carry it. Precious souls may be lost to-morrow if we do not run with the message to-day. No sooner have we become citizens in the Kingdom of Christ than he places in our hands the message of salvation, and O, what will he think of us if we do not carry it for him! What soldier on battlefield of earth would be so ungrateful to his commander that he would decline or even neglect to carry a message for him which contains news concerning human life! We may never be able to see the results of the message we may carry, but that matters but little; the promise is to those who *carry* it and not to those who would see its results.

The work of missions and the gospel are divinely linked together, and what God has joined together let no man or body of men presume to put asunder. This sublime work began when Jesus was elevated to supreme command; when he sat upon the throne of glory and waved his scepter over the whole world as King of kings and Lord of lords. The salvation of mankind was uppermost in his mind when he began his earthly ministry; when he ascended to the cross; and when he led his own out to the Mount and outlined to them the work he would have his church to do. There in that hour he did not think of how he had been treated while in the world; he did not think most even of his own best friends who had been so dear and so near to him; nor of his reception into glory when the grand chorus should shout, "Lift up your heads, O ye gates and be lifted up ye everlasting doors and the King of glory shall come in." No, not of these did he think, but of a lost world and its redemption. This then is the Lord's will, the gospel's mission, and the work of the church. "If ye love me, ye will keep my commandments." "Herein is my Father glorified; that ye bear much fruit; so shall ye be my disciples." Here is the true test of our discipleship. We are either productive or we are destructive; vessels unto

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honor or dishonor; wells without water or living fountains of water of life; we are either for Christ or we are against him. No man will ever reach the true goal of discipleship until he learns that beautiful lesson of Paul, "Ye are not your own," and be ready for any service, any life or any death which may be the will of the Master. It is an old story—that of a rude picture in a Sunday-school room. In the center stands an ox; on one side stands a plow and on the other stands an altar. Written beneath were the words, "READY FOR EITHER." Brethren, it is ours to be ready for our Master's use, whether upon the altar of sacrifice or suffering, or to be hitched to the plow of service and go forth to tear up the soil of a heathen world for the sowing of the seeds of the Kingdom of our Lord. Let us be wide awake and up and doing, for the night is far spent and the day of the world's greatest opportunities is at hand. We must soon lay down the weapons of warfare and the implements of service and go forever from the scenes of toil and strife, and let that going be unto the honor and praise of him who loved us and redeemed us and gave to us the "everlasting gospel to preach unto every nation and tribe and tongue."

Cincinnati, O.

RECIPROCAL GIVING.

CAL. OGBURN.

A cloud appeared on the mountain and it began to rain, very gently at first and then hard and harder until the water came down in torrents.

"What are you doing, prodigal spendthrift? Hold, improvident cloud, or your limited supply will soon be exhausted!"

But the only reply was the musical patter of millions of diamond raindrops as they fell in undiminishing quantities and, rolling down the precipitous mountain side, formed a streamlet that went leaping and hurrying to give itself to the river.

"Wait a moment, little stream! Consider what you are doing! Why this rash haste to give yourself to the great river? You are inconsiderately sacrificing yourself to no good purpose. The river does not need your small contribution. Its volume would not be perceptibly increased though you gave your last drop. Consider!"

But the merry streamlet, heedless of this importunate advice, only went scurrying the faster on its way to join the river, singing as it went,

"Give," said the little rill,
"Give, oh, give;
Give, oh, give!"
As it hurried down the hill.
"I'm small I know,
But wherever I go,
The fields grow greener still."

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And the great broad river, composed of hundreds and hundreds of silver streamlets swept majestically through the land to give itself to the mighty ocean.

"Ah, stupid river, why this lack of discernment! The ocean is forever receiving all the water that thousands of great rivers can supply and its volume is no larger than when, in the far-distant past, the first day dawned upon it. Why strive longer to satisfy its insatiate greed? Foolish river, to attempt the impossible! Do not impoverish yourself!"

But the "improvident river," taking no heed of this very pointed criticism, went on placidly as before giving itself without reserve to the boundless, fathomless ocean; and the sea constantly chanted in subdued tones an anthem of praise as it received the unremitting gift of the happy benevolent river.

All day long and day after day the sun poured forth his warm rays upon the mighty ocean, and an invisible mist arose and a landward breeze carried it to the top of the distant mountain where it became a cloud, and the rain again fell, and the streamlet sang once more on its way to the river, and the river kept going on down to the ocean; but the ocean was never full! It was forever giving vast quantities of water to supply all the clouds and streamlets and rivers throughout the world; and thus together they were obedient to the divine command and received the fulfillment of the divine promise, "Give, and it shall be given unto you."

Bakersfield, Cal.

A NOTABLE MISSIONARY OFFERING.

E. R. BLACK.

On Sunday, November 25, 1906, "The Christian Workers" church of London, Ontario, took their annual missionary offering. This little church has about 110 members, poor in this world's goods, the lower working classes. As was their custom, they had weeks of preparation in prayer and preaching for this day. A few of their women meet every two weeks the year round to pray for missions. For six months these women had prayed for an offering of $1,000 on their missionary day. Their pastor believes and teaches that the *church exists solely to carry the gospel to others.* A goodly number of these people are tithers. Their current expenses for the city work are $1,500 per annum. The week preceding the offering was given to much prayer and addresses by missionaries. The morning of the offering the pastor said, "Please be careful that your giving is to the *Lord* to-day; because I can't be running around all the year thanking you for your offering. Moreover, we want only *cheerful* givers. Let no one else bring an offering. There is no use passing the plates. They will not hold the money. You will come forward and place your offerings on the table."

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And they came—these poor folk—meanly clad, with meager incomes and with such a budget of local expenses for sustaining the church at home as few others congregations are able to meet with several times their income. Factory girls, shop boys, servant girls, seamstresses, housewives, errand boys, washer-women, clerks, fathers with large families to support on small incomes—they came. They were not coaxed, the money was not extorted nor solicited. The table was soon covered and then heaped up with envelopes and boxes full of the savings of a year, in coppers, nickles, dimes, and dollars. The table overflowed. The pastor wept for joy. The prayer band praised God for answering prayer. Angels looked on in gladness; $1,156 was the offering for missions that day; $10 per member, after giving $10 each for local expenses. Glorious church! Blessed church! New Testament church! CHRISTIAN Church! The Christian people in Canada alone could evangelize the world in this generation if they gave as this little church gives. How long, O Lord! How long before the church will undertake the world's evangelization seriously!

London, Ont.

THREE REASONS FOR MISSIONS.

PROF. SILAS JONES.

The church that accepts its responsibility toward the non-Christian peoples is a more effective instrument at home. There are reasons for this which ought to have weight.

1. The effort to evangelize the world promotes purity of teaching. The larger the number of people we try to influence the more earnestly will we strive to lay hold upon the essentials of Christianity. When we do not look beyond the borders of our own community, we may easily fall into the habit of emphasizing matters of opinion which should be kept in the background. But when we undertake to convert the Hindu and the Confucianist we have no time to waste in teaching what is not of vital importance. Now if we know what should be taught to the non-Christian races, we know what ought to be preached at home. The cause of Christian union will thus be advanced. The ministers of the churches will preach with added power the fundamental truths of religion.

2. Purity of life is promoted. Inconsistencies that would be overlooked or excused become troublesome when we stand up and say to all non-Christians, "Believe as we do. We have the truth that makes men free." The unbeliever is prompt to call attention to the ungodly lives of many who profess to be Christians. Of course, it is ill-mannered in him to criticise us, but he does it and we have to take account of the fact. We must either quit preaching to him or else we shall have to be more consistent in conduct. The believer in missions is under the necessity of making

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war against every form of evil at home. Injustice in the homeland destroys the power of the missionary on the foreign field. Thieving officials do not commend the gospel to the heathen mind. A drunken nation does not make great spiritual conquests. The more we think of it, the more evident it becomes that intelligent participation in the effort to evangelize the world improves the quality of our patriotism and of our religion.

3. Missions increase the faith of the churches. Learned arguments for the truth of Christianity are useful, no doubt. But transformed lives are better. If the gospel of Jesus Christ delivers men and women in America and Europe from the bondage of sin and enables them to enjoy their heritage as children of God, we have faith in it. If it lays hold upon the lives of men and women of every race on earth and of every degree of culture, we have greater faith in it. If, in addition, we have helped to send the gospel to those of whose conversion we hear, our faith is further increased. The need of all who believe in our Lord is the strength of faith which comes from the consciousness of having done something for the advancement of the kingdom of God. The missionary enterprise affords the opportunity of worthy achievement in behalf of the kingdom. No church ought to be denied the privilege of sharing in it.

Eureka, Ill.

AMONG THE MISSIONARIES.

Miss Stella Lewis reports seven baptisms at Osaka, Japan.

Mr. and Mrs. J. T. Brown, of Jubbulpore, India, spent Christmas holidays visiting Mahoba and Rath.

Dr. C. L. Pickett, Laoag, P. I., reports the treatment of 526 patients during the month of November.

The missionaries in all the fields are greatly rejoiced as they read the reports of the Buffalo Convention.

Miss Mary L. Clark and Miss Josepha Franklin will sail from Bombay on April 15 for their regular vacation.

John G. McGavran recently baptized a Brahmin. Much is expected of this new convert for the work in India.

Work has begun on the new hospital at Damoh, India. The foundations are all dug and the walls are started.

D. O. Cunningham has taken charge of the high school work at Harda since O. J. Grainger was called to Jubbulpore.

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Word comes of twenty-three being baptized at Bolengi, Africa, during October. The Sunday-school reached an attendance of 400.

John Lord, Vigan, P. I., who has recently reached the field, says that he is well pleased with his work and that the outlook is very hopeful.

Miss Olive Griffith, Jubbulpore, India, says, "We are expecting the woman's work here will develop into a large work. That is, the zenana work."

H. C. Saum, Harda, India, addressed an interesting letter to the churches of the nineteenth Ohio district and a number of other churches and friends. The Ohio district supports him in India.

P. M. Snodgrass resigns as a missionary of the Foreign Society at Honolulu, H. I., and expects to sail from there April 6th. He has done a splendid work. He gives up the work with great regret.

Dr. Royal J. Dye, speaking of A. F. Hensey, who recently reached Bolengi, Africa, says: "He is one of the finest men the Congo has ever had. He is ready for any work and does his best at everything."

M. B. Madden, Sendai, Japan, reports 31 additions in the Sendai district since November 1; 27 of these to the church in Sendai. He says that church will assume part of the preacher's salary during 1907.

W. H. Hanna, Laoag, P. I., writes that the latest news from the year's report of work and offerings cheers their hearts and makes them think that there ought to be two new missionaries sent to that field.

John Johnson, Nantungchow, China. reports that land has been secured for buildings in that city. This is good news. He just recently entered that great center. There are three missionary families there.

Joseph Paul Eldred was born to Mr. and Mrs. R. Ray Eldred at South Bend, Ind., December 16, 1906. Mrs. Eldred remains in this country while her husband prosecutes his labors at Bolengi, Africa.

Dr. C. L. Pickett, Laoag, P. I., reports the treatment of 500 patients during the month of October and received $132.09 from the natives for medicines. etc. He reports the conversion of Santos Castro, who is now a native helper.

Mrs. C. S. Weaver, of Osaka, Japan, reached San Francisco on the steamship Korea, January 25. She goes at once to the home of her parents at Pontiac, Ill. Her husband will return a few months later for their regular furlough.

Dr. C. C. Drummond, Harda, India, is an exceedingly busy man. He recently treated 105 patients in one day. The average number of patients treated by him in the hospital for the month of December was 70 daily. What would a man in America think of a practice like that!

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The missionaries speak in the highest terms of Dr. W. C. Widdowson, who has recently reached Bolengi, Africa. He is a carpenter, an architect, and a contractor as well. They say he is just the man for the place, and has done more in six weeks than most others would do in twice the time.

Dr. G. E. Miller, Damoh, India, says, "I am struggling with the language. I can now make some of my wants known to the natives." It will be remembered that Dr. Miller recently went out to India. He is supported by the church at Owensboro, Ky., of which R. H. Crossfield is minister.

JAPAN.

MISS BERTHA FIDELIA CLAWSON,

who is stationed at present at Tokio, Japan, and teaches in the Girls' College, was born at Strawn, Kansas, December 21, 1868. She entered the service of the Foreign Society in 1898. She says that the three difficulties in the way of progress is the difficulty of the language, the dense ignorance of the people, and the stolid, stoical indifference of the educated, also the utter inability to comprehend our work in behalf of their people. Among the signs of promise, she mentions the growing spirit of unity that is taking hold of the churches in Japan.

Home of Mr. and Mrs. C. S. Weaver, Osaka, Japan.

The mission schools are crowded to their utmost capacity, and they are coming to realize that the religions of Japan will not lift up their young men and young women. She mentions some pressing needs. First, more consecrated workers; second, better equipment for present workers; third, more schools to meet the demands of the times.

INDIA.

BEGINNING WORK.

H. C. Saum, Harda.

We who came to India in 1905 are just now able to do a little work in speaking to the people in their own tongue. Sunday, October 28th, we were privileged to teach our first class in Hindi. This was an interesting and difficult experience. This is our regular work now in the Sunday-school. It becomes easier and pleasanter. Since November 6th, Mr. Cunningham and I have each taught a class for one period in the day school.

Our boys range from ten to fourteen, and read in the third Hindi reader. I am sure they can all read and talk Hindi better than I can at present. We

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teach the Life story as written by Luke. By careful preparation, we succeed better than we had anticipated. I have a new appreciation of what Jesus did and said and the way he did it and said it.

Our wives are also doing some work by teaching in the Sunday and day schools. We will take a little part in the weekly Christian Endeavor meetings. Mr. Cunningham and I hope to soon be able to do a little talking in the street, or bazaar meetings. These we attend and help some by singing and praying for those who do speak.

It is quite a pleasure and great help to be able to read parts of the weekly "Christian Helper," which contains real full notes on the Christian Endeavor and Sunday-school lessons. This paper, printed by our own press at Jubbulpore, is very helpful to our native Christians. It is the only paper the majority of them have to read. December 22d it will have been printed, together with a weekly hand Sunday-school leaflet, two full years.

While we are able to do comparatively little work as yet, we are indeed glad to begin, even on this small scale. At the date of this writing (November 14th), it is just one year since we arrived in Harda. We have been happy, healthy and busy. We have no regret whatever that we came to India, but rather, we thank God for having called us into this field of great opportunities for Christian service. We have been content to study, learn, and to be taught by both people and experiences. We have learned anew the old truth that no man should despise the day of small things. During the year we sometimes get tired studying Hindi, but on the whole, we enjoyed it. Our aim to pass examinations and to be able to begin work buoyed us up. We are thankful for patience.

"I do not know
Where falls the seed, that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting here below,
Sometime, somewhere."

THE STATION AT JUBBULPORE.

Geo. W. Brown.

The Executive Committee of the Foreign Christian Missionary Society is largely responsible for the institution of our work in Jubbulpore. Our mission had indeed, about twenty years ago, sent some missionaries to the station with a view to inaugurating work here, but they decided to go to Bilaspur, where a splendid work now testifies to the wisdom of their going. For many years the Executive Committee felt and urged that we should again enter Jubbulpore, or establish a work in some other large city. For several strong reasons the missionaries were opposed to it. At length some new conditions arose, and the missionaries with many misgivings, laid plans for the opening of the work in 1904. All who now see the work are willing to admit that the judgment of the committee was the better.

One matter which helped in the decision to locate work in Jubbulpore was the Bible College. For many years it was felt that we needed an institution in which to train our helpers and preachers. The writer was sent out from America in 1900 to organize and carry on such a work. Bro. G. L. Wharton had previously had a Training Class to provide helpers, but had discontinued it and resigned, returning to America. The present work was begun in Harda,

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as a temporary location, in 1902, with four students. By 1904 it was felt that a more central location would be better. Jubbulpore seemed to be an ideal place for it. In the same year it was decided, inasmuch as Hindi is so poorly provided with Christian periodicals, to try to publish a vernacular paper for our growing Christian community. This work also could be best carried on in a large city. Hence the decision to begin work in Jubbulpore.

Mrs. Brown and I reached Jubbulpore, in the midst of a heavy monsoon rain, on July 22, 1904. A house had been previously rented. In the two years since the beginning of the work, a great deal had been done in the way of mapping out a course and the preparation of some text-books. On August 1, six students arrived. By October 12 more students were ready to come, but owing to an epidemic of plague in the city, it was thought best that they should not come until January, 1905, when our numbers reached 18. In November, Bro. Wharton, who had for some time been employed in raising money in America for the housing of the Bible College, also came to Jubbulpore. A year later, November, 1905, Miss Olive Griffith came in response to a call for some one to work among the young women and prepare them also to be more efficient helpers.

The regular issue of our Christian paper began with the New Year, 1905. We called it the Khrishtiyan Sahayak, "The Christian Helper." It had eight pages—sometimes only four. Along with it there was issued a Sunday-school lesson leaflet, containing the text of the lesson and a few notes. We hired a tiny press and bought some Hindi type in Calcutta. One man promised to do all the work, but we soon got a couple of boys to help him. In a short time this man was attacked by plague, and another had to be hunted. But when he recovered, our work had grown so that there was work for both.

Our paper has now grown to twelve pages weekly. We could easily publish a larger one if the readers could afford to pay the increased cost, but they are mostly poor. We lose money on the paper, but make it up in job printing. We have printed several books, and have more in preparation. We have also done some printing for the India Y. P. S. E. Through the liberality of Bro. Lathrop Cooley, of Medina, Ohio, and others, we have a 14x20 Gordon press, a 26x20 hand press, a wire stitcher, and an assortment of type and other machinery.

In October, 1905, we bought a magnificent tract of 6 1-3 acres of land for our Bible College building. We could not get immediate possession of it, but were able to break ground for the building February 1, 1906. We hope to have our large and handsome Bible College building, as well as our bungalow and dormitories, ready for use in March. Their location is excellent, and we hope they will be the means of greatly advancing our work. There are now twenty-two students in the Bible College. Several have graduated and are doing good work in their stations. Much has been done in providing text-books, and more is yet to be done. This is a work requiring years.

When we first came to Jubbulpore the other missions at work here, the Church of England, Wesleyans, and Methodists, did not want us to come. But we have neither harmed them nor been harmed by them, and now, by the grace of God, we are all on terms of peace and good will with one another.

Our work promises to grow in every way. There is a splendid opening to work among the students of the Government College and the High Schools. There is room in the city for a large number of Sunday-schools. There are thousands to preach to daily. We have only just touched this work, though

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our students carry on a Sunday-school and preach in the city three times a week. When our building is done and our force increased we may hope for still more. To me, the progress of the work appears marvelous. I have only one reason to offer for it. God has been with us. It was His plan.

CHINA.

VALUE OF MISSION SCHOOLS.

Paul Wakefield, M. D.

From my observation I have about made up my mind that our best and most telling work is in the mission schools. I must admit there is a conversion. When I came out to China, I could not see how it would pay to educate people when we wished to Christianize. It seemed to me we had missed fire, had become interested in education and had forgotten our mission. My first revelation was when some girls from Miss Lyon's school in Nankin came up to Chu Cheo last spring to the convention. The difference in the faces of these girls in comparison with those we met on the way and here at Chu Cheo was marvelous. The girls go out and speak continually. Practically every graduate from Miss Lyon's school is in active Christian evangelistic or school work to-day. It is not that they simply are "educated." The point is that in the class room, day after day, they gain that contact that is so essential to an understanding of the doctrine of Christianity; and to-day in looking over our Christians and workers, I find almost universally those who are most staunch, most faithful, are those who have had this long continual contact here in school, or as personal teachers in the study of the language.

Mr. Meigs' school is filled with good earnest boys, fine fellows; and you can almost tell by their faces how long they have been in school. There is a steady, strong growth. I am convinced that it will pay to give more time to education, to give more time to training evangelistic workers, and have these students accomplish the evangelization of China in this generation.

As for medical work, the same may be said. Here I have studied the question faithfully. I have little faith in sending out doctors to heal all of China. It is even more impossible than it is to send out ministers to evangelize all of China. The time has come when we must train our own Chinese doctors. The medical work is a very essential part of the mission work. It has filled a great place and it is the one object lesson of "works" that can always be pointed out as the fruit of our plea. Even the philosophy of the Chinese can not get around it, and we need to keep it up and encourage the Chinese to keep it up. Now is the time when, if we but follow the paths open to us, we can have China filled with native Christian doctors. Think what it would mean to the United States if the doctors were Christians and were working side by side with our ministers.

Chu Cheo, China.

DARKNESS AND LIGHT IN CHU CHEO.

William Remfry Hunt.

Chu Cheo is a wicked heathen city. It contributes its full quota to the dark night of Asia. It is twenty years since our own missionaries first turned on the torch-light of truth. Like stars in the black dome of night our churches now shine out gloriously. The history of the work is a volume full of pathos,

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tragedy, miracle, and hard work. Four of our beloved missionaries have entered into life. The native believers speak of them as their representatives in heaven. In all some three hundred and more converts have turned from idols to serve the living and true God, and many have been called home. In life and in death their testimony has been bright.

After seven years in thatched huts, the missionaries were allowed to purchase land, and two years afterwards homes were built. In building they were warned not to build higher than the Confucian temple for fear of overlapping its good influences.

In the midst of heathen temples, legions of vulgar priests in the heart of filthy, loveless, homeless heathenism, our brave and patient missionaries labored and poured out life and love to woo and win these people to the Christ. Nor was the labor lost, for there was gathered together in villages and towns the nucleus of the membership which was to form itself into the two churches of the district. Men who threatened us with death became elders in the church, and those who among the students would have driven us from their borders became our staunch friends.

The building of the churches at Yu Ho Tse and Kwan Wei by the members, superintended by Evangelist Shi, shows the independence and consecration of the believers.

Within twenty miles of each gate of the city we now have young and brave Christian communities. Our outstations in course of development are Kwan Wei, Tswein Tsio, Woo-ee, Chang bah ling, besides strategic points out from these, which will soon be occupied.

The medical work has greatly aided the field. In school work we have assisted in the government schools and in lectures among the students. Two graduates became Christians, one is the senior evangelist in Chu Cheo. Both there were personal teachers.

Hundreds of thousands of Scripture portions and tracts have filtered into the homes of the district, and promise a rich harvest. The field has been inadequately manned. There is room for three families and a physician in the Chu Cheo district. We can then prepare to reach out and on to wider fields.

Chu Cheo has done conspicuous work in training evangelists. We have sent out helpers to the other fields. In local conferences, lectures, daily preaching of the blessed gospel, in visitation, and in dispensary and translation work the district has been fruitful indeed.

The missionaries of Chu Cheo are enthusiastic. They keep in touch with the brotherhood. They are living-links. The native converts vie with the missionaries in preaching the gospel everywhere. Doors are opening on all sides. China is the strategic place and now the strategic time in the evangelization of all Asia, and if the churches at home will lift us up in prayer and **give as the Lord hath prospered them**, then we will turn the dirge and requiem of the "dead march" of Asia into a song of liberty, light, and love.

Chu Cheo, China.

THE SPIRITUAL HIGH TIDE IN THE GIRLS' SCHOOL.

Mary Kelly.

When Miss Lyon was in Chu Cheo a few days ago I came unexpectedly into a prayer meeting that the girls of the school were holding. I entered just as the Scripture lesson and talk was finished. The leader said, "We all wish

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to pray and as there is not time for each to pray separately we will all kneel together and each present our own petition to God alone. Each pray unto God and not unto men." We kneeled and, I believe, forty girls were praying at once, softly at first, but gradually they grew louder until each spoke in her natural tone of voice. There was no excitement, no disorder, just a room full of earnest hearts pouring out their petitions to God with all the ardor of their young devoted souls. My heart was very full of joy and praise at this spectacle as I realized that the spiritual tide was running very high. And I thanked God, too, that a Chinese girl had taught me another way of leading a prayer meeting.

Nanking, December 1, 1906.

AFRICA.

A GREAT CONVOCATION.

Mrs. R. J. Dye.

We are writing to tell you about the bi-monthly convocation of evangelists, teachers, and inquirers. It was held a month ago, each evangelist being accompanied by a crowd of those most interested from the districts where they had been teaching. These were the ones to whom the gospel had most appealed, and they came to verify the message of the native teachers at the mouth of the white teachers. Every time more and and more have come, and this time their coming sounded like the approach of a miniature convention, as there were 79, not counting the babies. This number included people of all ages, very few of whom had ever been near the mission before.

One of the Injolo Christians, who is the Stephen of the Bolengi church, came with his wife, bringing twenty from their village, nearly all of whom were relatives, among them his very old mother and several brothers and sisters. Since becoming a Christian he has redeemed his little daughter from the man to whom she had been sold as a child-wife, and has begged to bring her to the mission to be educated. From one of the farthest villages came a middle-aged man with wife and two children, he having of his own accord given up three younger wives. These two were the first to respond to the teaching of the evangelist in that village though this was their first visit here. During their stay they were legally married and baptized.

Eben Creighton had just completed a tour through the inland villages, increasing interest everywhere, for many had never even seen a white missionary.

The hospitality of the resident members of the church was subjected to a severe test, but it did not fail.

An evangelistic campaign was carried on during the two weeks of their stay, two services being held daily. Lord's Day, October 7th, witnessed the largest gathering ever held in the church, not less than 450 people being present, trying to sit where but 300 could sit with comfort, though seats to accommodate 60 more had been made for the occasion. One woman fainted.

All that morning there had been an air of suppressed excitement about, people gathering in groups as though something unusual was expected to happen. The mystery was solved when the missionary, who had not met with them, and whom many had not seen for eleven months, was carried to the service. It was a question as to whose was the greater happiness that day, ours, or that of the natives, which was manifested in the sea of smiling, yet

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solicitous, faces which greeted my entrance. The key-note of the whole service was joy and thanksgiving, both for the gathering of the hosts and for answered prayer. Nkoi, one of the pillars of the church, in his prayer, said, "God, Father, strengthen our Mamma so that we may listen to her voice and teaching again, but we thank you with many thanks because you have answered our prayers, so that we meet face to face with her here to-day. We have great joy." Our own hearts responded to that prayer.

As usual, Dr. Dye had the evangelists for a week of systematic teaching, and the Lord's Day before they returned to their fields, twenty-four people—eleven women and thirteen men—who were well grounded in the faith, were buried with their Lord in baptism. To these visiting people, who had heard of but never witnessed this beautiful ceremony, it had a double significance, being a picture of the death and resurrection of the Savior, of whom they had so lately learned, and an example of the perfect obedience of all those who could follow Him.

The next day all returned joyfully to their homes, accompanied by the evangelists and school-teachers. At Christmas time they will return, bringing many more with them. Preparations are already being made for this great meeting, and we plan to have a unique and memorable commemoration of Christmas Day, for both of which we ask your prayers.

WELCOME NEWS.

"Sir, Dr. Widdowson is to board 'Flandre.' 'Flandre' shall stop to-morrow morning to 10 o'clock to Bolengi." This telegram arrived last Monday evening, and never was a message more gladly received, or Frenchman's English better appreciated. At noon of the next day we welcomed him home. We had no intimation of his coming until he arrived at Stanley Pool nine days before. His coming, however, has brought mutual satisfaction—he being more and more pleased with the station, and we more and more pleased with him. He has already taken his place in the Mission family, begun to study the language, and entered into the work.

"HILARIOUS GIVING."

Mrs. R. J. Dye.

When the evangelists returned from their trip in July, it was found that the church treasury was nearly empty, and funds were needed to send them out again. A special meeting of the church was held and the Treasurer's report given, after which Dr. Dye made a plea for a Thank-offering. The response would have put any home church to shame.

It should be remembered that the Bolengi church are all tithers, so when an extra offering is made it must come from consecrated pocket-books, which in this case are secret holes in their back gardens.

There was needed no house to house visitation, nor passing of a subscription paper, for before a week was past, four thousand rods had been given, men, women and children coming at all times of day and night to bring their individual offerings. One of the mission sawyers drew a tenth of his year's salary for his part; some little boys each gave a sixth of their small wages; one young man gave the half of his hard-earned pay, while yet another gave three month's work. Ukoi, who all last year supported his own Living-Link, is this year himself an evangelist. When he started out on the last trip, he

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and his wife were paid 600 rods, and, when they returned, they gave back 400 rods into the church treasury. Then over and above this they exceeded all the others in the Thank-offering, giving 500 rods. Several old widows, out of their extreme poverty, gave a real Scriptural mite, while some of our orphan girls gave liberally out of the little they earn by extra work. Joseph, the cripple, who receives his support from the Mission, gave two fowls.

This giving would lead one to think that these people had been listening to Bro. McLean discoursing on "Hilarious Givers," for though they may not abound in all the other graces, they do abound in the grace of giving.

Bolengi, Africa.

TYPEWRITING AND STUDY OF THE LANGUAGE.

You will notice that this is written on a different typewriter. Recently Mr. Jos. Clark, of Ikoko, was here, and seeing how much we needed one to make a copy of our new Grammar, he volunteered the loan of his until December. We are trying to make the best use of it. Dr. Dye typewrites three hours every forenoon at my dictation, one hour in the afternoon I have Dr. Widdowson for language, and from then to 5 P. M. Mr. Hensey helps me in going over the work for next day's writing and making out exercises for beginners. We are much gratified with what is done so far. I spend at least six full hours on language daily, other work being sandwiched in between. You may conclude from this that I am much improved, which is true. For three weeks I have been up a little every day and have made splendid progress toward renewed strength, though doing no active work, still being kept in bed most of the time. We are otherwise well and happy.

TIBET.

ORIGIN, GROWTH, AND PROMISE OF WORK IN DACHIENLU.

J. C. Ogden.

The Disciples of Christ first began work in this station in 1904. They were not the first to open Christian work here, as the China Inland Mission came about eight or ten years sooner.

Dr. Susie C. Rijnhart first interested our people in the Tibetans, and having been appointed to open work under our Board, started for Dachienlu, accompanied by Dr. A. L. Shelton and his wife. They reached Dachienlu in March, 1904, and opened a chapel, dispensary, and a school. They came out for Tibetan work, but at that time it was not possible to proceed nearer to Tibet, and they began to study, work, pray and wait till the opportunity should come to go on.

During this waiting season of almost three years, the chapel has had regular services, and many evangelistic meetings for both the Tibetans and Chinese, and thirteen have been baptized. The dispensary has been open daily for all, and hundreds have had advantage of the best medical and surgical aid. The school has had a regular attendance of from ten to twenty boys, and these, besides having training in the various text-books, have been drilled in the teaching of the Bible. Some of them know the New Testament almost by heart, and can tell the plan of salvation as well as the best Sunday-school scholars at home.

During the year 1906 the station was both weakened and strengthened.

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Dr. Susie C. Rijnhart having married a Mr. Moyes, of the C. I. M., sent her resignation to the Foreign Christian Missionary Society, and moved with her husband to Chentu, China. The mission had not foreseen this loss, but in due time Jas. C. Ogden and his wife were appointed for this field and reached the station February 3rd, 1906. They both began the study of the languages here, and were able to do some little work before the end of the year.

It is not the intention of the mission to locate permanently in Dachienlu, but it is already looking on to Batang, 460 miles farther west on the border of Tibet proper. Dachienlu is in China, and although its population of 10,000 has many Tibetans, it is crowded with Chinese, the language is Chinese, and experience has shown that the work is principally Chinese. Just about as well stop in Japan to preach the gospel to the Chinese as to stop in Dachienlu to preach to the Tibetans. We must meet Tibetans face to face, speak their language on their own soil. This can't be done in Dachienlu except to a very limited extent. Batang has no mission at all; its people are Tibetans, its language Tibetan, and it is in Tibetan country. It is now open to us, and is about as safe as Dachienlu, as far as life is concerned. But foreigners are not yet allowed to cross the line into Tibet proper, Batang being the limit from the east side. The time, place, and occasion of the death of Mr. Rijnhart is well known to the natives of this region, and according to their reports, which seem to agree, Batang is a few days farther in than the place where he was killed, but the people are not nearly so wild and bloodthirsty. In September two of us made a visit to Batang and were treated with great kindness all along the road of seventeen days' journey, and at Batang we were the guests of the town. We were told, though, we could not cross the Tibetan line. In Batang and the district around there are from 12,000 to 15,000 Tibetans, and we believe by building a chapel and a hospital at that place, and being equipped with good tents, and preaching the gospel wherever a listener can be found, and healing their sick, we could do some good in a small way for the Tibetans on the border, and by and by, sooner or later, send workers over the line.

The Lamas have an awful hold on the people. The lamasaries are immense, each one having from a few hundred to several thousand Lamas. These own the land, contain the wealth and learning of the people. Each family must give one son to become a Lama. What an awful hold they have on the people! It means almost starvation to any Tibetan who embraces any other faith.

Tibet is called "the closed land." She is closed, and the hearts of the people are sealed against the Gospel of Christ, but she can not always be closed. There is One who can open the barred doors. In His own time He will. He would not command us to go into "all the world," if all the world could never be entered; He would not call us to preach to "every creature," if He did not lead the way to every creature. So in faith we wait; in love we pray for these benighted souls; in hope we watch our sowing.

Tachienlu, China.

THE PHILIPPINES.

BIBLE INSTITUTE.

W. H. Hanna, Laoag.

We have just closed a ten days' Bible Institute for Ilocano preachers and preachers to be. Seventy-seven students were enrolled, of which number fifty

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are actually preaching. There were forty delegates from Ilocos Sur. They were entertained in the homes near the chapel and from 6 o'clock in the morning to 10.30 at night we were all busy with prayer meetings, classes, street preaching, or chapel services. We three male missionaries taught the six various lines of study and are pleased with the results. More earnest intelligent preaching will be done by more earnest and consecrated preachers. A marked improvement was noted in the preaching of some over their last year's sermons in a similar gathering.

During October fifteen were added to the church in Laoag, five in Panduyocan, two in Pasuquin, three in Batac, two in Piddig, four in Baroyen, six in Agaga. A total of thirty-seven for the month. These have not been reported before.

Christian Chapel,

and part of congregation at Calle Loretto, Manila, P. I. The building was put up by the native Christians at a cost of $75 or more.

Josi Bontista,

one of our native evangelists at Manila, Philippine Islands.

THE AMERICAN WORK.

B. L. Kershner, Manila.

This is with us an anniversary and a thanksgiving day. Just one year ago in the good providence of God, we landed in this place. To-day, after a varied experience not without disappointments and considerable physical suffering, we feel that one mile post with its marks of progress, not what we desire by far, but nevertheless what it is, is past. I thank God that we came to this field. It is a trying one, I am sure there is none other which presents such a combination of problems of heathenism, commercialism, immorality, unreligion, and sectarianism as we have. I would sooner be able to solve these problems wisely and thoroughly than to do any other thing in the world. May God grant all needed assistance.

Our American brethren, of course, felt disappointed in the necessity of waiting for their chapel, but I think they understand the situation and appre-

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ciate it. Brother Lawshe is going to the States within two weeks. I do not know what I will do when he is gone. He is probably the best all around man in the Islands, and has been a faithful and constant adviser to me. I have no man who can take his place. He recently told me that if he were going to remain in the Islands he would assume a large measure of responsibility for the chapel we need.

This is one of our chief points of difficulty. People do not stay here. A self-supporting American church in this place is impossible, as the Methodists have found out considerably to the detriment of their work. Our Americans here are not large contributors but they are on hand for emergencies and have the grace to always respond to an appeal. Since I have returned from the hospital I have been compelled to give up my American pastoral work, the most pleasant work I had; this is a source of constant regret to me and it tells on the work. I only do so as a necessity for my enlarging native work is now beyond my personal control, and I am admonished that I will have to be less active for health's sake. We, too, are finding Manila a trying place to live; aside from the difficulties incident to the climate there are a great many things which do not at first appear, which require the practice of a degree of economy which is detrimental.

Referring again to the subject of the American chapel, I think that when the situation is understood some benevolent brother or sister will give us that chapel as a special gift.

MEMORIAL CHURCHES IN MANILA.

Bruce L. Kershner.

The visitor to Manila is sure to notice three large Memorial buildings devoted to religious work: the Brandagee Memorial Cathedral, Episcopalian; the Harris Memorial, Deaconess' Home, Methodist; and the Emerson Memorial Chapel, Presbyterian; but he looks in vain for such a building devoted to the service of Apostolic and Unsectarian Christianity. These buildings have been erected at great expense with the primary purpose of impressing upon the people here the fact that the Protestants are a large, wealthy, and generous people. The Romanist priests had led their followers to believe that the Protestants were the rabble of the earth who met by sufferance in stables and outbuildings, and were as poor as they were despised. Our Episcopalian brethren felt called upon to disprove this slander and erected their new Cathedral, at a cost of $100,000. It surpasses anything the Romanists have in the Orient. The Methodists and Presbyterians thought they, too, ought to have a voice in this important matter and friends of each came to their aid with liberal sums for the erecti- of the buildings mentioned. A few evenings ago I was passing in front of the Harris Memorial in company with one of our best native preachers. Pointing toward the big building, he remarked: "Large Methodist house. The Christian Mission is poor." I tried to tell him that we are not poor, but he always pointed to the big house and said: "We have no houses." The Mission House we are about to build will supply only residences and school rooms, leaving our 600 native Christians and 60 Americans to shift for themselves for places to worship. We need chapels! chapels!! But more than this we need to demonstrate that people standing for Unsectarian Christianity are at least as liberal as Sectarians. Who will give us a Memorial Chapel for our American congregation?

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CUBA.

AMPARO MARCELIN.

Mrs. Melvin Menges, Matanzas.

The subject of this sketch conducts regularly a Sunday-school in Union de Reyes, and is organist at the Wednesday evening preaching services which Mr. Menges holds there.

She is of French descent, a widow, and twenty-nine years of age. She and her little daughter live with her mother in one of the most beautiful homes of the town. Amparo teaches a private school of about fifty pupils and also gives lessons on the piano.

Amparo Marcelin, Union, Cuba.

She seems peculiarly fitted for a mission helper. For a Cuban she has rare patience; she has gained it through much suffering. Her experience in the school room has helped her. She is tactful. In trying to convince people she begins at the point of agreement. She has a commanding appearance and speaks with clearness and energy. She has strong temperance sentiments. She is well educated. She was reared in a refined and wealthy home. She lived two years in Spain.

It is in her school-room that the services are held. At first she did not attend; then occasionally; finally she became a candidate and bought a New Testament. She could not understand it at first. She was eager to hear it explained and felt that otherwise she could not grasp its truths. But she kept on longing and trying to understand them. She invited her friends to the meetings. She met rebuffs and censure. Vicious stories were told her in regard to Protestantism.

She desired to form a Sunday-school, but felt unfit until she obeyed her Lord in Baptism. In July she came to Matanzas and was immersed. The prosperity of the mission here and her conversation with the members encouraged her in her resolve to help build up the cause in Union de Reyes. The Spirit has marvelously quickened her understanding of the Scriptures. She can open the Bible and point to passages of her own finding which make her strong and peaceful and happy amid opposition.

Some of the mothers have returned the Sunday-school papers like bits of poison from which they were shielding their children. Some of her day school pupils have been taken away. Her friends tell her that she is liable to lose all of them. The Catholic priest has started an opposition school on Sundays at the same hour, in the church, a half block away. He teaches the people that they will be condemned if they attend Protestant services. Opposition is on every side. May the prayers of the Christians in the homeland ascend in her behalf that she may remain faithful and grow in grace and in the knowledge of our Lord.

CHILD VICES OF CUBA.

Roscoe R. Hill.

That the childhood of Cuba is permeated with vice is but the result of the vicious environment in which the child is placed from his very birth. The loose system of morals and the lack of a strong positive educational system produce an atmosphere for the bringing up of children which is poisonous. Even though the child may and does have the latent possibilities for the development of a clean moral character, with such surroundings, with no pre-

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mium placed on well doing and with so many examples of evil ever before his eyes, it is but natural that he early falls into many of the vices to which mortal is heir.

The system of home training and example develop a high degree of selfishness at an early age; a sort of universal child spoiling. The child must have its way at whatever cost; it is not infrequent that a child which has been refused what it wishes will fall into a rage of passion or will destroy some article of value. The parent to avoid this generally accedes. It is in this characteristic, early instilled into the child, that we can discover something of the cause of the unsettled political conditions of the Latin-American countries. The party failing to secure the offices at once sets out to destroy the other party, which is the government, thus producing the frequent revolutions of which we hear so much.

Along with the instruction in selfishness comes that of lying, a vice universal in Cuba, which is more deliberately instilled in the life of the child than the former. So thoroughly is precept and example given that at an early age of four or five a child is often an adept in the art of deception and lying. A child will seemingly rather lie than tell the truth. In giving excuses the truth is hardly ever to be expected. Invite a child to Sunday-school and he will invariably say, "Yes, I will come," and that is the last thought that they have about it; and never for a moment do they think of fulfilling the promise or of the sin committed.

This vice early learned permeates the whole Cuban social and business life. A person will give you a lie for an excuse, even knowing that you know better and that, too, without a blush of shame. In all business transactions one has to depend largely on his own judgment, for little dependence can be put in what is said of wares, so easy is it for the merchant to tell a falsehood, and with seemingly no compunction of conscience.

No attempt is made to keep evil-speaking, cursing, and the sacrilegious use of holy names from the ears of the child. These are heard on every hand and used even by the youngest.

All these things are practiced with lack of shame. A boy in religious service, for example, who has disturbed the meeting to the limit of his powers, upon being accused of the same, will, without shame, stoutly deny the fact. If this were the extent of their shamelessness it would not be so bad. One can see things in Cuba showing the lack of shame of which one is not able to write. And this, too, does not confine itself to the lower classes of the people alone. Subjects are discussed promiscously and in society between men and women and before children which would bring the blush of shame to the reader if only mentioned.

One of Cuba's most important productions is tobacco. This must be consumed and so the child early begins to have his part in the consumption. No effort is made on the part of anyone to keep the child from smoking. It is nothing to see a boy with his books under his arm and a cigarette in his mouth on the way to school. It is thus in childhood that the Cuban begins to poison his system with nicotine and rarely does he stop, though I have known of some cases in which he has done so. It may be that the excessive use of tobacco in childhood may have something to do with the diminutive average size of the Cuban people. It is a fact that the city of Havana has been compelled to reduce the minimum weight for her policemen from 135 to 125 pounds, in order to be able to easily secure enough recruits to carry on the police service.

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Even the games of the children are tainted with vice, for it seems that the Cuban child will hardly play unless the element of gambling is pretty plainly introduced. Top spinning has for its result the destruction of the opponents top. Marbles are played for keeps. Several favorite games are played with cards taken from the small match boxes, but all these are but elementary forms of gambling, which are but leading the child on to a gambler's life. So early is this training begun and so well is it carried out that the gambling instinct is very highly developed. It is with pride in his eyes that the owner of a game cock will tell of the money won by the favorite bird in different fights. Even though the lottery is prohibited clandestine sale of tickets for Spanish and secret lotteries takes place, and it is not difficult to dispose of the tickets either. So ardent is the desire to participate that a Cuban will buy a private local lottery ticket even though he knows that there is very little likelihood that there will ever be a drawing. To sell tickets thus and suddenly become afraid of police interference after the sale for an excuse for not holding the drawing and make away with the proceeds of the sale is a favorite dodge and a sure one, as no one dares to say a word for the buyer will suffer as much as the seller if known.

With such conditions in the childhood of Cuba, her regeneration must necessarily be a long and arduous task. But with the latent possibilities of the child and the love of Jesus Christ, surely the day must come when these things will be the exception rather than the rule. It must be so if the kingdom of the Lord is to prosper in this beautiful isle. And is it not worth the expenditure of time, energy, money and prayers to bring about the regeneration of a fallen race?

Matanzas, Cuba, January 10, 1907.

MR. MARTINEZ.

G. A. Miller.

Julio César Martinez is chief clerk of the General Assembly of the Province of Havana, Cuba. He was reared in the Roman Catholic faith, but becoming disgusted with its superstition and formalism, as he saw it in Cuba, he left that communion and taking the Bible he studied it carefully for himself. He learned from it the way of life and was looking for some people who taught it as he had read the word. When a year ago last April he learned of our plea through the missionaries in Havana he united with our mission there. He is a Cuban. He is a brilliant lawyer and a man of executive ability that would be an honor to any man of the United States. Above all else he has proven himself to be an earnest and faithful Christian. In the midst of disappointments and discouragements that would try the faith of many Christians old in the service, he has never wavered. That he might know of our plea and our work, he has often studied until after midnight to learn the English language. In every way possible he supports the work of the mission in Havana. No mission station upon the Island has a man superior to Brother Martinez. The gospel is the power to convert the Cubans as well as others. This work should be liberally supported by our people.

Washington, D. C.

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CHRISTIAN ENDEAVOR DEPARTMENT.

BELOW LAST YEAR.

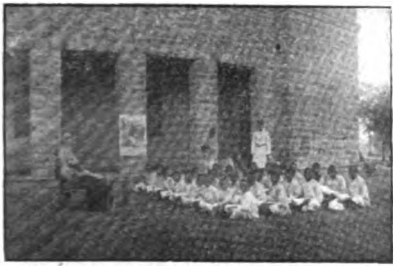
For the first four months of the missionary year our Endeavorers fell behind last year $368.24. This is due to the fact that some of last year's pledges remain unpaid. It is hoped that these delinquent societies will look after this matter at once.

A GREAT DAY.

We have received very encouraging reports from Endeavor Day. Everyone seemed happy and have only words of praise for the exercise. Of the societies heard from a larger number have reached their apportionment than ever before. Fully seven hundred societies used "The Dawning Day." The Kansas societies deserve honorable mention as a larger percentage of them observed the day than any other state. Our Kansas young people are always alive to every good work. If the societies that failed to reach their apportionment can send the balance before the close of the year, September 30th, the $15,000 from our Endeavorers will be assured. **Endeavor Day, 1907 is now history. Begin to plan for Endeavor Day, 1908.**

THE CENTENNIAL.

The societies that have not made their pledges for the Damoh orphanage work should do so speedily. Only seven months of the year remain. Let us go beyond the $15,000 this year that we may set a new mark for the Centennial. What shall our Centennial watchword be? Clyde B. Davis, of the Carterville, Illinois, society, gives the following as their Centennial aim: "Our society will give $10 this year, by 1909, $50. We pray and work and give with you. May all societies of the brotherhood be in line in 1909. A great victory in His name." If all could have such a Centennial missionary sentiment, what could not be accomplished?



Boys in Fourth Reader Class, Damoh, India, reciting a Bible Lesson to Miss Josepha Franklin.

A SPECIAL CALL.

In this department of the February Intelligencer full particulars concerning "Endeavor Chapel" were given. This is a great opportunity and every society should have a part in this work. This chapel must be built if our missionaries in Manila bring about the best results. If three societies will give $100 each; ten, $50 each; thirty, $25 each; and one hundred, $10 each, the amount will be easily raised. Of course, smaller pledges and contributions will be thankfully received. If the societies will pledge the $2,500 at once, payable by August 1st, the Foreign Society will advance the money now, that the chapel

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may be commenced. What will your society do? Fill out the following pledge and mail the same to the Foreign Society at once.

F. M. Rains, Cor. Sec., Cincinnati, O.

Dear Brother:

The C. E. Society of the Christian Church at..... will pay $..... on or before August 1, 1907, for the erection of a chapel at Manila, P. I., to be known as "Endeavor Chapel." It is understood that if our contribution is $10 or more we are to receive a picture of the chapel when completed.

Yours in C. E.,

Name.....

Date.....1907. Address.....

MEMORIAL TO JAS. A. YOUNG, JR.

Adopted at the December meeting of the Officers of the Ninth Street Church of Christ, Hopkinsville, Ky.

Brother Young was born December 8, 1878. He died August 26, 1906.

His parents are Dr. and Mrs. Jas. A. Young. A sister, Miss Ellen Young, and a brother, Daniel J. Young, also survive him.

Brother Young was educated in this community in the Public Schools and at South Kentucky College. He united with this Church at the age of 14 years, and continued to belong to it until his death.

While yet a mere youth, he entered the City Bank, where he was at the time of his death Assistant Cashier. He had been for a number of years the president and chief stockholder of the City Water & Lighting Co. He was interested in whatever was for the public good.

On the day of his death this Church elected him to be one of its deacons—indeed, the election took place within the hour when he received his death wound.

Brother Young was a skillful and well-trained man of business. He was thoroughly trustworthy, and of a very mature judgment. His opinion was valued by the wisest of our citizens.

He lived a life of singular purity. He was a friend of the poor. He was active in all matters of the church to which he belonged. He attended all of her services, and supported with time and money and his great moral influence all of her enterprises. He was especially efficient in the department of Missions, of which he was secretary for a number of years, collecting and distributing thousand of dollars.

He was in a word, intelligent, strong, clean and very useful. No more exemplary person, whether as boy or man, ever lived, perhaps, in our town.

Though Brother Young never sat as a member of this company of officers, we shall, nevertheless, think of him always as one of us; his services as Secretary of Missions, and otherwise having been virtually those of a deacon; and we mourn his death as a great loss to the Church we represent and to ourselves individually.

That we are deprived of his support in the activities of the Church, just as we had come to depend upon him, with implicit trust in his wisdom and strength, is a deep grief to us all.

Our comfort is, that by the Grace of God in Christ, death has been to him great gain.

GEO. C. LONG, Chairman of Officers.

A. H. ECKLES, Church Clerk.

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The
Missionary Intelligencer.

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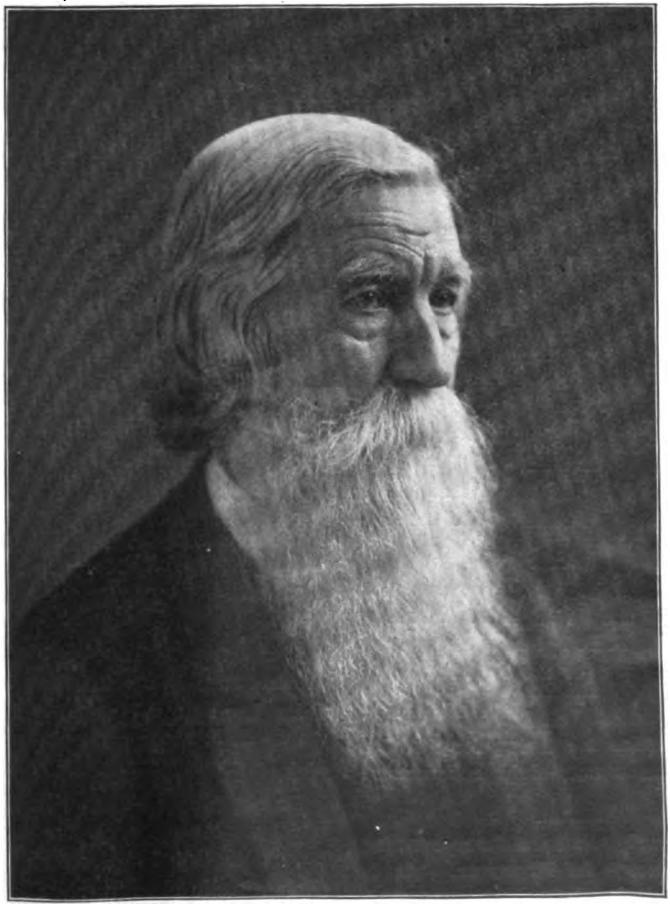

JOHN G. PATON.

This great missionary to the New Hebrides died in Australia, January 28th, at the advanced age of eighty-two. He was ordained a missionary to the field in which he devoted his life, March 23, 1858, in Glasgow, Scotland.

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FINANCIAL EXHIBIT.

FOR FIVE MONTHS.

Comparing the receipts for Foreign Missions for the first five months of the current missionary year with the corresponding time last year shows the following:

	1906.	1907.	Gain.
Contributions from Churches.....	71	86	15
Contributions from Sunday-schools.....	45	64	19
Contributions from C. E. Societies.....	448	484	36
Individual Contributions	407	197	*210
Amounts	$37,858 57	$29,256 99	*$8,601 58

Comparing the receipts from different sources shows the following:

	1906.	1907.	Gain.
Churches	$1,402 60	$2,619 93	$1,217 33
Sunday-schools	400 32	708 18	307 86
C. E. Societies	3,254 97	3,420 46	165 49
Individual Offerings	17,884 43	5,084 81	*12,799 62
Miscellaneous	1,486 51	893 11	*593 40
Annuities	6,233 74	16,240 50	10,006 76
Bequests	7,196 00	290 00	*6,906 00

* Loss.

Loss in regular receipts, $11,702.34; gain in annuities, $10,006.76; loss in bequests, $6,906. Send offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

Hats off to the new Living-Link churches!

Lawrenceville, Ill., H. A. McDonald, minister, steps gracefully into the Living-Link column.

And South Broadway, Denver, Colo., steps up to the Living-Link mark by raising $600. B. B. Tyler, the preacher, grows younger over the advance.

The church at Denver, Ill., has observed the March offering for Foreign Missions for twenty-eight consecutive years.

I have just spent an hour reading the Missionary Intelligencer. It is superb. It informs, inspires, rebukes, exhorts.—Sumner T. Martin, Chicago.

The Jackson Avenue Church, Kansas City, Mo., F. L. Bowen, minister, comes to the front in the Living-Link column.

Fulton, Mo., takes a long step forward and will support her own missionary. W. A. Fite, the minister, is pleased.

First Church, Ft. Worth, Tex., will in the future provide the salary of John Lord at Vigan, Philippine Islands. J. J. Morgan is the minister.

Do not fail to read the inspiring letter from Mrs. Royal J. Dye, Bolengi, Africa, in this issue. The history of the apostolic church is being repeated before our eyes.

H. R. Ford, minister of the East Dallas, Tex., Church, is rejoiced to

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have his young growing church take the Living-Link step. We extend congratulations.

The church at Houston, Tex., is finishing a $50,000 house, and A. F. Sanderson, the pastor, led the church to support a missionary on the foreign field and one on the home field.

Newell L. Sims,

Minister at Carthage, Mo. This church now supports Dr. W. C. Widdowson, Bolengi, Africa.

The church at Diamond, Mo., made a very liberal offering this year when it gave $60. It is not rich. Last year it gave $16. James M. Miller is the pastor.

The love of Christ constrains Paul in all his missionary activity. Some thought he was beside himself. They could not understand his unquenchable enthusiasm. Christ had loved him and had given Himself for him.

The best missionary sentiment I can know is that our Sunday-school is going to raise $1 per scholar to assist in becoming a Living-Link this year. —W. V. Miller, Emporia, Kans.

If your church has not sent its March offering for Foreign Missions please have it do so at once. Do not delay this matter. If for any reason the offering has not been taken please attend to it next Lord's day.

With a mesage born from above, with a faith that sees only success, and with loyalty to our thorn-crowned but conquering King, there is no limit to the victories of this Centennial campaign.—J. J. Castleberry, Union City, Tenn.

The Jackson Street Church, Muncie, Ind., W. H. Allen, pastor, makes a distinct advance in its Foreign Missionary offering this year. It expects to reach the Living-Link rank next year. The church expects to send the minister to the National Convention, Norfolk, Va., next October.

Our Lord did not say, "Go ye if you feel like it;" if so, we might feel free to go or stay. But He did not say that. He said, "Go ye." There is no loophole of escape. His command is unqualified. A Christian must go as far as he can. He must go or be guilty of disobedience.

Is Christianity good for us? Has it brought peace to our own souls? Has it made our homes bright and blessed? Has it given us the hope of immortality and eternal life? If the gospel is a good thing for us it is a good thing for all men. What it has done for us it will do for all.

Our Lord instructed his disciples to pray for only one certain thing; that the Lord would send forth la-

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borers into his harvest. The church lacks men for the fields because this prayer has been neglected. If the whole church will offer this prayer there will be no lack of men.

The Christian religion is destined to fill the world. Every other faith must disappear before it. Christ must reign till every enemy is put under His feet. In helping to make this religion universal we know we are working in harmony with the eternal purpose of God.

The program of Jesus for the race has not been changed. We know what that program is. He tasted death for every man, and His desire is that every soul alive shall hear the gospel. Not only so, but His program is that those who have been redeemed by the gospel should give it to those who have never heard it.

The church at Bethany, W. Va., with Wellsburg, West Liberty, Follansbee, Chester, Holliday's Cove and Collier, have united themselves into a Living-Link group and will support a missionary through the Foreign Society in the future. This step was led by Professor W. B. Taylor, of Bethany College.

The business of the church is to make Jesus Christ known to every man. The Sunday-school is the church at work and will constitute the church of the future. Therefore the observance of Children's Day for Heathen Missions is the part of wise leadership. As the twig is inclined so groweth the tree.

"Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." The Scriptures have missionary significance throughout. If we are consistent with our own claims we shall be missionary. We will be unalterably and everlastingly and enthusiastically committed to this Divine enterprise.

"The Star of Promise" is the title of the new Children's Day Exercise. We have never heard a prettier collection of songs than it contains. The recitations and drills are exceptionally fine. While the exercise is dignified and fitted for any large school, it is also simple enough for the small school with limited talent.

Two new chapels have been dedicated on the fields. One is at Laoag, in the Philippines, and the other is at Osaka, Japan. The chapels on the field are worth as much to the church that worships in them as a suitable building is here at home. They give an appearance of permanency to the work; they are a great convenience to the worshipers.

One thousand churches ought to take up the "Station Plan" of missionary support this year. Write the Foreign Society about it. Fifty dollars will give your church a share in a definite work in foreign lands. You will hear from this work every three months. Your church will receive letters, pictures and much interesting information from your specific work.

We are pushing a campaign to enlist a large number of new schools in the observance of Children's Day. Will you help us? Why not see to it personally that every Sunday-school in your county is urged to observe the day. Will you not use your telephone, or write a line, or better still, see personally the superintendents and urge them to lead the Sunday-schools in this great work?

The Independence Avenue Church, Kansas City, Mo., expects to raise a special Centennial Fund of not less than $15,000—$5,000 for Foreign Mis-

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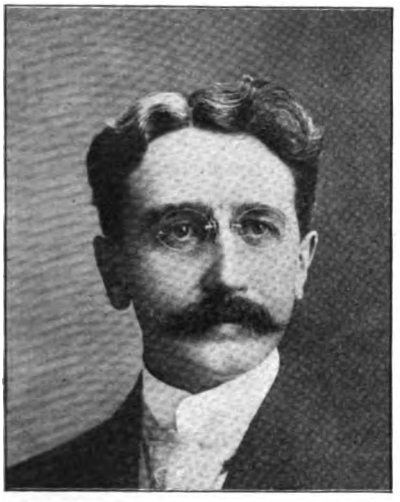
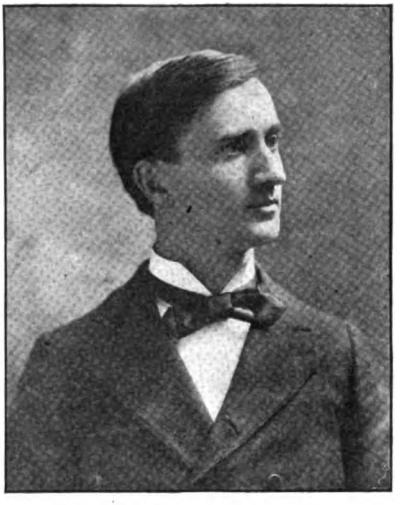


E. W. Thornton,

Pastor, Long Beach, Cal. This church will in the future support two missionaries through the Foreign Society.

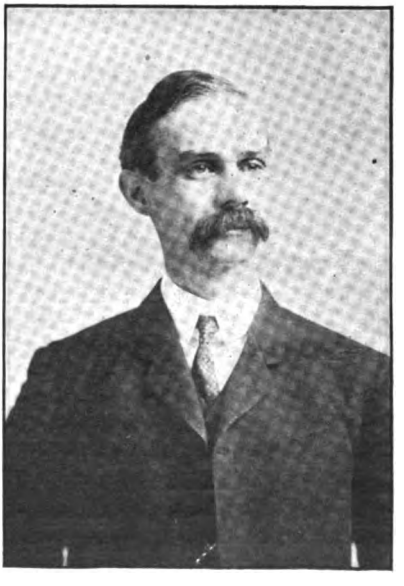


A. L. Chapman,

Minister First Church, Seattle, Wash. This church will in the future support Dr. Royal J. Dye, Bolengi, Africa.

W. H. Book,

Pastor, Tabernacle Church, Columbus, Ind., which has just become a Living-Link in the Foreign Society.



P. A. Cave,

Pastor at Maysville, Ky. This church now supports Mrs. Nina Stevens, Akita, Japan.

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sions, $5,000 for Home Missions, and $5,000 for Church Extension. This special fund is to in no way interfere with the regular annual offerings of the church. Indeed an effort will be made to increase them. Geo. H. Combs is the pastor.

The "Station Plan" is a Living-Link for the small church. Any church in our brotherhood could have a share in some missionary station. Fifty dollars from a church, Sunday-school, or individual will make you a shareholder. It will entitle you to a message each three months right from the field you are supporting, also pictures of missionaries and other interesting material.

The churches in Macedonia gave so liberally that it was necessary for them to beseech the apostles to accept their magnificent offerings and to undertake the administering of the same. The apostles knew where the need was greatest and how their money could be used to the best advantage. They did not need to be solicited, and gave on a scale that surprised and delighted the apostles.

J. C. Hull, of Caesarea, Ohio, father of two preachers and a singing evangelist, inquires, "If such marvelous results as have been obtained by our missionaries in China in their twenty years on the field could be accomplished on six cents of every dollar contributed for the purpose, as opponents of the Foreign Society claim; what might have been done if the 94 cents had also been employed?"

The foreign missionary banquet for business men in the High Street Church, Akron, O., was new and unique. Not less than 240 wide-awake, up-to-date business men were present to listen to three short speeches. The banquet in the evening followed the rally in the day. We commend this new feature to our churches for the March offering campaign next year. Geo. Darsie, the minister, was much pleased with the results.

We speak of the heart of a tree or an apple, and so missions is the heart of the church, and the church is sound in faith and practice only when it is engaged worthily in missionary activity. If we would indeed go back to Christ we must adopt his purpose to save the world. It is only as the heart beats of Christ to quicken the church to universal and constant effort to save the world that it is really alive and worthy of the name of its founder.

One woman who supported a missionary last year, in sending her first payment for the second year, writes: "I wish to say that your prayer that I might be blessed has been answered, and that life has become fuller, sweeter and richer in every way to me, is partly due to the interest I have felt in this work." Her daily prayer is that nothing may ever happen to keep her from sending the gospel unless indeed some day she should be counted worthy to go.

It is a significant fact that last year there were 460 more Sunday-schools contributing for Foreign Missions than there were churches. Children's Day has a strong hold on the children. They take delight in helping the helpless. They enter into the Children's Day festival with pride and enjoyment. They feel that is their right and privilege. Many indifferent churches which let the first Sunday in March pass without an offering for Foreign Missions are put to shame by an enthusiastic and up-to-date Sunday-school which rallies to the call of the world's lost on Children's Day. The hope of such a church lies in the fact that before many years the Sunday-

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school scholars will compose its membership.

The offering of the church at Columbus, Kan., last year was $17.50. This year it is already $101 to date and more to hear from. The pastor, Brother Oliver Cook, is a missionary enthusiast. Besides attending two of the rallies held by the Foreign Society, he held a rally of his own with local aid. He writes: "We gave the people the figures and encouraged them to be really in earnest and they were in earnest. Maps and books, rallies and plans and sacrifices did it. I went out to Crestline, eight miles distant, in the afternoon and preached missions and got an offering of $12."

Instead of asking the missionaries to write letters to keep alive the missionary interest in the churches, Christian people would do well to write the missionaries bright and helpful letters. Let them know that their brethren are thinking about them and praying for them. On reading a good book or magazine mail it to some missionary. That will do more good than to put it in the furnace or on the shelf. Let the missionaries know that they need not answer the letters sent them. Those who do this will understand the great words of our Lord, "It is more blessed to give than to receive."

The famine in China is one of the most serious of recent history. The distressed district is only about two hundred miles north of Yang-tse River Valley where our mission stations are located. Refugees are coming to Nankin and other cities by the hundreds of thousands. They camp outside the walls and cry for bread. Thousands are dying from hunger and disease. Millions are in danger of starvation. The Chinese government is doing more for the sufferers than ever before, but their help as yet is meager. The famine was caused by great floods which destroyed the crops of two provinces. The people of this nation from their great abundance should respond to this sad cry of need. The Society will cheerfully forward any donations sent for this purpose to the proper authorities.

C. H. Winders,

Pastor at Columbia, Mo., is glad to have that church support Dr. Jennie Fleming, Harda, India.

Dr. and Mrs. E. I. Osgood recently spent a week with the Central Church at Warren, O., J. E. Lynn pastor, of which church they are the Living-Link. It was a week long to be remembered by the church and of lasting value. One of the most happily planned occasions was a banquet in Dr. Osgood's honor given by the Men's Club, to which all the men of the church were invited. The topic for the toasts of the evening was "America's Influence in the Remaking of China." There were half a dozen excellent speeches by men of the church and a great address by the guest of honor on the "Mistakes of America in China." The climax of the week was a meeting of the women, ad-

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dressed by Mrs. Osgood, followed by a Missionary Tea, which the men also attended. It was a great week and an excellent example of the value of the Living-Link plan.

W. R. Warren assisted in the Foreign Missionary Rallies for one month. He spoke twice each day. Thousands heard of the Centennial Program from his lips. Few heard him that were not thrilled by his message. George W. Knepper assisted for two weeks. The Wilkinsburg church generously gave him the time. He was heard with evident delight and profit. He enjoyed the Rallies with the somewhat rough experiences sometimes connected with them. W. H. Book, of Columbus, Ind., assisted for a week. The object lesson with which he clinched his message was one which no one who saw is likely to forget. No one could wish more genial yoke-fellows than these three men. The seed sown will bear fruit for all time to come. David Rioch is a missionary. He is fresh from the firing line. The people who attended the Rallies were greatly pleased with him, and were profoundly interested in his report of the work in India.

H. D. Andrews, of Artesia, Cal., the father of Mrs. H. H. Guy, of Japan, has entered into the life that is life indeed. J. R. Jolly, minister of the Artesia Church, says of him, that he was one of the best men he has ever known. He had religion in the church, in the home, in business and in politics. He was a man who did things. All who knew him loved him. Whenever a missionary offering was taken he gave of his money as the Lord had prospered him. When the minister in charge wished to make a strong appeal for missions he would get close to Brother Andrews, so that the attention of the audience would be fixed upon him. Then the flood-gates of memory would open, the people thought of this good man and his words and deeds, and they gave liberally. Thus the little church often surpassed all expectations. Such men are the salt of the earth. They raise up missionaries and help to support them.

In South Africa a Commission was appointed to investigate native affairs and report on the same. This Commission was made up of political agents. In its reports the Commission stated that one great element for the civilization of the natives is to be found in Christianity. The Commission recommends a full recognition of the utility of the churches which have undertaken the duty of evangelizing the heathen. The Commission states that for the moral improvement of the natives, there is available no influence equal to that of religious belief. While the conduct of many converts to Christianity is not all that could be desired, and while the native Christians do not appear to escape at once and entirely from certain besetting sins of their nature, the weight of evidence is in favor of the improved morality of the Christian section of the population. It appears that in the native mind there is no inherent incapacity to apprehend the truths of Christian teaching or to adopt Christian morals as a standard. Coming from this source, this testimony is remarkable.

An Important Move.

Not long since a unique laymen's missionary dinner was held in New York City. An important movement is on foot. It is to get the business men of the churches more heartily enlisted in the missionary work which is now so largely carried on by preachers and women. A general committee has been

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organized by prominent business men in the different religious bodies to constitute not a new missionary board, but an interdenominational organization to work through existing boards. It will particularly have in mind two specific purposes—one a campaign of education in the churches at home aimed through parlor and dining room and other conferences to reach and influence the more influential men of the churches; the other, the appointment of a commission of laymen, fifty or more in number, to visit at their own expense the foreign missionary fields, and report the results of their investigation to the churches at home. It is expected that the first of these visiting delegations will sail from the Pacific Coast early in August, visiting Japan, China, the Philippines, India, and on to Africa, etc. It is hoped that some of our own business men will be able to join this commission.

Pithy Points.

Frank Talmage.

We are living too well and having too many luxuries while the world is dying without Christ.

We quote the last commission of Christ more than all others and observe it the least, considering our numbers and means.

We ought to be known, not only by the doctrine we preach and the number of converts we make, but by the intensity of our missionary zeal.

A man who sings with all his might, "I love to tell the story," and never gives a cent to have it told, is without doubt a near kinsman to Ananias and his wife Sapphira.

We need the grace of liberality in the Lord's service. The higher we rise into the atmosphere of a sublimely consecrated life, the deeper our hands will go into our pockets for world-wide missions.

They Like the Voice.

The paper (the Voice) is better this year than I have ever known it.—A. Linkletter, Moundsville, W. Va.

Your illustrated edition of the Missionary Voice (March offering number) is fine. The brethren should appreciate it.—C. C. Crawford, Elmira, N. Y.

That Voice (March offering number) I think the biggest hit the Foreign Society has made within my knowledge.—George Munro, Galveston, Tex.

The March Voice (March offering number) is a very worthy production. You have in it done a service to the brotherhood that will never be forgotten.—F. E. Smith Cedar Rapids, Ia.

"Thy Kingdom Come."

Out of the depths they cry,
That countless throng
Of those who know Thee not,
Yet need Thee long.
Unheeding can we turn away?
Is it from lips, or heart, we say
"Thy Kingdom come?"

Out of the depths they cry;
We can but hear.
What will Thou Lord—ourselves,
Or those more dear?
Oh! lead us each to take some share
In answering our daily prayer,
"Thy Kingdom come!"

—Emily Yeo.

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THE FIRST FRUITS.

The first fruits from the March offering for Foreign Missions promise well. This is written March 15.

More churches have responded for the corresponding time than in any former year. We are encouraged to hope that there will be a distinct advance in the number of contributing churches.

Already there is a gain in the gifts from the churches, as churches, of about $2,500. This indicates that the general average per church will be larger. This is another hopeful sign. More interest is taken in reaching the apportionments than in former years. An increasing number of churches take a commendable pride in reaching the amount requested. Many churches need to have their pride stimulated to save them from pitifully small offerings. This year great numbers of churches are raising two or three and even four and five times as much as they are asked.

Never before in any one year has there been such deep and widespread interest in the Living-Link plan. No less than sixteen new Living-Link churches have reported, and we are expecting more before the campaign closes. And what might naturally be expected, not one of the old Living-Link churches contemplates a retreat or any backward step. On the contrary, most of them are expecting to do even more this year than in former years.

Hundreds of the smaller and weak churches have shown a loyalty and liberality equal to the stronger churches which have reached the Living-Link rank. One of the most encouraging features is that the whole column is in the spirit to move forward. This is our chief ground of hope.

A large number of churches are giving for the first time. This is especially true of the newly organized churches. It is not difficult to enlist such churches. The new-born churches generally come into the family free from antiism. As a matter of course, antiism is organizing very few new churches.

We are receiving the heaviest mail in the history of the Society, and it breathes a hopeful and determined spirit never before known. It is freer from objections and petty criticisms, and is characterized by words of encouragement and helpful suggestions.

Altogether, the outlook is bright. It must be remembered, however,

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that final victory has not yet been won. Let the churches hasten to forward the offerings already secured. If any church has failed to make an offering, let it give the matter immediate attention.

III.

SOME NOTABLE CONVERSIONS IN OUR FOREIGN WORK.

Up to 1890 the number of educated Chinese who had become Christians could be counted on the fingers of one's hands. They are Confucian agnostics, promulgators of ancestral worship. Such a man was Chen.

Chen Li-Seng—a "Timothy." The first educated Chinese won to Christ in Chu Cheo, China.

He was different from most of them. He practiced his belief. He was a filial son, a dignified teacher, living up to a high moral standard. He did not gamble, accept bribes, or smoke opium. He was sincere.

In 1898 he first came into touch with Christianity as Chinese teacher to Dr. and Mrs. Osgood. They did not discuss theology or comparative religions with him. That great wall of the Chinese language must first be scaled. He patiently led them through the maze of written conversations and text-books. With them he read the Gospel of John in Chinese. That was his introduction to the Christ of history and hearts.

For him to become a Christian was as appalling to the Chinese conception as Siberian exile is to the Russian. His parents would rather he had died. From his friends he received hatred and scorn. He made himself an alien.

What influenced him to take such a step? "I was daily in the home of a missionary, a home where peace and love abounded. Confucianism never produced anything like that. Any power that could produce such a home is worth investigating. I investigated and it led me to Christ."

He was the only educated Chinese Christian in the Chu Cheo district. To the foreigners he became an expounder of the Chinese mind and heart; to the Chinese, an expounder of Christ and His Church. He worked in the hospital, the study, the street, the chapel. He wrote letters, legal documents and tracts. He preached sermons in public and pressed the claims of Christ in private; a peacemaker in disputes and adviser in conventions.

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He was the first pastor whose support was raised locally. For two years he has been president of the general Chinese convention. In the annual Bible Institute for Chinese helpers he was the first raised from the position of taught to teacher. Faithfully has he interpreted the spirit of Christ and wonderfully has he been rewarded of God for the sacrifice he made to follow Christ.

MERRY-GO-ROUND OR DYNAMO—WHICH?

(A word for the Sunday-schools.)

Did you ever ride on a merry-go-round? If you have, do you remember of ever getting anywhere? After paying your nickel and riding for ten minutes you got off just where you got on. Then you shyly looked about to see if anyone had been watching you, and silently stole away and lost yourself in the crowd, because it seemed just a little bit silly to pay a nickel and go flying around for ten minutes without getting anywhere.

The modern merry-go-round is a wonderful invention. When we were a boy in the country we made a very primitive kind. We simply sawed off a young tree about four feet from the ground, then we bored a hole in the center of a big board, balanced the board on the top of the tree stump and drove a spike through the hole to keep the board in position. Then with a boy on either end of the board and another to push we had our merry-go-round. We did not presume on so stylish a name for our arrangement, however; we called it a "flying jinny." This is the age of evolutionary progress, and during the last thirty years we have evolutionized out of that primitive "flying jinny" the remarkable merry-go-round of to-day. Its marvels are legion. It has a great band of music in the center, a tented canopy over head, a menagerie of wooden animals, giraffes, elephants, camels, to ride on, and a conductor to collect your fare and see that the thing starts and stops. But as far as progress is concerned there is little difference between the primitive "flying jinny" and the modern merry-go-round. In either case the rider stops where he started. There is motion without progress.

Did you ever see a merry-go-round Sunday-school? A Sunday-school that had motion without progress? A Sunday-school that was content to ride in the little circumference of its own circle from January to December? Stretch your imagination just a little—there is no danger of breaking it. There is the superintendent on a giraffe, the teachers on the camels, the adults on the horses and donkeys, and the little tots on the dogs and swans, etc.—Oh yes, and the pastor sails around on an elephant. The music is playing, and with a few nickles dropped into the collection basket to keep things running, around and around and around goes the merry-go-round Sunday-school. There is singing and teaching and picknicing

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and a little paying, but its all to keep the machine going. Did you ever see such a Sunday-school? A Sunday-school that had no interest in anything or any work outside of itself. A self-centered, self-occupied Sunday-school, whose whole purpose was to keep *itself* going. Such a school meets to teach itself alone; it takes offerings to support itself, alone. Its horizon is never broader than its own circle.

Now let us look at something different. Let us go from the merry-go-round and stand beside an electric dynamo. See those wires going from the dynamo out through the wall of the power house? See them threading their way along the poles to a distant city? It costs something to run this dynamo, but the dynamo does something besides running itself. Along those wires it sends an electric current. That current helps to light a distant city and sets humming a thousand spindles.

How about your Sunday-school? Is it a merry-go-round or a dynamo? Does it exist for self and circle within itself, or is it a dynamic center for sending out light and power? God's intention for a Sunday-school is that it shall be a center for world evangelization. The Bible should be taught that it may make and train Christians to make other Christians. Its benevolences should be developed that it may have a part in the world's salvation. The school that does nothing for missions will soon think only of self. Such a school is in danger. The spirit of selfishness is in it. It doesn't matter whether it is of the small, primitive, "flying jinny" type, or of the large and loud merry-go-round persuasion, if it is self-centered and self-limited, it is wrong.

IMPRESSIONS ON THE WAY.

H. T. Sutton, of Cotner University, Bethany, Neb., who assisted Secretary Stephen J. Corey in a series of Rallies in Kansas, Oklahoma, Texas, and Missouri, notes the following distinct impressions as a result of his trip:

1. "We are a bulky lot. Big churches, big preachers, big pipe organs, big fields, big numbers, big wealth. This trip fairly made my eyes pop. My dear brethren, we can turn the world upside down if we only let loose.

2. "The missionary zeal is coming. The zeal that eats up is coming. Hardly a church, now as I think of it, not a church we visited, but is either a Living-Link or has the enterprise on the calendar. Pastors are beginning to feel deservedly out of line and out of date whose churches are not Living-Links.

3. "Our people are beginning to see that it takes more precious gifts than dollars to conquer the world. Children are being consecrated to God. O, the sweetest, mightiest testimony of the churches was rendered by parents throughout the whole trip who brought forward their children and

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said, 'We desire this one or these two to be missionaries.' Then I heard Heathendom tremble.

4. "The Rally idea is genuine; it works. We did not have a single failure. Hearts are ready to be fired. Our people are praying for more missions. They desire to be led to a deeper consecration. They respond. They invite the secretaries and the missionaries to come again, and this with an unmistakable earnestness.

5. "The campaign of the Foreign Society should be greatly extended. We should have a whole year devoted to missionary revivals, churches of a county or certain sections holding protracted missionary meetings of prayer, very largely, praise, sermons, lectures, etc.

"We should have 500 Living-Links and $3,000,000 in our foreign fund within two years. We are able."

FEELING THE OBLIGATION.

[Geo. Darsie sent the following stirring message to his Church in Akron, O., just before the March meeting.]

Is what is necessary to cause you to outdo all your previous giving to Foreign Missions. Or, if you have never contributed, to cause you to do so this year. To feel the obligation:

1. *Listen* to the words sounding in thunder tones in your ears of Christ's great commission, "Go ye into all the world and preach the gospel to every creature."

2. *Picture* the sad condition of the heathen world—two thirds of the human race—without Christ and his gospel.

3. *Know* that in the presence of this awful fact and tremendous need, you must either *Go* or *Send.*

4. *Feel* the outrageous inconsistency and criminal ingratitude of having received the gospel through foreign missions, and of then proving faithless to the *work* of foreign missions.

5. *Comprehend* that the refusal to send the gospel to others means utter inappreciation of what it has done for you and yours.

6. *Understand* that however small your financial ability, giving what you can, though but a widow's mite, brings just as great blessings from God as if with large means you had given a large sum.

7. *See* Paul's heroic example, how he could have wished himself "accursed from Christ," or lost forever, if by so doing he could save his fellow men.

8. *Contemplate* "the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor that we through his poverty might be rich."

9. *Consider* the privations of our missionaries living amid the squalor

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and exclusion of heathen nations, in contrast to your own pleasant and luxurious home and surroundings.

10. *Realize* that $1,000 from our church for Foreign Missions means average of but *one dollar a member,* while a pastor of a Presbyterian church in New York, who raised $52,000, shamed his people over the fact that it only averaged $26.00 *a member!* He looked upon that as small in the face of the church's supreme work to preach the gospel to every creature in every nation under heaven.

HOW TO BECOME GODLIKE.

A. L. CHAPMAN.

Godliness means God-like-ness. The great purpose of Christianity is to help men to become like God. Among the requirements of our religion there is none quite so helpful in the development of the godlike character as the command to preach the gospel to every creature. The evangelization of the whole world is clearly the supreme business of Christian people. And in the faithful performance of this mission they receive their highest culture and development of mind, heart and life. There is nothing little, narrow or selfish about the religion of Christ or any of its requirements. In obedience to the great commission of the Savior we find the greatest opportunity and inspiration to become godlike. It puts us in touch with the greatness and godness of God, and helps us to get and keep our lives in harmony with his gracious will and purposes. It is an inspiring thought that we may become like God.

But to be like Him means (1.) *enlargement of vision.* The man that does not see beyond the need of his immediate community is not godlike in vision. Christ had a vision of the whole world when he said: "Go ye into all the world and preach the gospel to every creature." We also must have this world wide vision in our religious life. We are so disposed to hedge in little communities and allow the hedge to grow so high about us that we can not see over. The man with this larger vision of the whole world will be enabled to see more clearly and will do more to supply the need at his very door.

To be godlike means (2.) *enlarged thinking.* "As a man thinketh in his heart so is he." It takes big thinking to make a big man. There is danger of thinking in narrow circles in our religious life. We think in local churches and in local communities and districts, when God would have us think in countries and continents. We plan for days and years ahead in the work of the church, when God would have us plan for generations to come. God thinks in worlds and plans in milleniums, and to be like Him we must do larger and better thinking. It is only by having

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fellowship in world wide missions that we shall learn to think God's thoughts after Him and learn to direct our lives in His great ways.

To be godlike means (3.) *a larger love.* We love our families and kindred and that is well. We also love our countrymen, and that, too, is well. But God's love is greater and reaches farther than that. His love takes in the whole world in its range and scope. And thus must we learn to love the whole race of man. Such love involves a willingness to sacrifice for the object of affection, and demands room for exercise. This larger love can find room for exercise and expression only in the great missionary enterprises of the church. We have not yet fathomed the depths of Christian love, nor tasted of the joys of the sacrifices it requires. The church to-day needs the joy and inspiration of greater sacrifices imposed by larger love. In giving the gospel to all men in this generation there will be developed in the heart of the Christian a love like the love of God for the world.

To be godlike means (4.) *enlarged activities.* It is a man's duty to find out how God is working in His world and then direct his efforts accordingly. God is working not only in our little corner of the earth, but is working in all parts of His universe. His activities are manifest among all the nations. The nearest we can approach the activities of God is to have fellowship with in the evangelization of the whole world.

Thus foreign missions become the most vital, the most important and the most necessary phase of Christian activity. It is necessary to the life, health and the very salvation of the church in what we call the home fields. The church in America needs the larger vision of the Master, and Christians everywhere should learn to direct their thought, love and labor into the great channels into which God, through Christ, is directing His thought, love and labor for the redemption of all races and nations of men. "We know not yet what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

Seattle, Wash.

A MORSEL OF COMFORT.

ANSON G. CHESTER, BUFFALO, N. Y.

The sudden summons to go up higher, which recently came to our beloved G. L. Wharton, in the midst of his splendid labors in India, is to all a grief and to some a bewilderment. These last can not comprehend why God should remove so useful an ally at a critical period from work for which he seemed so peculiarly fitted. It is well for us to face the fact that none of us is indispensable to God. Let it not be thought that the gracious enterprise to which the energies of our brother were devoted will, now that he is gone, necessarily cease or suffer. God not infrequently ac-

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complishes by means of a death what the life, no matter how consecrated or efficient or prolonged, could never have done. Whenever he displaces one and summons another, there is in the proceeding the whole wisdom of the Godhead. And, of course, that is quite too much for any of us!

Now why not look at the matter in this way—the very fact that God is able to spare such a man at such a time from such a work, is *prima facie* evidence that the work is of so much consequence to Him, and He regards it with such favor, that He means to have more to do with it Himself, to the end that there may be accomplished what no mere man could hope to

John T. Brown, who is on a trip around the world, standing at the grave of G. L. Wharton, at Calcutta, India. This brave soldier sleeps in one of the most beautiful places in all India.

do. This, of course, does not imply the abrogation of all human means; but a more concentrated attention and a new inspiration on the part of God. So that, after all, the removal of our consecrated and energetic brother from his chosen field will prove a gain, rather than a detriment, to the cause he was so eager to serve. To reason otherwise would be to place God and man in competition,—to make them rivals. Let none of us be so flagrantly irreverent as to demand that God should carry on His work in our way, rather than His own.

If the inference here insisted upon is logical, then there is a honeyed morsel of comfort in it, of which we should not be slow to avail ourselves.

Dear Wharton! He lived a saint and died just where and when and as he should,—just where he always strongly desired to die, among his

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"own people." As for the rest—one has only to think of the illimitable difference between India and Heaven—the wide discrepancy between its darkness and the eternal resplendence of the New Jerusalem!

MISSION LIGHT ON BIBLE HILL-TOPS.

R. E. ELMORE.

If a truth of Holy Scripture is important in the ration of the space assigned to that truth by the Holy Spirit, then the doctrine of world-missions is paramount. If we eliminate missions from the Bible,—what have we left? It is as though an enemy would steal the green from the grass, melody from music, fragrance from the flowers. It is as a diamond without luster, a world shut off from the solar light, a man void of bones and blood and brains. Eliminate missions and the Book is a valley of dry bones. As the body apart from the spirit is dead, even so the Bible apart from missions is dead.

There are passages in Holy Writ which have come to be specially dear to the heart of the church, and which, because of their eminence in the affections of the people, may be termed hill-tops of Holy Scripture. The Lord's Prayer, the twenty-third psalm, the fifteenth chapter of Luke, 1 Cor. 13, the parable of the good Samaritan, Isaiah fifty-third, John 3:16. Ruskin wrote that "art is all hill-tops." Thus might we speak of God's message to man, and yet the tenderness, the great full love of the passages we have named above make them surpassingly precious to humanity, sorrow-laden and sin-stained. As we ascend these hills from which our help comes, and sit alone near the heart of God; as we meditate upon these messages from the mind of Christ; as our hearts are opened for the fuller inflowing of the Holy Spirit—as we thus come into the hills, in touch with the Infinite, we see the world with the eyes of God. These hills, like Golgotha, are bathed in the light of world-missions, and ring with the truth of a world-message.

The prayer which disciples offer daily: "Our Father, . . . Thy KINGDOM come. Thy will be done, as in heaven, so on EARTH.". As in heaven, so on earth!

When David wrote the 23d Psalm, he composed the world's immortal soul-song, and left it as a legacy for every man. It is meant for a universal soliloquy. It should be the heritage, the symphony of every man of every age, and every people. "The Lord is my shepherd, I shall not want. . . . He restoreth my soul. Goodness and mercy shall follow *me*."

Luke xv,—"Seeking the lost, yes, kindly entreating wanderers on the mountain astray; 'Come unto me,' the message repeating words of the

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Master speaking to-day." The church has reversed the parable of the lost sheep—leaving, ignoring the lost, and squandering her riches on those at home. Would God the church were as diligently seeking lost souls as she is seeking coin for her own coffers. And, again, that the *heart* of the church were abroad as the heart of the Father, compelling the return of the prodigal son.

The great Corinthian charity chapter is a digest of the law of the kingdom. This scripture drives the church around the world. No church member is orthodox who does not love. Love is the distinguishing doctrine of the church—let it be exemplified in church life.

"A certain man (the man of Macedonia) fell among robbers, who both stripped him and beat him, leaving him half dead." A "certain priest, . . . and in like manner a Levite saw him and passed by." Jesus says to the indifferent church, "Go and so show thy mercy on him."

Isaiah 53 is Calvary in prophecy, where the lamb is offered, which takes away the sin of the *world*. "Jehovah laid on him the iniquity of us *all*."

John 3:16 throws its crest into the clear light of God. God so loved the *world* that He gave His only begotten Son that *whosoever* believeth into Him should not perish but have eternal life." This is the golden text of the Bible. This verse is loved as is none other. And yet it is the great missionary passage of the Book. It is the little gospel, the seed of the Kingdom. It has facts for faith, commands for obedience, promises for fruition. It reveals the gospel founder, the gospel philosophy, the gospel fruits, the gospel field. This is the text for world conquest. This is the ultimatum of the imperialism of the Kingdom. This should be our Centennial emblem. Let this be the text of the twentieth century. Let all the church come up into its light, and learn to love, to love the world, to give, to give our best.

Roanoke, Va.

FAILS AT EVERY POINT.

W. R. WARREN.

A favorite text among the advocates of Primitive Christianity has been Romans 1:16. "For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." But we have not yet exhausted its force and meaning. Let us put the emphasis on the word "Gospel." Of course we know it means good news. How much, then, of the preaching of our day is Gospel preaching? We are told by Scientists that where there is no ear there is no music, where there is no eye there is no color.

When a man stands before an audience of people who are as familiar

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with the Bible as the speaker himself and tells the story of God's marvelous love, it is good but it is not new. Realizing this, some preachers turn aside to various things more or less foreign to the religion of Christ. The message may be new but it can not be called good in comparison with Peter's pentecostal sermon. It is the Gospel only when told to those who have never heard it by one whose soul is aflame with its truth.

Now we are perfectly right in considering the Gospel a matter of life and death to the Christian as well as the stranger. It is only by hearing and accepting the Gospel that the heathen can be saved. It is only by disseminating the Gospel that the Christian can be saved. For all through the New Testament scriptures there are two meanings in the word "Salvation." There are certain explicit terms on which we are accepted as members of the family of God. When once within the household of faith there are certain conditions, just as definite as the others, with which we must comply if we would continue in divine favor. God is love. We love because he first loved us. As this love is kindled in our hearts it necessarily moves us, as it moved God himself, to earnest endeavors for the salvation of the lost. The man who resists this divine impulse and takes no part in the world's redemption necessarily loses his own part in the City of God. This explains why the church that is earnestly and enthusiastically missionary is a church of constant and permanent growth and joy in the Christian life. The church that fails in its missionary activity fails at every other point because it has lost the Gospel.

The Gospel can not be kept in a book. It is the Gospel only as it lives in the air from the lips of the one who believes to the ear of the one who needs. The characters on a sheet of paper are not music. The impressions on the wax cylinder or disk of a phonograph can not be truly called a symphony. So the Eternal Gospel is a living, throbbing, vibrant melody breathed into the air of this world from heaven itself and kept alive by enraptured souls who are striving evermore to pass it on to those who are perishing for its notes. When the last man believes, the Gospel will be finished. When the last believer ceases to love, the Gospel will be dead.

Pittsburg, Pa.

SOME THINGS CHRISTIANITY IS CHANGING AMONG THE CHINESE.

ELLIOTT I. OSGOOD, M. D., CHU CHEO.

The Chinese are filthy. Dust and dirt repose in every corner of their homes. Their kitchen slops are invariably thrown in one place, forming a cesspool. Dust and dirt swept from the cleared places in the house are thrown out on the sides of the street. The pigs and chickens are as free about the house as the children. In many homes there is little or no flue

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for their stove and the smoke fills the house and burns out the eyes of the inmates. The pond of water for irrigation, washing clothes, cleaning vegetables and raising ducks is at the door and bears sufficient within itself to scatter typhoid fever far and wide.

The government of children is unreasonable in the extreme. A child may break every law without provoking rebuke at times and then suddenly be called into account for a minor fault. Without the slightest feelings of inconsistency the parents will beat, revile, and browbeat the child with all publicity. They will hold the same child up to admiration when he with equal facility learns to thus revile an animal or other unoffending object. The style of clothing not only is a breeder of diseases, but an early introduction to immoral thoughts and action and the children are not slow to learn the lesson. There is very little distinction between the treatment of a child and that of an animal. Each is beaten or pampered without reason. For a father to show love to a mother or to a daughter in a public way is almost unheard of. When the child is sent to school he finds his freedom cut short at one stroke until his every act is called in question by the teacher. From daylight to dark he sits over the table and studies aloud his characters. Not an easy task for a six-year-old baby.

Chickens have been brought to us as marks of gratitude for medical treatment received and have died within an hour. What was the matter? Why, they had been tied by the legs and thrown over the back of a donkey and thus suspended they had been carried twenty miles to us. Ducks and geese are invariably picked up by the neck. All are carried by wings or feet bound tightly together, as suits the convenience of the owner. Little pigs have their hind legs tied together and are carried in the same manner. Larger pigs have front legs also tied together and two men slip a pole through and carry the pig between them. In the Boxer troubles some of the foreign missionaries were carried about in a similar manner and they bear witness to the excruciating pain occasioned thereby. Of the hundreds, yea thousands, of caravan animals in constant use, 95 per cent have huge ulcers on their backs, and they are in daily use.

There is little connection, in their minds, between conduct and religion. An opium-drugged, besotted gambler or robber is filial and honoring to his parents if after their death he prepares a great funeral and burns paper money over their grave year after year. To gamble, fight, steal, or become a foul-mouthed bully has no relation to the worship of the idols. The evil spirits are supposed to be unable to turn a sharp corner and so a broad wall built directly in front of their door will keep those destroyers of man's peace out of their cottages. They have no conception of the evil spirits making their abode within the heart of man except when the man becomes insane and violent.

These are some of the practical things against which Christianity is

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warring. The changing of these customs and ideas differentiates the Christian from his fellowmen. He keeps Sunday as a day of worship. He cleans up his home; he introduces the law of love within its precincts; family worship takes the place of the gambling table; the children are dressed in a saner way; animals are treated with more care; and the neighbors gradually realize that the brawler is becoming a man of peace. Such are some of the changes being wrought by Christ in China.

AMONG THE MISSIONARIES.

Frank Garrett reports four conversions at Nankin.

Melvin Menges reports one conversion at Havana, Cuba.

C. S. Weaver reports two more baptisms at Osaka, Japan.

Bruce L. Kershner reports eight conversions at Baliuag, eight at Loreta, and six at Merineles.

M. B. Madden reports forty-six conversions in Sendai in the special meetings, which lasted three days. He reports three conversions in Fukushima.

There are already 2,200 converts in the Philippine Islands through the labors of our missionaries who have been working only about seven years. We believe the friends will be satisfied with this showing.

Dr. C. C. Drummond, Harda, India, reports that during the month of January 951 out-patients and eleven in-patients were treated in the Harda hospital and six surgical operations were performed.

I am beginning to talk a little and feel as if I am having some part in the work. The joy that comes from this work compensates ten thousand times for the heartaches when we said goodbye to our dear ones in the homeland.—Stella Walker Lewis, Osaka, Japan.

F. E. Stubbin, Hatta, India, says: "On the 1st of December, 1906, we had six baptisms from amongst our boys. We have reached more villages and preached to more people this year than any year since the work began in Hatta. Our district contains over 500 villages with a population of about 150,000."

Miss Edna P. Dale moved into her new home October 27th. She is delighted with it and with the location. It is a real pleasure to be in her own home where she can receive the women any time they want to come. Miss Dale says, "I realize more than ever how deep is their darkness and how truly they are in the bondage of fear and superstition." One of the Christian women said to her, "There are many people around here who would like to have you come to their houses if they were not so afraid. They really want to hear the doctrine."

JAPAN.

Stella Walker Lewis.

The report for December is thirty baptisms — Osaka, 11; Sendai, 10; Tokyo, 7; Akita, 2.

The fall term's work of the Sei Gakuin and the Jose Sei Gakuin closed

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December 20th. Good work was done in all departments. The new term promises to be an especially good one.

Osaka, Japan.

Japan is looking forward with pleasure to the World's Federation Conference, which will be held in Tokyo in April. Perhaps the most significant delegations will be the sixty-five men from China and Korea, and the five from India, among them being several Orientals able to speak in the evangelistic deputations to be sent to all quarters of Japan.

At the beginning of the new year we are glad to say the work is progressing nicely in the two churches that have been recently dedicated—the Osaka Church, which has been reported, and the Koishikawa Church in Tokyo. The dedicatory sermons were preached by Dr. H. H. Guy, of Tokyo. Dr. Guy is very proficient in the Japanese language. It is indeed with regret that we see him leave for America, and we are especially sad because of the reason. We hope Mrs. Guy will soon be restored to health.

Japanese Convention.

THE PHILIPPINES.

Primitive Superstitions Plus Some "Christianity."

C. L. Pickett, M. D.

As one studies the Ilocano people, and becomes more acquainted with their customs and habits, their doubts and fears, their beliefs and instincts, they are more and more convinced that Roman Catholicism has meant very little to them in the way of conversion. It rather shows simply a willingness on their part to add to the

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superstitions and unwritten tenets already possessed, the forms and dogmas of the church. They gave up little or nothing but the church gave them the opportunity for public display, for the personification of many of their spirits, and furnished them with definite forms and ceremonies for their marriages, births and deaths. Nowhere does this process of accretion appear so vividly as in their practices at the time of death. Though these practices are not exactly uniform among them, the following will serve to give the reader something of an idea of the admixture of elements that commonly prevail.

When it becomes evident to the friends and relatives that death is imminent, they dispense at once with all medicines and remedial agents. "It is the will of God" and must not be interfered with. A priest is sent for to take the confession, if possible, and pronounce the extreme unction. After death the corpse is placed in a rude casket, or sometimes only on a sleeping-mat, in the center of the largest room of the house. A crucifix, or a piece of palm made into the form of a cross, and which has received the blessing of the priest, is placed in the clasped hands. Lighted candles are placed on either side of the coffin and in front of all the images and holy pictures in the house as an act of worship. A boy, or servant, is often kept busy swinging a holy palm across the body to prevent the evil spirits from coming to take the soul away to purgatory. The nearest relatives may come close to the corpse to weep and to beseech the departed to pray for them, their health, and their good luck. When the time comes for the funeral a brass band comes to the house to escort them to the church, provided the family is able to pay for it. After the corpse is taken from the house none of the family are allowed to look at it through the open window for fear that the spirit of the dead will call them to death also. On reaching the church, if the family is very, very poor they can only bring the body into the enclosure in front, while the priest pronounces his final blessing from his station within. For a little more money they can come up close to the door. For another price they can come inside. While there is a gradually ascending financial scale in order to reach the altar in the front of the church and have it well illuminated with candles.

When the priest has finished his ceremony the bells of the tower outside, of which there are always from three to a dozen, begin to ring. Here again the number that are rung for any given funeral and the length of time continued depends upon the amount of money the family can place in the hands of the reverend shepherd of the flock. As the funeral leaves the church the band strikes up some tune to enliven the occasion, as well as to announce to the populace the importance of the event. Just now a "two-step" is very popular. The relatives and friends accompany the funeral to the cemetery the former dressed in black and all with black crepe around one arm if possible. If the family is rich a favorite time for burial is just at dusk, for then each member of the procession can carry a candle and thus add to the impressiveness and sublimity of the occasion as well as show to their towns-people what an honorable personage had passed away. The grave is dug by friends of the family, but plenty of liquor must be furnished for the occasion. After the funeral all immediately interested return to the house where an elderly female relative prepares warm water mixed with wine, and with this washes the faces of those who carried the coffin and the hands and feet of those who dug the grave. This is done in order that no evil spirits stick to them to cause their sickness or death. On the day fol-

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lowing all hands go to the river and wash their hair and bathe the body to help take away the sorrow for the dead. The widow, or widower, as the case may be, is held under the water and the whole body turned to the right three times and then to the left three times, to help them forget their sorrow. For the first nine days following the bereaved party must engage in no work, but spend the time with relatives, feasting, visiting and card-playing. There are certain rules, however, that must be rigidly observed. If they sit down in a house it must always be in the corner or between two other persons, so that no evil spirit can come upon them unawares. They must not speak without first putting the finger before the mouth, else the spirit of the departed may enter and take them away also. They must not sleep with the face upward. They must not light a cigar by themselves. They must always take a little bit of each kind of food they eat, put it on a plate and set it somewhere in the house for the spirits. This food is called "Atang," and the spirit of the dead person is always called upon to come and eat first. A widow or young woman, in passing along the street must always be accompanied by two old women, one walking in front and the other behind. This is to guard against evil spirits that might do harm to the party while in mourning. The eyes must not be lifted to meet the eyes of another person. During these nine days the bereaved, while walking must never allow the hands to swing loose at the sides of the body, for in so doing they may strike the spirits, provoke them to anger, and thus bring dire results. All games, and even gambling, are perfectly admissible, as it is thought that these help to drive away the evil spirits.

On the morning of the ninth day the party attends mass in the early morning, prays for the absolution of the sins of the dead, pays the priest for helping keep the soul out of purgatory, and then returns home to a bountiful feast. At this feast certain foods are put on the table some time before the guests are called so that the spirits may be satisfied first. After the feast is over the party is at full liberty again to do and be as other people.

The promises of God they know not. The words of Christ they have never been taught. Is it any wonder that the saying of the prophet is seldom exemplified, "Thou wilt keep him in perfect peace, whose mind is stayed on thee because he trusteth in thee."

Ilocos Norte.

W. H. Hanna.

The close of 1906 brought a disastrous flood in the Cagayan, the water rising seventy feet in some places. The whole province was devastated and desolated. Many persons were drowned, and those left alive saw their hopes of life go floating down the raging flood. The government immediately came to the rescue with several thousand pesos and rice. The church in Laoag made an offering of several bushels of rice, and we trust that this will satisfy the hunger of some of our brethren there until they find themselves. Sending to relieve the necessities of the saints is a work of grace unknown in Spanish times, and consequently the gifts of the brethren were not many, not large in quantity, generally. We made a good beginning, however. Recently, I gave a stereopticon exhibition advertising that contributions of rice would be received for the fire-sufferers in Batac, two hundred houses having been burned there December 29. Although some six hundred persons came, not one brought even a grain of rice as a contribution. It is not much to be wondered at that men will permit the houses of their neighbors to burn and not offer any assistance.

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During the undisputed sway of Rome in these Islands, San Vicinte had been nominated the patron of the barrio of Agaga. All the residents seceded from the Roman institution and became Independents some four years ago. Moved by great zeal for their patron saint, those who trusted in him built a chapel in his honor. Sometimes a priest was invited to say mass and devotees entered to offer their prayers. For three years interest in Vicinte and his chapel in Agaga has been waning. Many of the residents have learned the way of the Lord and have begun to walk therein. Indeed, there are not enough adherents of San Vicinte left to care for his chapel. When the Church of Christ began to agitate the erection of a house, the matter of securing possession of that already built presented itself. No great difficulty was experienced in securing free and firm control of the mentioned chapel and joy reigns in the hearts of the brethren. In the month of December necessary repairs were made and the birthday of our Lord was celebrated in the chapel. In the place where once was heard the meaningless drone of a priest's voice and the buzz and hum of vain repetitions, now is heard the voice of joyful song, earnest preaching and fervent supplication. Greater is He who sanctifies than he who experiences that blessed work. Christ must supplant the saints.

The power and influence of converted Catholics is beginning to be felt on those who have never acknowledged the Christ of God. Four Tinguianis confessed Christ and put him on in baptism at the Bamban Church, near Bangui, in the closing month of 1906. A few days later, Vicinte Ravelo, a young man who is trying to sustain himself by selling books, that he may preach, led three other Tinguianis to accept the Christ as Lord, and the last Lord's day of the year they met with the brethren at Tamdagan to break bread.

The Tinguianis are a wild tribe of more or less peaceful disposition. Their villages are widely scattered, and after two or three years' residence in a place, they move on and clear more forest for planting rice and tobacco. It is deemed easier to clear the virgin forest than to keep down the growth in a clearing.

The women adorn neck and arms with strings of beads and many are wonderfully tattooed. They conform in dress to the more civilized sisters. Among them are found herb-doctors. The men use the breech-clout and wear long hair, which is confined in a very uncombed state by bark-cloth or a piece of goods of gay color. They are great wanderers and make long journeys to sell mats and to buy cloth and salt. So far as I have been able to learn, they are monogamists, and the marriage has a business basis. Cross words, bad names, infidelity and sometimes sterility are sufficient grounds for separation. Vengeance and superstition are responsible for not a few murders among themselves and of the Ilocanos. As efficient evangelists develop we must make an earnest effort to introduce this tribe into the life eternal and the hope of the gospel.

Laoag.

SCANDINAVIA.

A Great Man Gone.

A cablegram was received by the Foreign Society announcing the death of Dr. A. Holck, Copenhagen, Denmark, February 9, 1907. He had been in poor health for several years. His death was not wholly unexpected. He was sent out to Scandinavia by the Foreign Society in 1876 and has been in that field as its representative for the past thirty years. This is the longest service of any one missionary in the history of the Society. He

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had a deep and abiding interest in the work. Some years ago he turned over $16,000 to the Foreign Society on the Annuity Plan, and year before last he remembered it with a gift of $1,000. He spent a great deal of his private funds on our splendid church building in Copenhagen.

Dr. Holck was born in Jutland, Denmark, 1844. When twenty-two years

A. Holck.

of age he left Denmark to seek his fortunes in the United States. This was in 1866. Although his parents were well-to-do people, his pocket-book was exceedingly ill lined when he arrived, without friends and with no knowledge of the English language, in Chicago. To make matters worse he was taken ill, and being unable to replenish his supplies, he felt the pangs of hunger and the horror of friendlessness and despair. He moved then into Pennsylvania and secured employment at some medical works where his nimble mind soon picked up a working knowledge of chemistry. It was while employed thus that he began to attend the Baptist Church, where he was converted and baptized. In 1868 he married Miss Elizabeth Adams, a daughter of one of the deacons. Soon after this event he entered a medical college in Philadelphia. From there he moved to Newport, Ky., and while engaged in the practice of his specialty, in which he had marked success, he united with the Central Christian Church, Cincinnati.

The new light which the teaching of the Disciples brought filled him with a strong desire to carry the glad message to his native Denmark, where in June, 1876, he opened a mission.

His work prospered. In 1880 Dr. Holck visited Norway and preached with great power and success at Fredrikshald, where as a result of the two weeks' meeting a church was organized. This church held a jubilee service last June.

In 1881 Dr. Holck began to issue a weekly paper designed to meet the wants of the Danish peasantry. This undertaken has thriven and the paper is still a welcome visitor in many homes.

In 1885 Dr. Holck was elected as a Liberal member of the Danish Parliament where he engaged in a time of great stress in the struggle for freedom and toleration. He gave up his seat from ill health in 1891.

In 1878 he introduced the Order of Odd Fellows into Denmark and was its first Grand Master. He had the joy of seeing the royal family join the order, and on the occasion of King Christian's golden wedding, Dr. Holck was honored by being knighted —Knight of the Order of Dannebrog— and received the title of Justitzrat.

In 1897 Mrs. Holck, who had stood by her husband's side in adversity and in prosperity, passed peacefully home to her reward.

When the history of the Church of Christ in Scandinavia comes to be

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written, Dr. Holck's name will lead all the rest. For thirty years his interest in the cause of primitive Christianity has remained firm and true. Until his health broke down he proclaimed the gospel message with wonderful sympathy and power.

During his earlier years he issued a monthly paper, The Old Paths, in Denmark. This paper, a copy of which was carried by a sailor to Norway, was really the means of planting churches of the ancient order there.

A few years since he married his second wife who was a member of the Established or Lutheran Church, but soon afterwards united with the Christian Church and was baptized by R. P. Anderson. She is a charming woman, educated, cultivated, and was in full sympathy with all his lofty purposes.

These facts concerning his life were furnished by R. P. Anderson, who was intimately associated with him in his work for many years.

AFRICA.

A Wonderful Christmas on the Congo —A Message to Stir the Soul.

Mrs. Royal J. Dye.

When the native evangelists returned home to Bolengi two weeks ago the church would not hold the people. Dr. Dye, therefore, planned to build a temporary place which would accommodate the hosts who were sure to come at Christmas. It was 60x100 feet, a real tabernacle, high and broad. It is the largest building anywhere round and the natives asked if Europe had any larger. The week before Christmas the eighteen native evangelists and the teachers had come home bringing about 100 people with them, all seeking salvation. So we termed it "The Christian Salvation Conference," which name has certainly proved applicable.

The Lord's day before Christmas the tabernacle was dedicated. It was a glorious sight to look over that assembly of earnest, wide-awake people and to watch their faces as they listened to the new old story of the Christ child. It was the largest audience ever seen in Bolengi, with not one luke-warm, indifferent person in it.

At the close of the service, Dr. Dye stepped down from the platform and took the confession of thirty people. Never before in our lives had we witnessed so impressive a sight, for among them were six very old women, previously the very bulwark of fetishism and superstition. The same hour the whole congregation went to the river where Dr. Dye and Mr. Hensey baptized the thirty. In the afternoon the Lord's day Bible school reached its largest attendance, 473 being present. The whole church now numbers 221.

All day Monday the Christians were cooking and preparing for their feast to be held on Christmas Day, all the mission girls helping. The food was brought to the tabernacle where the feast was spread. The menu might seem a little unusual to you, but to them the tubs of antelope meat and smoked fish cooked in palm oil were most deliciously inviting, as were all the native dishes. About 400 people were seated to partake of it. The Christians, their children, including of course all the mission orphans, and besides these, strangers from afar. After them many of the aged and sick were remembered by gifts of food. One of the unique features of the feast was to see the wives eating with their husbands, the native custom being for all the men to eat first and then the wives and children to partake of the leavings.

At five o'clock that afternoon a special service was called for Christians only. It had been decided to make

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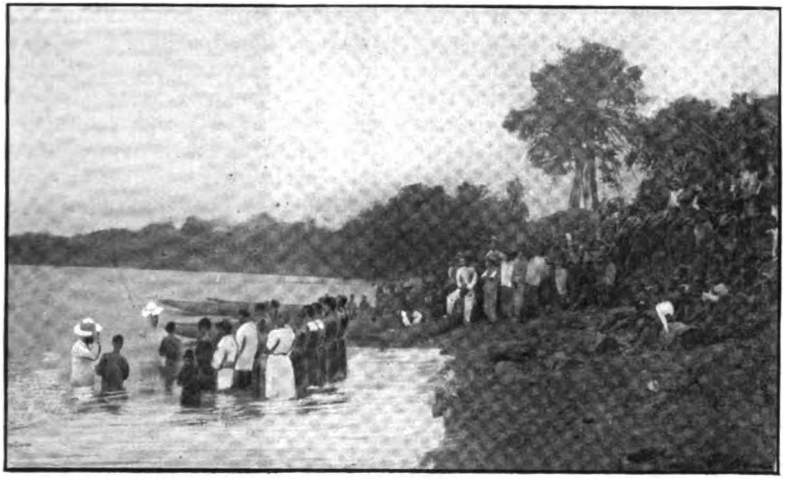

Great Baptismal service at Bolengi, Africa, December 23rd, 1906, when thirty were buried with their Lord to rise to walk in a new life. The baptism was conducted by Dr. Royal J. Dye and A. F. Hensey.

This is a picture of the thirty baptized at Bolengi, Africa, December 23rd, 1906. The largest number baptized at any one time in this mission.

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Christmas a day of special offerings to the Christ child. It was an inspiring meeting. As their names were called they went forward, having first presented themselves anew to the service of their master and presented their offerings. Some who had no money to give brought one of their few possessions which could be sold. Out of their poverty they gave about $40. This will doubtless become a regular feature in the observance of Christmas at Bolengi.

At seven in the evening there was an evangelistic service led by four deacons, each giving an account of some event connected with the birth of Christ.

The week before Christmas Dr. Dye had two classes of evangelists daily. For the first time we translated the book of James which he expounded to them, and they seemed to think James must have had them in mind when writing. This translation has been our Christmas offering and it is to be printed for our school. What could be a more fitting close to this inspiring conference than the sending forth of eighteen evangelists and teachers?

Bolengi, Africa.

INDIA.

On Various Subjects.

Miss Stella Franklin, Harda.

The following item is copied from a recent "Pioneer," one of the largest English dailies of India. It is now well understood that rats carry plague, therefore the government plans for their destruction. The Hindi religion forbids the taking the life of animals. According to their teaching all animals have souls:

"Owing to the spread of plague there has been a crusade against rats at Nagpur. Some Hindus object to this crusade for they consider it a sin to kill even a rat that may bring plague. A Hindu banker named Ram Narayan proposed to erect a "rat-raksha" (rat-protection), or structure in which rats may be kept. He proposes to make separate rooms for male and female rats. A municipal committee was held for discussion of the rat-raksha. A resolution was passed that a reward be paid from municipal funds for rats handed over to the health officers for destruction, and that they who wished to preserve the life of rats should be allowed to turn them over to Ram Narayan for the rat-raksha. A Hindu teacher who has been preaching about the sin of killing rats, was asked by the Deputy Commissioner his opinion of tiger shooting. The Hindu replied that it was not a sin but a duty to kill a tiger. The Commissioner then retorted that formerly tigers did a great deal of harm and that consequently it was recognized that the destruction of tigers was not a sin. In recent years rats had begun to convey plague to man. If it is no sin to kill a tiger, surely it is no sin to destroy unclean animals which are causing the destruction of so many people."

Our cook is a Madrasi. He has no caste and makes no profession of religion, but his wife's sympathies have been largely with the Roman Catholics. This man is a good cook and a good manager, but is a drinking man, and once or twice, at least, has been away in the most disgraceful sprees. He has six children. The eldest has his father's failing for strong drink, but lacks all the otherwise lovable qualities his father possesses. He has been proved such a thief that we have persuaded his parents to send him away from home and give the other children a chance. The next eldest son is about twelve years old, and has been a servant for Mrs. Grainger for some time. He has always seemed like a Christian boy, and this month, because of Mrs. Grainger's earnest teaching he has become a

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Christian. This has changed the influence on the family. They did not oppose his baptism, and even the father now seems to be making something of an effort to overcome his temptation. Two other boys and one little girl are in my schools and the family live on our compound where they are entirely among Christian influences.

One of the most interesting features of my work since I came to Harda has been the preparing of teachers. Two years ago in my schools were Christian teachers picked up from other missions, and in my two boys' schools the assistant teachers were all Musselmans. Now I have eight teachers and all of our own mission, and members of the Harda church. This is largely the result of famine and orphanage work.

In Harda we have seven Sunday-schools with about five hundred pupils enrolled. About one hundred of these are girls. Miss Thompson superintends two of these Sunday-schools. Her schools are composed of children not enrolled in the day schools, and so the wildest of all.

Mr. and Mrs. Saum and Mr. and Mrs. Cunningham have now finished their first year's work, and with their second year they have each taken up some classes in Hindi. These new missionaries have been a great help to us all.

M. J. Shah some months ago asked the Endeavor Society to appoint a missionary committee. Several of the young teachers were placed on this committee to assist in the bazaar preaching. Tuesday and Friday there is always a special bazaar when all the village people for miles around come to Harda Markets. A place in the town has been given us and at every bazaar our evangelists stand there an hour or so and preach to the people. Brother Cunningham and Brother Saum have begun to attend these meetings. Already they can help in the singing, and are a strength to the native brethren. They have begun speaking the language and will soon be able to preach.

There are four or five hundred children in our schools in Harda receiving daily Bible teaching.

Evangelism in Harda.

H. C. Saum.

Since January 1, 1907, we have been making special efforts in evangelism in Harda. Of the inception, methods and first month's progress I shall write. For some time all had felt the time ripe for a systematic, aggressive campaign to reach the masses through the local church. The various Christian agencies seemed to have prepared both the church and the field for such an effort. Accordingly on Christmas day a joint committee of workers formulated a policy and chose four chief committees to aid in its execution. The plan involved some alteration in our Sunday program. For some years our work consisted of conducting seven morning Bible schools together with a preaching and communion service at 4.30 P. M. This latter was primarily for Christians and was well attended. (An evangelistic service is also held regularly in the English church at six o'clock.) At present a shorter Hindi service with breaking of bread, succeeds the Bible schools at 10 A. M., while the character of the 4.30 meeting is made distinctively evangelistic. That all concerned have readily accepted the consequent inconvenience and extra work is shown by faithful attendance and co-operation. Our plan provides only for these Sunday afternoon meetings and a bi-monthly Saturday night service. Conditions may later justify more frequent meetings.

Under guidance of the Devotional Committee, cottage prayer-meetings were held during the first week of the year in three centers. They were well

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attended. Regular meetings are now held for prayer.

The attendance problem has been well handled by that Committee. Besides directing a systematic personal solicitation they have had printed and distributed large hand bills. This latter is the first work of its kind in the station. All classes are invited and welcomed.

The Music Committee has made a general improvement in singing in all our Christian work.

The results have exceeded our expectations. At the first service, January 6, the attendance was about 100, which was almost double the usual attendance. This has increased by forty or fifty each Sunday evening. Saturday evening, January 19, was the first of our bi-monthly Saturday evening meetings in English planned to reach the English-speaking native men. The lawyers, doctors, town officials, teachers and High School students constitute this class. Their social positions made many of these indifferent to the regular meetings. The attendance at that meeting was about ninety, of which some forty were High School boys.

On the following Sunday when M. D. Adams, of Bilaspur, preached an excellent sermon, the attendance and interest reached high water mark. A number were unable to get a good hearing, even at the doors. January 27 the church was again well filled and interest good.

The attention and decorum in all the meetings was excellent. The auditors ranged from the proud high caste Brahman to the despised low caste sweeper. Only a few of these latter have ventured to come, though all are welcome. The usher must carefully seat them near the Christians, for to mingle them with the high caste would break the caste of the latter. Very few women attend. Purdah women attend no public meetings and seldom appear on the streets.

The personal teachers and employees of the mission have faithfully attended, and some few seem quite interested. Testimonies of appreciation of such open meetings have come from a number of citizens. We feel that God has richly blessed the work and shown us our opportunity and consequent obligation. We know not how difficult may be the future, but we pray that we may find in Him our sufficiency for these things.

Since writing the above a plague scare has caused very many people to flee from town. It is not yet serious. We are very sorry and hope and pray that normal conditions may soon be restored.

CHINA.

One Who Sits in Darkness.

Miss Edna P. Dale.

In a quiet spot outside the city wall, away from the noise and tumult of the busy street, in a temple over whose door may be read, "Goddess of Mercy Hall," there lives an old nun whose name is Wang.

As one enters, the size and neatness of the place gives the impression that the inmates here are relieved from the awful struggle with poverty which consumes the strength and thought of the great mass of the children of this land. To one side hangs the great bell whose soft musical tones resound at the regular stroke of an attendant. At one end of the room, in the place of honor, is the idols' shrine. Though not in plain sight, we know that behind those curtains sits the wooden image. On the altar before the shrine are the lighted candles and the fragrant burning incense. As we entered we saw, kneeling before the alter, the form of the old nun engaged in her devotions. To the rythm of the chanting of her prayers she kept time by beating on a sort of drum. As soon as she had finished, she came toward

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us, invited us to have seats and served us with tea and sweets. After chatting a little while she told us her story.

"In my younger days," she said, "I was married and had a family of four children. But they all died. And just because I was so great a sinner. The king of Hades [the devil] was so displeased with me that he sent this terrible punishment. There was nothing for me to do but to become a nun—to withdraw from the world, my friends and family, and come into a temple where I could, by devotions and prayers, atone for my sins, rectify my heart and mitigate the punishment in the life to come. And here I have been for forty years, denying myself the pleasures of this world and eating bitterness above others. I never lie down to sleep until 12 o'clock at night the bell is sounded and I read my prayers. Then from 12 till 2 o'clock I sit on my feet with folded arms and bowed head in meditation. At 4 o'clock we begin to sound the bell again, and again I sit in meditation till 7 o'clock. Many hours of the day are spent in reading prayers and devotions. Yes, I have heard something of Jesus. He could do wonderful things—make the dumb to talk and the blind to see. A teacher Sei once gave me a little book which tells about Him. It is all good, very good. Miss Dale, if you had come when I was young, at the time I lost all my little ones and did not know which way to turn, I think I should have believed on Jesus. But now I am so old, I am seventy. It is so strange, and not clear. I do not understand it very well. I am too old to change. I can't be sure. I don't know that Jesus would save me. All these forty years I have done penance and trusted the king of Hades. If I should turn from him now he would be very angry and my punishment would be heavy indeed. I might lose all. I am afraid to let it go."

As night after night and in the early morning hours the sound of the bell in the temple across the way reaches my ears it fills my heart with a great sadness and yearning for this poor soul whose life has been wasted, who puts her hope in the Demon of Darkness because she has never known the Prince of Life and Light. And not only for her, but for the multitude of others who, like her, are sitting in so great a darkness.

O Light of light, shine in!
Cast out this night of sin;
Create true day within,
O Light of light, shine in!

Wuhu.

TIBET.

A Thanksgiving Service.

Dr. A. L. Shelton.

I had a thanksgiving service for the boys on Thanksgiving night, and it would have done you good to hear them tell what they were thankful for during the past year and what they most wished for during the coming year. They were all, without exception, thankful that the gospel had been sent to them and that they had been baptized. One was thankful that his sister, who had just died, was a Christian. One was thankful that when he fell in the river once he was not drowned. Another, that when thrown from a horse he suffered no serious injury. Another, that his little brother, not yet old enough to understand the gospel, would have the opportunity, and that he believed his mother would soon fully accept the gospel. They all wanted their parents and brothers and sisters to become believers. They are trying to lead them, and asked us that we might pray for them at that time.

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My own causes for thankfulness were great. I was thankful that I was permitted to work here in the Master's cause; that I had been permitted to baptize seven this summer. I was thankful for Mrs. Shelton's and Mrs. Ogden's recovery from very nearly fatal illnesses. Altogether it was one of the most helpful meetings I ever attended in China.

OUR MISSIONARY ROUND-TABLE.

An Appreciation.

John T. Brown, of Louisville, Ky., who has been making a trip around the world and visiting our mission stations, writes us under date of February 16th, from Jaffa, Palestine, as follows:

"No doubt mistakes have been made by the various missionary boards and by the missionaries themselves, but I am thoroughly convinced that the missionaries are the advance guards of civilization in the East. The Orient owes more to the missionary than to any other person, for he has done more for it. Go to the graves that dot the South Sea Islands, go to the silent tombs that are to be found in the Orient and you must conclude that these graves and tombs are the silent sentinels telling of the glorious life and death of heroes of the Cross. They tell in unmistakable language of the sacrifices and sufferings of men and women who gave all to the countries where they died that they might know something of the glorious liberty that is in Jesus Christ. Love prompted them to go while others go for the love of money."

The Broader View.

John S. Zeran.

Let us earnestly pray the Master that he will give to us the broader view of Christian duty, and as we pray, may our souls be lifted up to the high vantage ground of the battlefield; may be look abroad, beyond the heavy massed bodies of soldiers which constitute the army of the King; on beyond the advanced firing line, far out to the outposts which mark the frontier of mission work in the homeland; out across the vast waters of the mighty deep to the picket post of the campaign in foreign fields; and still beyond until our eyes shall behold the blackness of heathen night where the glorious light of the blessed gospel of our Christ has not yet shone. And as we thus gaze may we be fired with the zeal and enthusiasm of the true Christian patriot giving time, talents, and treasure to the conquering of the world for our Lord, that the day of his appearing may be hastened.

Gurnee, Ill.

Salt for Your Sermon on John 17: 20, 21.

Edgar D. Jones.

Dr. Arthur J. Brown is the secretary of the Presbyterian Board of Foreign Missions. Dr. Brown returned recently from a tour of the foreign field where he made a close study of the work of the Presbyterian Church in Asia. A few weeks ago he preached in the Memorial Church of New York City on "What Foreign Missionaries Are Doing—Is Their Work Worthy of Support?" After speaking of the efforts his church is making to give Asia a Christian literature and of the rich results the medical missionaries are obtaining in their acts of healing, Dr. Brown said:

"We believe that it is no part of our duty to perpetuate on the foreign field the sectarian divisions of Europe and America. We are in Asia to preach Christ, to preach Him as we under-

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stand Him, but if any one else insists on preaching Him in a given place and will do so with equal fidelity to His divinity and atonement, let us co-operate with him, or federate with him, or combine with them, or give up the field to them, as the circumstances may require. The problem before us is not simply where we can do good, but where we can do the most good, how to use to the best advantage the limited resources at our command. We feel that you have a right to demand this of us, that many of your gifts involve self-sacrifice, and that you want us to use them where a real need exists. There remains yet very much land to be possessed. I have seen enough of it to burden my heart as long as I live—toiling, sorrowing, sin-laden multitudes who might be better Christians than we are if they had our chance, but who are scattered abroad as sheep having no shepherd. In such circumstances it would be a sin to adopt a narrow, sectarian policy, and we do not adopt it."

Bloomington, Ill.

A Brave Step.

H. R. Ford.

The East Dallas Church becomes a Living-Link in the Foreign Society. The noble band of workers here are rejoicing that God has led them into this higher service and all feel that this forward step will bring a larger and fuller life in 1907 than in any year during the history of the congregation.

The first of the year in a meeting of the official board I talked of our church becoming a Living-Link in the Foreign Society. I preached a series of four sermons on "The Field and the Force." At the close of the second sermon one truly consecrated sister handed me a check for $150 with the desire that the East Dallas Church become a Living-Link. With that I began the campaign for an "offering from every member." Following the sermon Sunday morning, March 3, we spent fifteen minutes in prayer and then passed the envelopes, and in the midst of the prevailing spirit of responsibility and following the leadership of Almighty God, the offering was taken, which made a total of $560.35, and we rounded it out to $600.

We have a common frame tabernacle in which we worship, but plans for a $25,000 building have been accepted and the brethren have agreed that the gift to Foreign Missions will aid in hastening to completion our new building.

Dallas Tex.

How It Was Done.

We feel that our offering, $918, including W. L. Porterfield's $600, was not bad. It will be $1,200 by Children's Day.

I put up some time ago a chain made of 600 red and white pasteboard links caught up into festoons of 50 with a large sketch of the church at one end of the chain and a sketch of the foreign land, map fashion, at the other. A movable bow of ribbon indicated the progress of the offering that began with an occasional voluntary contribution several Sundays ago. Before the first Sunday in March the bow reached the eighty-eighth link. On that day it reached the 318th in about ten minutes. I stopped the $5 offering in order to lengthen the privilege of giving. Next Sunday I shall distribute the envelopes and if that does not clean up the remainder of our second Living-Link, we shall complete it on Children's Day. The red and white festooned chain in plain sight for several weeks is both ornamental and inspiring. I never have much trouble raising money for missions. In fact, I don't expect any trouble. Giving toward the spread of the gospel is a great privilege and a great honor, and my experience with people is that they enjoy giving.—E. W. Thornton, Long Beach, Cal.

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Star of Promise

"THERE SHALL COME FORTH A STAR OUT OF JACOB."
NUM. XXIV: 17

"I AM THE ROOT AND THE OFFSPRING OF DAVID
THE BRIGHT, THE MORNING STAR." REV. XXII: 16

CHILDREN'S DAY EXERCISE

FIRST SUNDAY IN JUNE, 1907.

PREPARED BY

P. H. DUNCAN.

PUBLISHED BY

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY, CINCINNATI.

A. McLEAN, PRES'T.

This is a beautiful exercise, order it for your Sunday-school. Send the average attendance of your school to Box 884, Cincinnati, Ohio, and they will be sent free. Give local name of school when different from post-office.

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SUNDAY-SCHOOL DEPARTMENT.

Get Ready for Children's Day—Things to Work With.

1. Use the Children's Day Exercise. It is difficult to have a successful, all-around Children's Day for Foreign Missions without the enthusiasm and educational power of a public program. The exercise is the best means to this end. This year it is "The Star of Promise." We know you will like it. P. H. Duncan has been arranging these exercises for years. He shows his talent for the task in this latest production. It is sixteen pages of song and radiant cheer. Recitations, dialogues, drills that will entertain and instruct. It would be well to order these exercises at once. We have them on hand and will gladly send what you need free.

2. Put the mite boxes to work. We are very fortunate this year in having an entirely new box. Just what we have longed for for years. A self-locking, non-opening, automatic box; neat, handy, safe and sane. No mucilage or trouble. These will please the children. They are furnished free. Send us your average attendance and we will mail them. They ought to be given out at once. The first of June is approaching rapidly. **Give the children plenty of time.**

3. The Missionary Voice. We are getting out a special Children's Day edition of the Voice. We want to make this issue indispensable to the Christian home. It will be packed with information for all and especially interesting for the children. We want this to go into every home in the Sunday-school. It will bring you into living touch with the great work of world-wide missions.

4. Other accessories. A large picture-poster will be sent to be hung on the Sunday-school wall. This will be a missionary education in itself. It consists of a large group of picture of our missionaries in heathen lands. This is worthy of framing. It will be prized highly by the school. Tracts and helps will be sent for the teachers. We are trying in every way to help you make Children's Day a success this year. Join with us now.

Chas. Campbell,

Superintendent of the Bethany Sunday-school, R. F. D. Parsons, Kans. Although this is a country school, it has won five successive Honor Rolls by reaching its Children's Day apportionment for Foreign Missions for five years without a break. This is a fine record and worthy of emulation.

Children's Day Prophesies From Wide Awake Superintendents.

"Our church has just given the largest offering in its history for Foreign Missions. I am anxious for the Sunday-school to do likewise on the first Sunday in June."

"We'll do our best to raise our apportionment and more. It is the best day of the year for our Sunday-school."

"We are going to try to make this our banner year."

"Our school is increasing and we

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hope to make the largest offering ever made by our school."

"Our school is small but it does not stop for frost."

"We want to double our apportionment this year and more if possible."

"We are only one of the threads in this perfect rope, but we will help to strengthen it."

"Our people will be rope holders in 1907."

"Look to us for a good offering on Children's Day."

"Brightest outlook yet."

"We are aiming to do more than ever before."

"We hope to go far beyond our apportionment."

"Will work hard and pray hard for success."

"We will aim to do more than ever before this year."

"We expect to do things this year on Children's Day."

Children's Day Notes.

Indications are that the first Sunday in June will witness the greatest Children's Day for Heathen Missions ever celebrated by the Disciples of Christ. Many schools are already planning for the day.

We believe P. H. Duncan's new exercise for Children's Day, "The Star of Promise," is the finest ever published. Every school in our brotherhood ought to use it and observe Children's Day for Heathen Missions.

Query.—What is a strong indication of ignorance on the part of an American citizen in this year 1907?

Answer.—The assertion that the world on which we live is flat and stationary and that the sun travels around it.

Query.—What is an equally culpable indication of ignorance on the part of a twentieth century Sunday-school superintendent?

Answer.—The assertion that the benevolences of a Sunday-school should end within itself and that the children should have no part in giving other Sunday-schools to the millions who have never heard of Christ.

Give him a leather medal.

CHRISTIAN ENDEAVOR DEPARTMENT.

Fine Figures.

The receipts for the month of February amounted to $1,812.85, a gain of $533.73 over February, 1906. Now then, an offering from every society, and the $15,000 is assured. On to victory!

Endeavor Chapel.

Pledges and cash for "Endeavor Chapel" in Manila are coming in nicely. The largest pledge thus far is $100, made by the Endeavorers of the Central Church, Cincinnati, O. Send in your pledges at once and have a part in this great enterprise.

In His Name.

Last August our Mission work in Norway suffered a great loss through the death of Johan Borglin, who for many years had faithfully preacher the Gospel. He left a wife and six small children. Sister Borglin is a loyal disciple of our Master and should have our prayers and sympathy. She finds it impsosible to fully provide for the children and keep the older ones in school. If some of our societies can furnish $15 per year for each of these children they can be properly cared for and educated. A Sunday-school class at Beloit, Kansas, will provide for one of them.

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Christian Endeavor Day.

(Extract from an address by Mrs. H. L. O'Brien on Christian Endeavor Day, Denver, Ill., February 3, 1906.)

Christian Endeavor Day, like the Fourth of July and Christmas, has come to be an important date in our religious calendar. It is the first Lord's day in February. On the night of February 2, 1881, there was born into the world a society called Christian Endeavor. Ever since February 2, 1888, or seven years after its birth, we have been accustomed to meet and press the claims of the Christian Endeavor upon the public. Now let us briefly note a few things for which Christian Endeavor Day stands.

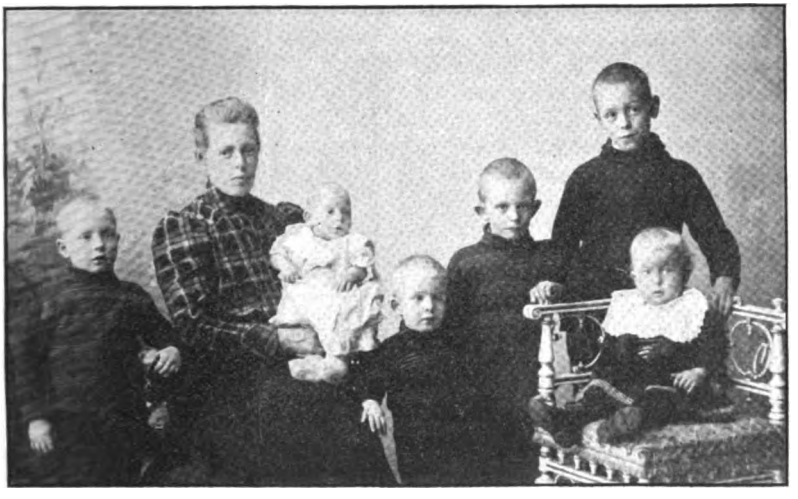
1. It is a day, the one day of the year, for thought of ourselves as a society, what we have done and how we may do better.

2. It is a day for resolutions, for larger plans, for increased zeal, for earnest prayer that Christ will give his blessings and his power.

3. It is a day for praise. Let us thank God who alone has brought to the young people of the world this new joy in service through Christian Endeavor.

4. It is a day for giving, the giving of our hearts to Christ, "Decision Day." The giving of our money to missions that our lives may go where our bodies can not go. Let me quote a paragraph from Dr. Clark's "C. E. in all Lands:" "Here at last in the history of Christianity is an organization that is confined to no one sect, no one nation, no one language. The Sunday-school and the Y. M. C. A. have done much to unite the younger forces of the church in a solid phalanx against the united forces of unrighteousness. But the Christian Endeavor has done more. Even in the brief span of twenty-six years it has made more persistent and effective efforts along this line than any other organization.

The fact that it knows no limit of race, color, or previous condition of servitude has enabled it to fulfill Peter's vision in which he saw all manner of creatures in a great sheet let down from heaven and was taught to call nothing common or unclean."



Mrs. Johan Borglin and Family, Bergen, Norway.

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Thus, Christian Endeavor Day stands for the anniversary of the day on which there was born into the world a Christian organization of young people, the least complicated, the most flexible, the best adapted, and is destined to become and remain among the most helpful and influential of all the organizations within the church of our Lord and Saviour, Jesus Christ.

Christmas.

The Orphanage received a nice box of coats from England and also from Australia this year for Christmas. There was a coat for each, and we had a very happy time. We had an excellent Christmas program, part of which Miss Franklin had arranged, and part of it prepared by the boys. It would have done credit to most home Sunday-schools. There is little sickness in the Orphanage and we are looking forward to a good year.—C. E. Benlehr, Damoh, India.

Scholarships.

A recent letter from Miss Lavenia Oldham, of Tokio, Japan, brings a request for scholarships for four Japanese girls. She desires to take them into her own home and educate them as Bible women. It will require $35 per year to do this. The picture of Nishioka O Fuji San shows what bright girls they are, and how capable they are of being developed into noble Christian workers. The names of the others are Goto O Tome San, Saito O Shidzu San, and Okubo O Hisa San. What four Endeavor Societies will furnish these scholarships? You can correspond with Miss Oldham if you will take up this work.

Nishioka O Fuji San.

BOOK TABLE.

Illustrious Chinese Christians, Biographical Sketches. By W. P. Bentley. 248 pages. Illustrated. Standard Publishing Co., Cincinnati, O.

This is an up-to-date missionary book. It gives an interesting sketch of twenty-one Chinese Christians of character and eminence. Their lives represent many thousands already in the Celestial Empire and are a prophecy of tens of thousands in the immediate future. The mighty revolution in China is one of the marvels of modern times. This book helps to register a progress in the advancing kingdom, the like of which has scarcely ever before been witnessed in the history of the race. We commend the book to all the friends of missions.

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The

Missionary Intelligencer.

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Entered at the Post-office at Cincinnati, O., as second-class matter.
Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

Instruments of Heathenism from Our Mission Fields.

(See Editorial Note, page 174.)

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FINANCIAL EXHIBIT.

FOR SIX MONTHS.

Comparing the receipts for Foreign Missions for the first six months of the current missionary year with the corresponding time last year, shows the following:

	1906.	1907.	Gain.
Contributions from Churches.....	1,589	1,901	312
Contributions from Sunday-schools.....	86	107	21
Contributions from C. E. Societies.....	628	692	64
Individual Contributions	673	416	*257
Amount	$79,915 57	$75,800 56	*$4,115 01

Comparing the receipts from different sources shows the following:

	1906.	1907.	Gain.
Churches	$33,200 45	$41,753 35	$8,552 90
Sunday-schools	575 41	992 64	417 23
C. E. Societies	4,450 30	4,813 56	363 26
Individual Offerings	19,709 62	7,830 54	*11,879 08
Miscellaneous	1,836 74	987 97	*848 77
Annuities	12,683 74	19,130 50	6,446 76
Bequests	7,459 31	292 00	*7,167 31

Loss in regular receipts, $3,394.46; gain in annuities, $6,446.76; loss in bequests, $7,167.31.

We must do better than this if we reach $300,000 by September the 30th. Note the churches as churches are doing well, very well. Send to F. M. Rains, Sec., Box 884, Cincinnati, O.

Only one month until Children's Day.

"A Sunday-school worker who is not a missionary worker is out of place."

Many churches have not yet sent their March offerings. Will they please do so at once.

Don't fail to read the story of "Damaru" in this issue. It will increase your faith in the gospel.

If you have not ordered Children's Day supplies please do so to-day. The first Sunday in June is at hand.

Children's Day is the birth-day of holy ambitions and lofty ideals. In its fine, altruistic atmosphere, high hopes are born.

Children's Day is like the old woman's mince pie; the more good things you put into it, the better it is.

The superintendent to properly lead the children must know about missions. No information, no inspiration.

The Christian Endeavor Societies are making a constant gain in gifts for Foreign Missions. We rejoice in their growth.

Order the supplies at once, and take plenty of time for preparation. Any school can observe Children's Day successfully with this provision.

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The Centennial Fund plan is a most timely and wise one. I earnestly hope it will meet with large success. —Chas. S. Settlemyer, Nankin, China.

You don't hear much anti-missionary talk while the joy of Children's Day is in the air. The grip of little hands squeeze tightest on the heart.

C. S. Weaver, missionary of the Foreign Society, Osaka, Japan, reports three more baptisms, making twenty-one since the new chapel was dedicated.

The heathen nations can be converted to the religion of Jesus Christ in a generation, if the church will rear in faith a generation of children to do the work.

A new church of forty members has been organized at Brookings, S. D. The first missionary offering was taken on the 17th of March amounting to over eight dollars.

A. Linkletter, Moundsville, W. Va., says: "I have the promise of three Living-Links in the Foreign Society, Marshall County, W. Va., Ohio County, W. Va., and Hancock County, W. Va."

"One of the most serious dangers of the Sunday-school is that it will train the members to be passive recipients of good rather than active bestowers of good."—Dr. Chas. W. Rishell.

The whole business of the church and of the whole church is to give the whole gospel to the whole world. The church has no other business than this. In attending to it she saves herself.

Our brethren in England, through the Christian Association, are aiming to raise $25,000 by 1909 as a special church extension fund to be used for constructing new buildings in England.

The Southern Baptists have endowed a Chair of Missions in the seminary in Louisville. One man has provided the pay for a missionary editor of their Sunday-school literature. The world moves.

H. R. Ford, Pastor, East Dallas, Tex.

This church will in the future support Dr. Minnie Rioch, Damoh, India.

Bruce L. Kershner writes: "No man need be afraid of throwing his life away by coming to Manila. We promise him harder problems and more of them than he can find in any place in the United States."

Many superintendents make the mistake of putting off the ordering of supplies for Children's Day until the last few weeks before the first of June. This is a mistake. It causes discouragement and sometimes the exercise is not undertaken.

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We are gradually doing better here for missions and are hoping, some of us at least, to become a Living-Link in a year or two. The cause of missions is mighty and will prevail.—R. E. Moss, Franklin, Ind.

The churches made a great gain in March. They gave $39,133, a gain over the corresponding month one year ago of $7,335, or about 23 per cent. There was also a gain of 297 contributing churches.

We are sending to each Sunday-school which orders Children's Day supplies, a large poster for the wall which has on it the pictures of our foreign missionaries. The poster is a missionary education in itself.

"We raised $200 at the Central Church last Sunday, and thus doubled our apportionment. The church gave last year $27.50, and $30 the year before. We are said to be moving some."—Chas. M. Lockhart, Waco, Texas.

"The heathen are saving the church." Such is the title of an address by Bishop Lawrence of Massachusetts. The heathen are saving the nation also. How so? By the reflex influence of missionary work among the non-Christian peoples.

The most vital function of the church is to show Christ to the world. That is what the church most needs. The nations are adopting the fruits of Western civilization; what they need is Christ who is the author of all civilization of the highest type.

Do you want an investment for your Sunday-school that will pay 100 per cent? Then have it take a share in the "Station Plan" of the Foreign Society. Try raising $50. That will give you direct connection with a definite work and a report from it once in three months.

"The missionary Sunday-schools with their eyes upon the horizon of the world, are the growing schools, increasing mightily in numbers, gifts, and power, following in the wake of the Moravian church with a continual revival at home."—Geo. W. Meade.

T. J. Golightly, Pastor, Bethany, Mo.

This church has just become a Living-Link in the Foreign Society.

James Ware's letter in the China department shows something of the famine conditions. George B. Baird writes that there are many refugees at Chu Cheo. One man sold his boy and girl, about twelve years old, for three dollars each. There are doubtless many instances of this kind in China in this famine year.

One feels himself in touch with a new generation only when he enters into hearty co-operation with this su-

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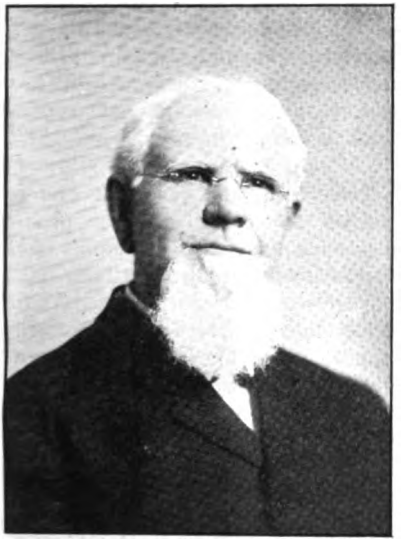

B. B. Tyler,

Minister, South Broadway, Denver, Colo. This church reached the Living-Link rank in the March offering.

W. A. Fite,

Minister, Fulton, Mo. This church will in the future support Miss Rose Johnson, Tokyo, Japan, through the Foreign Society.

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preme day of the year's work. This is the children's age, and the first Sunday in June in the Church of Christ, is the red-letter day of the year.—Finis Idleman, Des Moines, Ia.

The new Children's Day exercise is receiving many compliments. We doubt if the society has ever published a better one. The songs are joyous, the recitations real, the drills vivacious. The exercise is simple enough for the smallest school, and has sufficient dignity for the largest.

Anson G. Chester, of Buffalo, writes as follows: "I have just finished reading the April Intelligencer. It is simply superb. I can not see how you and your associates, so continually occupied in other directions, can find the time to do such work as is shown in this splendid number. It is a fortunate thing when the literature of a cause proves as worthy as the cause itself."

We presented our Living-Link proposition yesterday and had no difficulty in raising $600 and more for the support of Dr. Royal J. Dye, of Bolengi, Africa. It was refreshing to see how enthusiastically the people responded to the appeal. Our offering last year for Foreign Missions was about $82.—A. L. Chapman, First Church, Seattle, Wash.

A. E. Cory has resumed his work in China. He says: "If ever there was a time for a man to invest his life in China, it is now. Men should be poured into China by the dozens in the next five years. The danger before China now is not her idolatry as much as agnosticism and false philosophy. Send us strong men. We need the soul-winner, the leader."

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In one church the minister asked for some one to give as much as the whole church gave the year before. One poor man said, "I will do that." It is easy to predict what followed. That poor man's act was a challenge to every member to do something worthy. It is not surprising that the offering was several times as large as it had been in any previous year.

Our Lord commanded his followers to preach the gospel to the whole creation. He meant exactly what he said. The proper attitude of the believer towards the great commission is that of intelligent and joyful obedience. It is a readiness to do to the utmost, with prayer and substance and life, what is in his power to reach every living soul with the gospel message.

Austin Hunter, of Indianapolis, writes of a boy of twelve years of age who has recently united with the church. The first money he received after his conversion was from the sale of his rabbits. The amount was $3.50. He gave one-tenth for Foreign Missions. If all the converts were trained to do likewise, it would be a great thing for them and a great thing for the cause.

The Board of Managers of the Young People's Missionary Movement has announced the second annual conference on the Sunday-school and Missions to be held at Silver Bay, Lake George, N. Y., July 12-18. This gathering promises to be even more significant for the development of the missionary spirit in the Sunday-school than the epoch-making conference of last summer.

The Independence Boulevard Church, Kansas City, Mo., proposes to raise $15,000 as a special Centennial Missionary Fund, $5,000 for Foreign Missions, $5,000 for Home Missions, and $5,000 for Church Extension. The $15,000 is to be over and beyond the regular annual offerings of the church, and they expect to increase the regular annual contributions besides.

The Moravians send out one missionary for every seventy of their members, and one minister out of every fifteen, and give fifteen dollars a year each for world-wide missions. What the Moravians can do others can do. Considering their record it would seem that we are well able to raise three hundred thousand this year for Foreign Missions and to send out a score at least of new workers.

One of the greatest living evangelists writes: "I want you to be free to command me, and assure you I want to be a positive factor in preaching the gospel to every creature." The evangelist can speak to the convert as no one else. In their first love they are ready for any service that he may magnify. In starting the converts right the evangelist does a great thing for them and for the missionary enterprise.

Charles G. Trumbull, editor of the Sunday-school Times, maintains that the Sunday-school is not a branch or department of the church; it is the church engaged in carrying out the great commission, making disciples or learners of all men. The great purpose of the Sunday-school, he holds, is not Bible study or soul-winning; the end of Sunday-school work is character-building for service in the extension of the kingdom.

There is nothing that will stir a church for foreign missions like real connection with some foreign mission work. Heretofore it has been hard for the small church to support a definite work of its own. Now it is pos-

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sible through the "Station Plan." By giving fifty dollars a year your church can have a share in some definite mission station. This is a great advantage. Tie your church up to a live foreign work in a definite field.

The Laymen's Missionary Movement referred to elsewhere in this issue wishes to send a hundred men to visit the mission fields at their own charges and report their findings to the churches. The Foreign Society has asked a number of business men to join this company. Thus far only one has been found who can go. It may be that some readers of The Intelligencer will volunteer. It will be the event of a lifetime for those who can go.

Charles Cuthbert Hall, in his lectures in India, told the people that the greatest college and university leaders, both men and women, are persuaded that a college training was not merely for the betterment of the person receiving it, but that it should equip for, and lead to, services for mankind the world over; that the best the college and university had to offer was to be passed on in uplift, in true refinement to all people, not merely at home, but to those at the ends of the earth.

T. J. Golightly, of Bethany, Mo., has organized thirteen young girls into a John G. Paton Reading Circle. They are taking up this great missionary biography with enthusiasm. This is a fine thing for any pastor to do. There is hardly a more interesting biography in the English language. The life of this modern hero of missions ought to be familiar to every young Christian. It has in it the mettle that makes manhood and womanhood. We have about 200 copies of this book left. Sold at cost. Prepaid for 60 cents a volume.

J. C. Archer, Newton Falls, O.

He has recently been appointed a missionary to Jubbulpore, India.

Some one has said that if the War Department were to call a meeting of generals to consider the topic, "What Place Should Military Instruction Have at West Point?" the nation would have serious fears as to the sanity of the War Department. It should be just as unnecessary to consider the question, "What Place Should Missionary Instruction Have in the Sunday-school?" When we feel right about the missionary enterprise one topic will appear as much out of place as the other.

E. L. Frazier, Morristown, Ind., says: "For years I have been ambitious to report a church making an offering for missions, every member contributing. I have reached the goal. The church at Shiloh, Ind., makes this record. Is there another church doing this?" As far as we know, this is the only church which has made this splendid record. Are there oth-

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ers? We want to start a class of churches known as "Every Member Churches." That is, where every member gives to Foreign Missions. Is there another "Every Member Church?"

More and more business and professional men are visiting all parts of the world. Here is the report of one who visited more savages than any other living man. Dr. Geil says: "Forty years ago you could buy a fat, juicy man for two dollars. You could not buy a little, shrivelled, dried up man to-day for one hundred thousand dollars. How did this change come about? By the spreading of the gospel. Some time ago I dined with the daughter of the last king of the Cannibal Isles, and asked her if she remembered the dying words of her old father. She replied that he said, "Lord Jesus, catch my spirit."

The Second Church, Johnstown, Pa., is making commendable growth in its gifts to Foreign Missions. In 1906 the church was apportioned $50 and it sent $116. This year the church will reach $175 and will average $1 per member. The minister, G. H. Steed, says: "Extensive improvements have been made. A very successful meeting has been held. The pastor's salary has been increased $300 since the first of the year, and we are just beginning to learn the meaning of "As ye sow, so shall ye reap." Enlarged missionary activity has meant increased effectiveness at home. When we gave fifteen cents a member for Foreign Missions we were running in debt. Now we are giving one dollar per member and meeting expenses which have increased forty per cent. Our whole membership is becoming interested in world-wide missions.

For a long time we have wanted a small library of missionary books for boys and girls. At last we have succeeded in getting it. Not only have we secured the library, but the books are as interesting as Robinson Crusoe. The library consists of twelve volumes, each written by an expert who knows how to write for children. These books are written for boys and girls under sixteen, but are interesting for older folks as well. This library ought to be in every Sunday-school library. A pastor could have no better books to loan to his young people. The reading of these volumes by the boys and girls of to-day would mean a revolution in the missionary work of the next generation. The net price of these twelve books, when the volumes are bought singly, is $11.85. The price when the whole set is bought is only $5; carriage extra. This puts the books easily within reach. Each volume is nicely bound in cloth.

One of our best foreign missionary agencies is the Birthday Box used in the Sunday-schools. These are used each Sunday in the year and the offering is added to the Children's Day offering. We have been highly pleased with the very large number of schools ordering the boxes this year. There is no better way of enlisting the children in missions. What a beautiful thought to give something on one's birthday—something for each year God has blessed us with life, for missions in heathen lands. Many superintendents vary the use of these boxes. We furnish envelopes free with them. These can be given out the Sunday preceding, to each child who will have a birthday during the week. They can bring the money in the envelopes and then put it into the box. Another plan is to have a certain Sunday for each class to observe its birthdays. The Birthday Boxes should be pushed from now until the first of June. We will send you a box free if you have none.

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Dr. C. D. Haskell,

Mrs. C. D. Haskell and Baby,

Of Williamsville, Ill., who have recently been appointed as missionaries to China, and will sail September next.

C. E. Robinson, Joplin, Mo.,

Who goes to Sendai, Japan, September next. He is a graduate of the University of Missouri.

Miss Essie Forsythe, Joplin, Mo.,

Who goes to Sendai, Japan, September next. She is a graduate of Christian College, Columbia, Mo.

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The Sunday-school can not be true to itself that forgets its obligation to the world. Always, careful attention should be paid to the command, the privilege, and the duty of sending the gospel throughout the world. Of all men the Sunday-school superintendent should be a missionary man. The school that has no vision outside of its own interests is far from being a model school. Both in the classes and in the public conducting of the school, the command to "Go into all the world" should find frequent emphasis. Nothing will keep the missionary interest of a school at a high ebb like the painstaking instruction of the teachers. They should be constantly on the lookout for fresh illustrations of missionary endeavor. What is more interesting and thrilling than the real experience of some herald of the cross in far distant lands? The children are the coming Christian workers and leaders. Pre-empt the heart of the boys and girls for the world-wide work. Start them right and they will be benevolent and missionary. Let there be regular systematic solicitation of funds for the world's evangelization. Make Children's Day a day of rejoicing and giving. Cultivate the children, in them lies the hope of the world.

The picture on the front page showing **Instruments of Heathenism** from our mission fields, is very interesting. It is also pathetic. These objects have been collected by the missionaries. Some of them are very rare. Number one is the Chinese God of old age. This venerable idol is seen everywhere in China. Age is very much reverenced in China. Even the women long to be fifty years of age. Number two is a witch-doctor's bell from Bolengi, Africa. These people have no medical science. When a person is sick the native witch-doctor comes and makes a great clatter with the bell to drive out the evil spirit which has caused the disease. If the noise does not suffice, often a club is resorted to and the patient cruelly beaten on the back to dispel the demons. One can readily understand the need and power of medical missions in such a land. Number three is a charm box containing an idol worn about the neck of the native Tibetan. Number four is a Hindu razor from India. The barber in India worships his razor—it is one of his numerous gods. Number five is the sacred Japanese turtle. Number six is the Hindu monkey god, one of the most popular idols in that land of multitudinous gods. Number seven is the famous Tibetan prayer wheel. With it the priest prays. He ties a prayer to it and then instead of praying audibly, whirls the wheel believing that each revolution records a

J. J. Morgan,

Minister, First Church, Ft. Worth, Tex., which now supports John Lord, through the Foreign Society, in the Philippine Islands.

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prayer to his credit. Number eight is a miniature entrance to a Japanese fox shrine. It is pathetic to think of fox worship in modern Japan, but it exists. Japan is passing through a crisis greater than that of her war with Russia—the crisis of her religion. The people are turning from these idols. Now is Christianity's opportunity in Japan.

An Appreciation.

"Allow me to congratulate you on the improvement in the Intelligencer, and on the decidedly progressive spirit in your work. The Lord is surely blessing your efforts."—W. H. Rodes, Hebron, Nebr.

Pithy Points.

George B. Evans.

Anti-missionary, instead of being Christ-like is anti-Christ-like.

"Money makes the mare go," and money invested in missions makes the right mare go.

The three p's of missions are preach missions, pray for missions, and pay to missions.

The widow's mite proved to be also her might, for her self-sacrifice was her spiritual strength.

Selfishness is the evil spirit of the modern church. Wherever it is cast out the outcast will be brought in.

Big Run, Pa.

Geography teaches us that when it is day here it is night in China, but the Bible teaches us that when it is night here it is still night there with spiritual Stygian shadows.

The permanent theme of Christ, the most prominent theme of the apostles, the pronounced theme of every early evangelist and devout disciple was the conquest of the whole world by the gospel.

Paul on Christ.

Christ! I am Christ's! and let the name suffice you,
Ay, for me too He greatly hath sufficed;
Lo! with no winning words I would entice you,
Paul has no honour and no friend but Christ.

Yes, without cheer of sister or of daughter,
Yes, without stay of father or of son,
Lone on the land and homeless on the water
Pass I in patience till the work be done.

Yet not in solitude if Christ a-near me
Waketh him workers for the great employ,
Oh not in solitude, if souls that hear me
Catch from my joyance the surprise of joy.

Yea thro' life, death, thro' sorrow and thro' sinning
He shall suffice me, for he hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ. —F. W. H. Myers.

Pointed Paragraphs on Children's Day.

We must not look alone to the enjoyment of the day as a short season of pleasurable entertainment, soon past, soon forgotten; but it should commend itself as a day in which we learn the true pleasure of giving to a noble cause. A day in which we are training a future church in the great lesson of self-sacrifice in giving. Children's Day is a memorial day. On that day we memorialize the lives of those faithful men and women who

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have planted and are planting the seed of the Kingdom of Christ in the land of the heathen. We memorialize the Life that was, that is, and that shall be. Securely planted within the stratum of coal, down deep in the bowels of the earth, is the impress of the fragile fern, memorializing the life of a plant that lived thousands of years ago. How much more will God remember man than the frail plants that flourish but for a season and perish. —Ora E. Leak, Lizton, Ind.

It is infinite mercy on God's part to save a man when he is seventy, for he has nothing but the fag-end of his life to give to the Lord's service, but when our boys and girls come into the kingdom, not only is the soul saved, but the life as well. Heathen lands are already beginning to call them blessed. Are we to be slower than they in estimating children at their true valuation? Christ does not wait for us at the turn of the road where childhood gives way to manhood; much less does he bid us wait till the infirmaties of age come upon us before entering his service; but he meets us at the very door of life. Thus, with an ever-increasing knowledge of the child's value, has the idea of Children's Day been born and celebrated. Its influence can not be measured. We know that by giving them a part in the public service and enlisting their activities we shall incite them to attendance upon the services of the church, for children love to go where they can use their power.—Eleanor Thompson, Jacksonville, Ill.

I am a great believer in special work—definite work—working with some special end in view—sharp-shooting, if you please. My class of about ten little fellows, girls and boys of from eight to eleven, have taken one special missionary for "Our Missionary," and have pledged ourselves to give fifteen dollars towards his support this year. Of this amount we have sent five dollars and have as much more ready to send. The greater portion of this money the children have made themselves and they have enjoyed making it and have enjoyed giving it. "Our Missionary" has sent us curios and papers and many interesting things. The children are always glad to hear from him. They know his name and the names of his two little girls. We keep up with them and know what they are doing. It is all very real to the children. We very rarely have an absentee.—Willie Stuart, Bessemer, Alabama.

For years the church has had a civil conflict within its doors against its anti-missionary and lethargic missionary members. This contest has been carried on by the ministers, some of them, and a chosen few who are usually as few as righteous men were in Sodom in the days of Abraham.

No general and handful of soldiers famed in history have ever had greater obstacles to overcome, less support and greater opposition, than these little bands of missionary church members at work in their own home churches, trying to arouse a missionary spirit. Waterloos and Marathons have abounded and still the conflict has waged and has seemed interminable until recently, when we have thought out a new line of action and a new field. This field is the children and the new line of action is Children's Day for Foreign Missions. —Mabel E. Walter, Ohio, Ill.

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ENCOURAGING PROGRESS.

The churches, as churches, are making encouraging progress in their offerings for Foreign Missions. The following figures refer to the receipts from the churches from October 1, 1906 to April 15, 1907, or six months and fifteen days.

The total number of contributing churches is 2,493, a gain of 361, or about 17 per cent. This is a very gratifying gain indeed. If we keep up this percentage of gain, we will be able to report nearly 4,000 contributing churches at the next national convention. We beseech every preacher and every church officer to aid us in enlisting the churches in this great Centennial offering.

The churches have given $61,874, a gain of $12,420, or 25 per cent. This is the greatest gain ever before made for the corresponding time in the history of the Foreign Society, and if this percentage of gain continues for the next five and one-half months, or until September 30th, the churches, as churches, will give $136,250 against $109,000 last year. In that case we are sure to reach $300,000. Shall we not continue the gains? Let every preacher and church answer with an emphatic *Yes!*

Another encouraging item. It is this. Seventeen new Living-link churches have reported this year and we are confidently expecting at least three more.

These are encouraging facts. Our people are coming to a larger missionary life. There is no doubt about it. It is seen on every hand.

In the midst of our encouragement we are reminded that we are behind $11,879 in personal offerings and $7,167 in bequests. But we will more than overcome all this some way.

All eyes are now upon Children's Day. We ought to gain at least $10,000 the first Sunday in June. We believe we will. Let every friend do his best.

THE GIST OF A SUCCESSFUL CHILDREN'S DAY.

"PLAN, ORGANIZATION, IDEAL."

Julius Cæsar Martinez is a member of our church in Havana, Cuba. He is a Cuban of rare intelligence and leadership. He is an attorney and a man of prominence in the city. Brother Martinez, aside from his arduous duties, has been studying English with our missionaries. He has learned to read quite well, so that every line in the Missionary Intel-

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ligencer is carefully perused by him. It is with great difficulty that he speaks any English, however. The writer while in Cuba last winter asked him what he deemed the proper program for our work in the Island. Of course the question was asked through a missionary as interpreter. Mr. Martinez was silent a moment as though struggling for expression, and then holding up three fingers of his hand and pointing them off, he answered in difficult English: "Plan, organization, ideal." Hats off to our Cuban brother. He struck the missionary nail on the head. One would need to think a long time to suggest a better gist than that for Children's Day. There is sense, pith, and inspiration for you.

Plan. Children's Day is not a perpetual motion machine. It will not run itself. There should be planning even in a Sunday-school picnic—much more in a Children's Day observation. This day is an established institution, but it will not be locally established by harum-scarumness. Children are naturally topsy-turvy, but they also naturally take to sensible direction. Lay out a campaign for a great day. Have in view the world's need, the Lord's command, and the reaching of human benevolence. The superintendent should call together all of his teachers and officers and give the enterprise the dignity of a worthy undertaking. Give every one something to do and marshal your forces. Make every one feel that you are in for a big thing. Call them to prayer and to directed industry.

Organization. Here is the rub and the crux of the whole matter. In the first place order the supplies if you have not done so, and distribute the missionary boxes at once. These little receptacles are mighty instruments of God. Through them the prattling child can redeem souls on the other side of the earth. Magnify their usefulness. Dignify and bless them and send them forth to gather for the Kingdom. Give the boxes plenty of time. Do not handicap their resources by a whirlwind appeal at the last end. Give them to everybody, yourself included. Urge the children to have at least a dollar in them, and show how easy it can be done. Talk self-denial. Exhort to generosity. Bankrupt the chewing gum merchant. Sacrifice the "sweet tooth" to the glory of God and the winning of souls. Teach the children that to give is infinitely better than to receive, and that to give for the lost is what brought Christ from heaven. Multiply agencies—push the Birthday Box. This is a Children's Day institution. Appoint your committees on Children's Day and start the children practicing on the exercise at once. Take as much time and pains as you would with a cantata. Keep the standard high. Don't cheapen Children's Day by any droning platitudes or mediocre ideals. "Hitch your wagon to a star." Organize definite undertakings. Warm the enthusiasm of the school to exceed the apportionment. Make them see that such a victory would be a compliment. The apportionment is not a tax but a

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goal. Don't let the school forget the *One Dollar League* and the *Five Dollar League*. Startle their pride with handsome undertakings. And we almost forgot—Keep the pastor in line. Add his enthusiasm and influence to the movement. Stir the pride of the whole church. Then advertise. Do it by announcement, again and again and again! Talk, *talk*, TALK. Put up the poster with the missionaries' pictures on it. Make it stand out. Tell the school these prophets and pioneers are *their* workers. Advertise in the papers. Use badges. Issue cards and invitations. Lay tribute to every agency in sight.

Ideal. Lift it high. Call God to witness that world conquest for Christ is the greatest work in the world. Don't let the school forget the *purpose* of the day—to turn dying souls from darkness to light. To help Christ have sway from sea to sea and from the river to the ends of the earth.

A NEW AND POWERFUL MOVEMENT.

MISSIONS AMONG THE MEN OF THE CHURCH.

There is no more hopeful sign of the times than the interest taken in the cause of missions by the men of the church. Men of affairs are coming to realize that the evangelization of the world is a very tangible and intelligible proposition; that it is not a by-product, but the main issue in the work of the church. They are coming to feel that this great enterprise of the church is the biggest, the grandest and best-paying business in the world, calling for men to regard their own business, not as a means of making a living, but of making a life, and demanding of them to take hold of this, the King's business, as though they really meant business.

A Business Men's Conference was held in Pittsburg to consider the missionary work of the United Presbyterian Church. There were a thousand delegates in attendance. This was by far the most significant meeting ever held by that people. A Men's Movement has been organized. Two secretaries give their whole time to the work. A Men's League is to be organized in every church. The object is to enlist every male member in some form of active Christian service, and to so supervise the work that each one shall render his largest and best service to the Kingdom of Christ. It is to promote an intelligent grasp of the conditions under which America and the world can be evangelized, and to assist the officers of the congregations in securing adequate financial support for the entire educational and missionary work of the church at home and abroad.

In the Congregational churches great gatherings of men are being held with cheering returns. In several cities as many as a thousand men gather around a supper table, each paying for his own plate, and devote the entire evening to considering their relation in a practical way to the

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evangelization of the world. Parlor meetings of men have been held in many centers. In Chicago four hundred Episcopalian men sat down to supper. The next day two hundred were present from morning till night in a conference on missions. The Episcopalian secretaries have the names and addresses of every male member in every diocese. It is proposed to reach every one and to enlist every one as far as that is practicable.

Sixteen hundred business and professional men from fifteen states and one territory met in Omaha and spent three days in the consideration of the topic, "The solution of the greatest practical problem now before the church, namely, the evangelization of the heathen world." One of the speakers said that this is "a magnificent masculine enterprise, a tremendous task which would be ungallant to undertake by feminine proxy. It is essentially a man's job." That Conference of sane business men said that the Presbyterian Church should support four thousand missionaries and should give six millions annually for Foreign Missions. Each church is asked to give five dollars a member for Foreign Missions.

A call to prayer was issued in the commercial and financial center of the nation. This was a call not to students, but to successful business men. In the call it was stated that the need of the hour was for the consecration of laymen to the work of missions. A greatly increased participation of the present generation of responsible Christian business men is essential to the widest and most productive use of existing missionary agencies; and is equally vital to the growth of the spiritual life at home. A large number of business and professional men of New York and vicinity responded to this call. Those men decided to project a campaign of education among laymen, and to devise a comprehensive plan looking toward the evangelization of the world in this generation. They proposed to form a committee of fifty or more to visit the mission fields and to report their findings to the church at home. These business men felt that in a time of great material prosperity the church's own safety requires a more vigorous missionary campaign to save it from the sins and vices of luxury. Unless the spirit of sacrifice can be aroused and our wealth given more generously to the Lord's work, the church and the nation alike will be imperiled.

S. B. Capen says this is a *movement*. The word signifies life, energy, progress. It is a dynamo giving added power to existing machinery. It is a *missionary* movement. Its ideal is to reach the whole world in this generation. It recognizes the fact that the church has been in "the retail business" long enough. It is a challenge for something larger and more far-reaching. It is a *laymen's* movement. It is intended for the mature men of this generation. It is not an appeal to women or to young people or to college students, but to the strong men of to-day who have the money which they can give if they will, and who moreover can give time and

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thought and prayer to the work. Samuel J. Mills said, "We can *if* we will." The business men of New York said, "We can *and* we will."

The women have been organized for more than fifty years. The young people are organized. The students of the world are federated to give the gospel to every nation and tribe and people and tongue. It is a most significant and most gratifying fact that the men in the churches are recognizing their responsibility and are organizing to meet it. No movement of modern times promises so much to the missionary propaganda. It is safe to assume this movement is of God. Blessed be his glorious name forever, and let the whole earth be filled with his glory.

WHAT ARE WE DOING WITH THE LORD'S MONEY?

J. W. WILLIAMS.

In our own brotherhood to-day there is a grand total of one million and a quarter of members. We have become a mighty force in the world for righteousness. We represent over a billion dollars of wealth. An annual income of forty million dollars. What is our relation to this vast amount of wealth? *Simply stewards.* Are we using it for His glory? One-twentieth of such an income would be two million dollars, which is less than two dollars per member for missions. Many a child spends more for useless and hurtful luxuries to-day than the entire family gives to missions. The standard of the Jew was one-tenth, which was increased to *three*-tenths by free-will offerings. Are we not robbing God of His tithes and offerings when we do less? In view of our superior advantage and a far richer heritage than theirs, shall not our condemnation be greater if we fail to render to the Lord His own? Brethren, what is your passion?

Jesus said: "He that loveth father or mother, or husband or wife, or children or lands more than me is not worthy of me." And yet there are thousands of parents to-day who are more concerned about the financial condition of their children and their children's children than they are about the world's redemption. They sacrifice and horde in order to lavish large sums upon them, more often to their detriment than to their good. When the lamented Francis M. Drake, formerly Governor of Iowa, died, it was found in his will that he had made Drake University an equal heir with his own children. This in addition to a number of large contributions for his Master's cause during his life. He showed to his brethren and to the world that he loved his Lord, and had a deep interest in the affairs of His kingdom. He was a good steward, and his reward will be great. How is it with each of us? What are we doing with our Lord's money? Are we ready for the accounting? The Master says, "Be ye therefore ready also, for the Son of man cometh when ye think not."

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"If at the dawn of the early morning
He shall call us one by one,
When to the Lord we restore our talents,
Will He answer thee, well done?"

Niantic, Ill.

CHILDREN'S DAY.

GILBERT E. IRELAND, ST. LOUIS.

(This article won first prize in the Children's Day Essay Contest.)

"Children's Day!" The word is bright with the sunshine of June, sweet with the perfume of flowers, musical with the melody of youthful voices. "Children's Day!" Golden date on the calendar, impressed on memory's early tablet, to rise ever and again as a glad remembrance amid life's later trials; enshrined in childhood's heart, to brighten after days, when shadows droop o'er the path.

G. E. IRELAND.

Sacred the purpose. The children hear at other times how the Savior loves the world, and this knowledge may always influence their lives. But this Day is designed to specially emphasize the delightful fact that children may help the Lord in his divine enterprise; to enlist their youthful sympathy for him and fix that sympathy on the dear Savior's project for the salvation of the world; to bring them into obedience more glad and full to the high command that comes from Olivet's green slopes, "Go, teach all nations." Thus is quickened in their hearts a fellow-feeling for people, old and young, of every clime and color, and their active help secured in sending the good news of the gospel to all mankind.

Acceptable the service. We think it is surely acceptable to God. Children's Day is sometimes criticised as a new-fangled fancy introduced into the church gatherings without the sanction of New Testament example or suggestion. But may we not claim that even in the Savior's time there was a bright foreshadowing of these beautiful services? Was not the first Children's Day kept in Jerusalem long ago? It will never be forgotten how the boys and girls of that city vied with the multitudes of older people in greeting with joyful songs the triumphant entry of the Galilean Prophet. And when the temple courts resounded with their jubilant strains, it was not the Savior who was displeased and who would have cut short their songs. It was the men of great religious repute who thought them an innovation, while he with kingly grace and heavenly tenderness received their praises.

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"When, His salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosanna to His name;
Nor did their zeal offend Him,
But, as He rode along,
He bade them still attend Him,
And smiled to hear their song."

It is generally acceptable to the church. It can not be simply parental pride that bedews the eyes of the older folks when they see their little ones taking part in the happy exercises of Children's Day. This is more than mere satisfaction with the passing glitter of the occasion,—the tasteful dresses, the happy faces, the trained speeches. Children's Day exercises have a deeper effect than this. The sweet simplicity, the tender sentiments, the lofty truths, the world-covering pictures of heathen darkness and human need, showing how the radiant Hope of the gospel waits for us to lift the veil and let it shine o'er continents and islands of the sea; and how the Water of Life waits to burst forth if our hands will but unseal the Fount; all this is felt; and hearts, too often hardened, are brought into touch with the gospel, the heart of God, through the stammering, imperfect efforts of the children; for have ye not read, "Out of the mouth of babes and sucklings thou hast perfected praise?"

Easy the plans. The personnel of those who take part, their numbers and abilities, will necessarily make the public services vary in different schools. Opening the envelopes, breaking the boxes, or receiving pledges previously secured, any such method will insure the "Offering" being an item of special interest. The full rendering of the elaborate exercises prepared by the Society, or a less ambitious but yet spiritual and well-arranged program, may be chosen; either plan will be effective, according to local conditions. It should always include an address to the young, and when it is possible to have "a real, live missionary" give the address, how long will that rare day be remembered!

Glorious the results. The outcome will be the spread of the gospel, aided by the dear children's work. And to them also will come a great joy. For when sincerity and reverence are instilled all will tend to center the young hearts upon God and keep them there through life's long day. Until, O happy prospect! the soft brown and the blue, blue eyes of our little ones shall one day "see the King in His beauty;" their innocent glee shall be lifted up into the rapture of the redeemed on high; and these first spiritual inclinations, which we anxiously welcome, shall ripen into fullness of joy when they stand in the Glorious Presence of the Children's Friend.

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MISSIONS, THE HEART OF OUR PLEA.

J. R. PERKINS.

If Missions are the heart of our Plea, our non-missionary churches are heartless. They are also non-apostolic, for the Apostolic church was missionary to the core. Our Plea is not Apostolic unless our practice is Apostolic.

An Apostolic non-missionary church is a contradiction in terms. Such would be a misnomer. We are misnamed unless we are missionary. We can never be Christians only until we are missionary simply. As the heart has but one function, so an apostolic church has but one business—evangelizing the world. But some churches are like some people—they have heart disease. We have heard of a man who had smothering spells because he ate too much, and his stomach crowded his heart into such a small space that he came near passing away. Now some churches are satisfying their stomachs to the detriment of their hearts. They are satisfying every local want, but the heart of their cause is pushed into a small space and those churches are having smothering spells. Some people who have so-called heart trouble simply have overloaded stomachs. They don't need patent medicine, but fresh air and exercise. Some churches gasping for breath don't need passing revivals, but perpetual visions, and world-wide exercise.

When we make ourselves missionary the religious world will know that we are apostolic. One don't have to swing a sign on his back which reads, "I am a Christian." Neither does a church have to label itself "Apostolic." It is true even in these prosaic days that "a tree is known by its fruits."

The restoration of primitive Christianity is primarily the restoring

Our Japanese Sunday-school at Akita, Japan, on Children's Day, 1906. : :

A good example for all of

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of missionary zeal. An Apostolic church will never have to be urged for a missionary offering. This would be more anomalous than if a Disciple of Christ should bring a cup of water to one who desired baptism. And an apostolic church will not dare to send: it will go! A church content with sending is ill content with spending. To be bald in our literalism we can never simply send until the Commission reads: "*Send* into all the world and preach the Gospel." A New Testament church is perpetually missionary: you do n't have to wind it up. A church that has to be wound up before it will go is like a plaything—the spring is soon broken and the children cry for something new.

An Apostolic church is a church of cosmic culture. Its Founder was a citizen of the world. He had no provincial outlook, and therefore no local aim. He was the first person to "think in continents." A church that would unveil the obscured Christ can not be less than he was. A church that is not co-extensive with Christ is not Christian. Often the lack of missionary initiative is due to an excessive emphasis of the ego. This abnormal bump is most discoverable in self styled Apostolic churches that are both without vision and vitality. A missionary church has an out-look; a non-missionary church an in-look. The former has ascended the Mount of Transfiguration; the latter has waded the Slough of Despond. Yes, it is a long way to the Heathen; but it is a longer way to Heaven. The way to Heaven is via the Heathen anyhow. No church can have a vision that is content to live in a valley. A church with an out-look will have an ingathering. No true church ever has an ingathering without an outpouring. We must be cosmic in our culture, for our Plea is both to Occidental Theology and to Oriental Paganism. Yes, Missions are the Heart of our Plea: We have no other Plea.

Paris, Mo.

unday-schools in America.

This Sunday-school observes Children's Day, and sends the offering to the Foreign Society. : : : :

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SOME NOTABLE CONVERSIONS IN OUR FOREIGN WORK.

IV.

Damaru.

When Damaru came to the Orphanage at Damoh, India, he was mere skin and bone, a walking skeleton, almost starved to death, a product of the great Indian famine. The parents of Damaru had been Chamars, carrion eaters, of the very lowest caste; a drunken, brutal, vicious, disgusting lot of people. One could not imagine that any good thing could come out of these people. Damaru had always a pleasant face, frequently lit up with a most pleasing smile, which, as he grew in knowledge of things good, became almost fascinating.

DAMARU, WIFE AND BABY, Jubbulpore, India.

He appeared no brighter than other boys, when he came to us, but in a short time his mind seemed to open and he began to fairly drink in the truths from school books. Inspired by the patient, skillful teaching of Miss Josepha Franklin, he was among the very first to accept the gospel. His whole life since has proved how thorough had been his conversion, and what the gospel in a few short years is able to do for a man who is willing to let it have free course.

Damaru rose rapidly in his work in the carpenter shop, in school, and in the esteem of all. He held a leading place in the Christian Endeavor work. He taught in Sunday-school and also conducted services with the small boys. He passed all his examinations and became a valued teacher. When the time came for Damaru to be married, on consulting with Miss Franklin, she suggested Prem Bai, whom she herself had rescued from the famine and sent to Mahoba. But I asked was Prem Bai not a Brahmin? Will she not object to a young man who came from the carrion eating caste? Miss Franklin said she did not think there would be any objection. Damaru had been told about Prem Bai and she had been told about Damaru. He was taken, with several other boys, Hindu fashion, to see his intended. They were introduced, and after a short interview both expressed themselves as being well pleased with each other. They were soon married. Here was one of the miracles that the gospel had been able to work in India. This couple, who as Hindus would, under no circumstances, have anything to do with one another—the Chamar of the lowest caste not allowed to approach a Brahmin; the Brahmin of the highest caste, a god, removed from the Chamar by a social gulf that could not be crossed—and yet when the gospel took hold it broke down and did away with all these distinctions and established a Christian home where, in Christ, these of such different social standing are made one and equal.

Equality between a Hindu and his wife is not known, but these young peo-

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ple, saved from Hinduism and idolatry, are united and live as equals, friends, and companions. Their home is one of happiness and they have been blessed with a beautiful child, and above all, through the power of the gospel, love reigns in that home.

Both Damaru and his wife served as teachers under Miss Josepha Franklin, and she felt their loss very keenly when they went to study in the Bible College, where they now are, and from whence they will go as evangelists.

Theirs is but one of the many homes that have been established and are "beacon lights" in a heathen darkened country, showing that the gospel is the power of God. As we think of the few years since these people came to us as heathens and realize what they now are, we are led to think that to-day Christ is performing greater miracles than when on the earth.

David Rioch.

Damoh, India.

In this day of literature no preacher has excuse for being ignorant on the subject of missions.

"The Son of God goes forth to war,
A kingly crown to gain,
His blood-red banner streams afar,
Who follows in His train?"

"Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,
He follows in His train."

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A CORNER WITH OUR MISSIONARIES.

I.

Some of the Soldiers on the Firing Line.

G. W. Brown is president of our Bible College in Jubbulpore, India. He went out as a missionary six years ago. He is doing an eminent work. The Bible College began its work in 1905. It was the outgrowth of a need for trained native evangelists. G. L. Wharton was associated with Mr. Brown at the time of his death. It was largely through the efforts of Mr. Wharton, while home on furlough, that the college was made possible. Besides being president of the college, President Brown has charge of a very active mission press at Jubbulpore. This press supplies literature for all our mission stations in India. Printed's ink is greatly blessed of God in missionary work.

G. W. BROWN, Jubbulpore, C. P., India.

The education of a native ministry is a strategic work. Our missionaries can never hope to evangelize the heathen lands alone. There are now about twenty-five young Hindus at Jubbulpore preparing for the ministry. Not only do they study, but they practice. Every day they preach in the bazaars and on the streets of that great heathen city. The majority of these young men were famine refugees taken into the Orphanage at Damoh, India, when they were little boys. There they received their training and became Christians. Being directly under the influence of the missionaries, they have had rare advantages of training. Mr. Brown and his co-laborers are building up a strong Bible College which is destined to have a large part in the evangelization of India.

Dr. A. L. Shelton is our medical missionary at Ta Chien Lu, on the borders of Tibet. Associated with him and Mrs. Shelton are J. C. Ogden and wife. This is one of the most remote mission stations in all the world. It took Dr. and Mrs. Shelton two months to journey from Shanghai, China, to Ta Chien Lu. The population here is largely Tibetan, and among these people our missionaries do their chief work. Dr. Shelton finds an immense field here for his medical skill. The Tibetans know practically nothing of the science of healing. They are bound by the most degrading superstitions. To them the healing of the missionary is well nigh miraculous, and his skill and unselfish ministration is a key that unlocks their hearts to his message. Without a medical missionary in these remote regions, missionary work would be extremely difficult. Dr. Shelton and his laborers live in rude native houses. They are without the comforts and helps which less remote mission stations can have. They have been through the dark shadow in that far away land, for both Mrs. Shelton and Mrs. Ogden have passed through critical illness. Not a word of complaint falls from their lips. They are God's pioneers and prophets. Let our prayers ascend in their behalf!

DR. A. L. SHELTON, Ta Chien Lu, Tibet.

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HABITATIONS OF CRUELTY.

METHODS OF PUNISHMENT IN CHINA.

JOHN JOHNSON, NANTUNGCHOW, CHINA.

The horrible massacres and mutilations perpetrated during the last decade, and especially during the year 1900, have familiarized the civilized world with the fact that China is still a land of savage barbarism.

The following information regarding Chinese punishments, gleaned from my teacher, further illustrates the above fact, and shows that the enormities referred to were no new or uncommon thing in the Middle Kingdom. There are at least four forms of punishment which certainly terminate in death; several others may, and frequently do. Of these four modes of execution, strangulation is considered the least disgraceful, and is the form generally adopted for the punishment of murder, arson, highway robbery, and similar offenses.

JOHN JOHNSON.

A rather more degrading form of execution is decapitation. It is the punishment for the highway robber and housebreaker. Other extraordinary crimes are also punished in this way.

A much more disgraceful and horrible mode of execution is the "Tish dao" or seven cuts with the knife. The first and second blows sever the breasts; the third and fourth the arms at the elbows; the fifth and sixth the legs at the ankles; the seventh, the head. This frightful death is reserved for the murderer of father, mother, or husband.

But the most revolting punishment of all is happily very seldom, if ever, inflicted to-day, though a few decades ago it was not infrequent. Its Chinese name means "a thousand cuts and ten thousand hacks." This refinement of cruelty, I am told, was the horrible fate of the adulterous wife who murdered her husband. The wretched woman was stripped; a net was wound tightly around her naked body; the flesh which protruded through the meshes of the net was caught up with sharp hooks and hacked off, all over the body. How inconceivable the agony of such a death! Frequently even a callous mandarin, horrified with the awful spectacle, would cut short the wretch's misery by decapitation.

Smaller punishments are manifold, ranging from simply caning the hands and smiting the face, to flogging with split rattans (one thousand stripes or more) and beating unmercifully with stout, knotty bamboo poles.

Many of these punishments are also frequently employed as the means of judicial torture to extract a confession from a suspected criminal, or to induce a reluctant witness to speak the truth. The torture usually begins with flogging. If it does not succeed the "gangdze" may be or-

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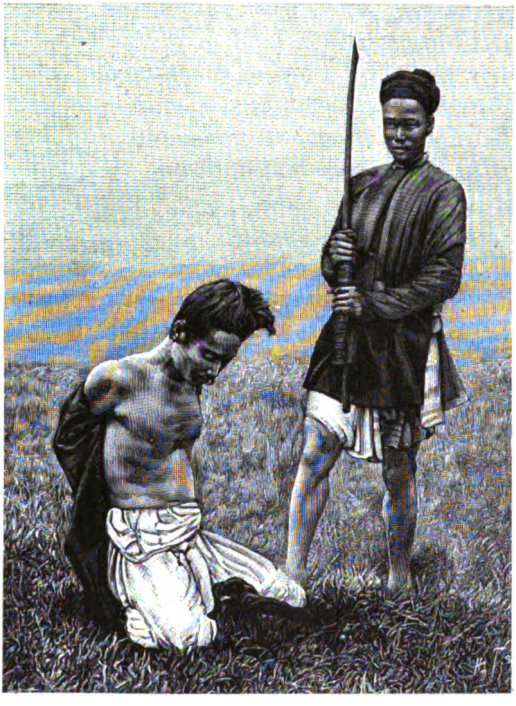
dered. The suspected person is compelled to kneel down; a thick piece of bamboo is placed in the bend behind the knees; then the body is seized and jerked down upon the bamboo, causing excruciating pain to the knees and legs. Should this fail to extort a confession, the "tien ping" may be employed. A cross is erected; the obdurate person is tied to it, and stretched until his back is well nigh broken and his limbs almost torn asunder!



CHINESE EXECUTION.

Squeezing the ankles between two stout pieces of bamboo, or pounding them until the bones are broken and the joints destroyed, compelling to kneel down on a red hot iron basket, or to extract a coin with the bare hands from boiling oil, and other tortures, too numerous (and some of them too horrible) to mention here, are in general use.

An event which happened here recently serves to illustrate much of what has been said regarding tortures. About two months ago a gang of armed robbers entered the house of a rich farmer in the suburbs of this city, on the occasion of his daughter's marriage, and stole money and garments to the value of about $200. They all made good their escape from Tung Chow, but about a month later four of their number, including the ring-leader, were caught in Shanghai and promptly sent back here for trial and punishment. At first they denied complicity in the crime. The magistrate having evidence of their guilt, ordered them to be flogged.

One after five hundred strokes, and two after one thousand strokes on the bare back confessed that they were accomplices, and that the fourth was the ring-leader. But this the fourth stoutly denied. So next day he received one thousand strokes more on another part of the body. My teacher was present when they were inflicted. As the blows fell the man's blood splashed on the by-standers. The teacher showed me some spots on his dress. His description of what occurred was too harrowing to repeat

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in detail here. But the robber still remained obdurate. Next day the magistrate ordered the "gandze" described above. This, too, proved unavailing. It was only when stretched upon the "tien ping" in mortal agony that the confession was extorted from him. He is a big, powerful man, or he could never have survived all these terrible tortures. As the ringleader of the gang he now languishes in prison, awaiting his execution by strangulation a few months hence.

So long as the government of China remains so corrupt, the majority of her officials so rapacious and tyrannical, and her people so poor, ignorant, and oppressed, some harsh, repressive measures appear to be necessary to keep even moderately in check the turbulent, lawless classes.

Thank God there is a panacea for all her ills! Its magic, remedial influence is already being felt. The gospel of Grace, Mercy, and Peace will yet prove the power of God unto the salvation of China if—if in the heart of the Christian Church is begotten a deeper, diviner compassion which will not only weep over her miseries, and pray unceasingly for her peace, but which will also impel to the glad surrender of sanctified men and means adequate for her redemption! *"Now* is the accepted time, *now* is the day of salvation!"

CENTENNIAL AIMS FOR FOREIGN MISSIONS.

CHAS. M. FILLMORE.

The time in which we are living is the best time in all the history of the world. One year of life now means more than nine hundred years in the days of the antediluvians. True, there have been great days in the past, but none so great as this. When one reads Peter's sermon on the day of Pentecost, does he not feel that to have stood by Peter's side on that day, and to have shared in his victory would have made life worth the living? And so it would. When one reads the life of Paul, does he not feel that to have been his Luke or Timothy would have made life glorious? And so it would. When one reads the life of Martin Luther, does he not feel that to have stood by his side in that great battle against Roman Catholicism would have made life amount to something? And it would. When one reads Thomas Campbell's "Declaration and Address," does he not feel that to have stood by the side of that good man and espoused his cause in the days of its incipiency would have given a sweet satisfaction to life? And it would. And when one reads of the conflicts of Alexander Campbell, Walter Scott, Barton Stone, Raccoon John Smith, and other of the pioneers who through faith endured a mighty conflict, does he not feel that to have lived in their day and made a name like them would, indeed, have crowned life with glory? And it would.

But our days are better than them all. As maturity is better than

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infancy, as harvest is better than seed time, as fruition is better than hope, as building the superstructure is better than laying the foundation, so our days are better than any that have ever gone before. Better be the humblest man of to-day than the most exalted of yesterday. As Paul's times were better than those of John the Baptist, so our times are better than those of the pioneers.

The least in Christ's kingdom to-day may be greater than were the pioneers, because he may make the high-tower for which they builded the foundation and upon which he may build yet higher. Whatever of advantage or privilege we have we owe to them. Ours is a better day only because it is a day of greater privilege, of wider opportunity, of superior advantages.

But it is one thing to enjoy a privilege, it is another thing to make the use of the privilege that God intended when he gave it. It is one thing to have an opportunity given you, it is another to seize the opportunity and make the most of it. It is one thing to have a chance to do something great, it is another thing to achieve greatness. It is one thing to enjoy an advantage, it is another thing to utilize that advantage to the full. The churches of this current reformation have in the approaching centennial days great privileges vouchsafed them; will they use them as God desires?

How may we most fittingly show that we appreciate our privileges, our opportunities, God-given chances, superior advantages? Only by doing a greater, a better and a more abiding work than has ever been done by our people heretofore. While we are not to do less for our home-churches and our home land than we have ever done, we must do more in obedience to that command of our Master, "Go ye into all the world and preach the gospel to every creature." To more fully do that we must send more missionaries. To send more missionaries, we must raise more money. To raise more money, more churches must be enlisted, more givers must be found in the churches and the givers must each give more than they have been giving in the past. $500,000 is little enough for us to attempt to raise in our centennial year, when we think of the number of our church membership, and the means they possess.

But we must not only raise money to send out and support more missionaries, we must make our work on the foreign field more substantial and permanent. We know that a congregation is not established in America until it has a church home. How much more is that true in a foreign field, where the converts are naturally not as stable and steadfast as our home people? We must provide a larger fund for chapels and churches in foreign fields if we are to make our work permanent. But not only must we have chapels, we must have hospital buildings, homes for the missionaries, and other buildings, if the work is put on the substantial and

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abiding basis which wisdom and prudence demand. The Foreign Society is very modest in asking that $250,000 be raised for the purpose of giving permanency to our work.

Can it be done? The merest suggestion of a negative answer to the question ought to cause a blush of shame. Do it? Of course we can, and we will. Do it? To think of doing less would mark us unworthy of the age in which we live. Do it? Certainly we can, and add a few thousand by way of good measure. Do it? Why, it will be done with such ease that after it is all over we will be mortified to think that we did not undertake to do twice as much! Do it? It sounds like treason to ask the question as if there could be any doubt about it. Do it? I am no prophet, nor son of a prophet, but when we meet in Pittsburg in 1909, while we are celebrating our great victory in its achievement, I expect to step up to you (for you will be there), and as I take each one of you by the hand, I will have the pleasure of saying to you, *"I told you so!"*

Carthage, O.

ITEMS OF INTEREST.

India has 300,000,000 inhabitants and only 200 medical missionaries.

There are twelve hundred young men in the Y. M. C. A. in Tokio, Japan.

Fifty years ago the Methodists planted their first mission in India. They now have 132,463 members in that land.

The Christian Herald, New York, has cabled $100,000 to China for famine relief and plans to send at least $150,000 worth of grain.

Among many signs of progress in China perhaps the most remarkable is the daily paper edited and published by a woman named Mrs. Chang.

Tokio is the greatest student center in all the Far East. There are no less than 15,000 students in that city from the different provinces of China.

One man invested $100,000 in India. It resulted in the conversion of 50,000 idolaters in that district, one soul saved for every two dollars invested.

A building is to be erected in Canton, China, in memory of Robert Morrison, the pioneer Protestant missionary to that land, which will cost $100,000.

Last year the Methodist Episcopal Church added eighty-three new names to the list of its missionaries on the foreign field, the largest number ever appointed within one year.

Since the boxer uprising in China, six years ago, fifty thousand new converts have been gained, more than were added the first sixty years of missionary effort in that empire.

Recently two Japanese Christians were commissioned to visit India to deliver lectures on the subject of Christianity. They were everywhere received cordially by their brethren in India.

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The last India census returns show an increase of nearly twenty-eight per cent in the Christian population, where the total population has increased by less than two and one-half per cent.

The Empire of Japan has a modern educational system of splendid proportions. She has more than 31,000 schools of all grades. There are two universities supported by the government. The Tokio Imperial University consists of a university hall, college of law, medicine, literature, science, engineering and agriculture. In 1905 there were 261 Japanese professors and teachers and fifteen foreigners on the instructing staff, while the students numbered 4,029. The Kyoto Imperial University had at the same time 127 professors and 1,257 students. What marvelous changes have been wrought in that land in fifty years!

"During the first forty-five years of my residence in China, the Empire seemed to be, so far as outside influence was concerned, a closed room without a breath of air from the outside world reaching us. I could not see that Chinese were in the least conscious of the existence of any other nation upon the face of the globe. Upon the contrary, during the last five years every door and window has been opened and the breezes from all parts of the earth have been blowing through China. We may expect an occasional thunder storm and possibly a typhoon may sweep us out of the Empire; but China will never again be closed to western influence." —Sir Robert Hart.

AMONG THE MISSIONARIES.

CHINA.

Distress at Chu Cheo.

F. L. Mendenhall.

When we first came here people were dying on the streets with the fever every day. Now we see a good deal of suffering among the famine refugees from the north. Thousands of them come through here every week on their way to Nanking. Many of them are families with little children, and they come through hungry and in most cases without sufficient clothing to keep them warm. Several hundreds of them have built little huts of the grass they are able to collect on the neighboring hills. And they are able to make a bare living by collecting grass and selling it for fuel on the streets. But on the cold nights we can hear them coughing all night long, as they are cold and unable to sleep. These are among the first to come by this way. Those who come now are not allowed to stop longer than just over night, but are hurried on by the officials to Nanking, where the Viceroy is doing something to help them. The official here refuses to do anything for them except to give them a little rice gruel before he sends them on in the morning. We quietly help some of them from time to time, but we hardly dare to do anything in an open way without the cooperation of the official, or else we would be overwhelmed by the mobs who would come to us. Some of the missionaries to the north and east of us are helping in the distribution of relief funds, but it takes a great deal more of responsibility than we new people would be able to handle or than Mr. Hunt has the strength for at the present time.

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What a Tract Did.

C. B. Titus, Wuhu.

Five or six years ago we received an old man, now in his eightieth year, into the church. He said that about thirty years previous to that time, a Christian tract that some one had received at a market town from one of the preachers, had fallen into his hands. The reading of that tract convinced him of the folly of idolatry, so that from that day on he never went to the temple nor took part in idolatrous ceremonies. It also convinced him that this doctrine was a good thing. And if he heard anybody speak disparagingly of it, he would say, "Now don't do that. I don't understand it fully, but I know it is good, and it would be well for us if we did thoroughly understand it." During all those thirty years, he never met anyone who could teach him more. Finally his son-in-law who lived ten miles away, heard the truth, became a Christian, and went at once to see his old father-in-law and tell him the good news. The old man began at once to pray. He was blind by this time, but asked to have the Bible read to him, and his heart was able to accept the truth. Since then his wife, his son, and two of his grandchildren have become Christians, and they form the center of a little group away out there in the country far from any church.

Famine in China..

James Ware.

I am writing from the famine district of northern Kiangsu. The missionaries at work in this district had received supplies from the General Committee, but their force was entirely inadequate to deal with the situation. So they called for volunteers from Shanghai and the river ports. The call was at once responded to by representatives of many missions. The district I am working in is east of the Grand Canal and a few miles north of the old bed of the Yellow River.

You have no doubt read of the terrible distress that has overtaken this country and therefore it will not be necessary for me to give you more than a personal account of my experiences in relief work. I have investigated this section of the country, entering many homes and enrolling the families for regular relief. I find that the only food the people have or will have for many days is sweet potato vines which are stacked in their homes. I am now superintending the distribution of flour to 810 families. The work is well organized and is being splendidly administered by a corps of reliable natives. There are many such depots in different sections of the country. These will save the lives of thousands of men, women, and children. They are all in charge of the missionaries.

Since writing the foregoing I have been farther north and established another depot which is feeding daily 4,250 people. This number is to be increased by my successor.

Entering into the homes I found family after family starving, men, women, and children, with the death look in their faces and moving about as if all hope were gone from them. To see strong men in tears and the women nursing the children for whom they had no food, was distressing beyond description. The whole work teems with pathetic incidents. Two babies died one night. Their parents could not bury them, but just laid them on the ground. The next morning all that I could find was two small piles of clothing. The dogs had done the rest. The trees tell the tale of woe. Around the homesteads many are stripped of their bark which has been ground up for food. Old people would fall down begging us to help

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them and would be too weak to rise again without assistance.

I paid a visit to the market town of the district. It was market day. I examined the whole place, entering into many homes. Altogether there could not have been more than ten bushels of grain, including oats and wheat, and this was selling at exorbitant prices. The only thing for the ordinary people to purchase was sweet potato vines at two cents and a half a pound. As an urgent measure, before my flour could reach me, I procured six large tins of ship biscuits for the more desperate cases. These were eagerly seized and people would walk miles to beg one.

The Committee have received large funds and are bearing food into the country as fast as they can. One effect of their work has been to provoke the officials to action, and they are now following our flour with money and rice.

One of the hardest things we have to endure is to pass by numbers without helping them. At our flour sales there are always numbers from a distance whom we dare not help. Should we do so the depot would be mobbed and all work would be stopped. So we have to go forth weeping and at the same time hardening our hearts. We are doing the best we can, but if the Chinese officials would only wake up and do their duty we would praise God.

To make matters worse smallpox and other diseases are rampant.

INDIA.

Conversions at Hatta.

We have had six baptisms of late. We have reached more villages and preached to more villages this year than in any year since the work began in Hatta. I want to so strengthen our traveling force here so that every village within the district may have

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a week's preaching in a year. With our present force every village can have one day in the year. Our district contains over 500 villages. To reach them will require at least fifteen or twenty native evangelists.

Annual Convention.

R. J. Thomas, Secretary.

The Indian Christian Convention met in Damoh, February 19-22. The time was awaited with much prayer. Before the Convention there was a heavy hail storm. The rain continued until the 20th. In spite of the inclement weather delegates from seven churches in the Central Provinces were present. There were eighty delegates. Twenty of these were women. The hall in which the Convention met was decorated with flags and flowers and festoons of leaves.

On the morning of the 19th all were present and prayed that the Convention might prove to be a means of blessing to each one. The opening address was made by John G. McGavran. This prepared us to listen to the speech of M. J. Shah on the object of the Convention. G. W. Brown, of Jubbulpore, dwelt on the text, "We are ambassadors therefore on behalf of Christ." Solomon, a student in the Bible College, impressed and enlightened us with an essay. There were thirty-six addresses in all. The hearty singing and the earnest prayers added much to the enjoyment and profit of the Convention.

The last day was devoted to woman's work. I am sorry that there was no program for the children. Nevertheless the boys of the Orphanage and the children of the Christian community at Damoh and also of the delegates were present and participated in the meetings. After listening to the paper on the responsibility of women, written and read by Mrs. R. L. Shaw, Damoh, the audience unanimously voted that it should be printed in the form of a pamphlet in Hindi and other languages of India for the benefit of Indian women. The audience subscribed money for the cost of printing it. Miss Franklin's address was also voted to be published.

At this Convention the Hindustani Christian Missionary Society was organized. Its officers were elected and the field in which it is to work selected. The very day of its organization 500 rupees were subscribed by those present for its work. It is our daily prayer that this Society may accomplish much for Jesus Christ.

The Convention was instructive and inspiring. The coming together of brothers and sisters from different mission stations created in us a longing for the union of churches and increased our love and sympathy for the workers in Christ's field. It gave the missionaries an opportunity of seeing the fruits of their labors and cherished desires that the Indian Christians should learn to govern and support their own churches.

The Plague.

Dr. C. C. Drummond.

Harda is now a deserted place. There are perhaps not more than 500 native people in the town. The usual population is 16,300. Some weeks ago Bubonic plague broke out here. As soon as the people knew there were cases of plague in town they commenced to leave. Some went to the villages near by, while many are living in temporary huts in fields and along the river not far from town. There have been about twenty deaths from the cases in town and a number have been reported from those living outside. It is well the people scattered. Otherwise there would no doubt have been a great many more deaths than there have been. Our work is very much interfered with,

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but we are hoping that the people will soon be able to return to their homes and the work can go on again. The attendance at the dispensary is the smallest since I have been connected with the work. We have had a few cases of plague to treat. Many of the people who are outside of the town are afraid to come it for medicine. They are afraid that they will get the plague by coming. However, we all seem to have plenty of work to do and are kept busy all the time. I have a surgical operation to perform to-morrow morning.

THE PHILIPPINES.

Report of Progress.

John Lord writes from Vigan as follows: "We have had nineteen baptisms in the Vigan district thus far this month. Our native evangelists are doing a grand work. Our greatest need just now is a well-equipped school to train them for the service. Yesterday I united in marriage a couple who had been living together for years. Immediately after the service the man confessed his faith in Christ. This morning he was baptized. The woman has also become a believer and desires baptism. If the Church of Christ will awake to her responsibility, we shall soon have thousands of believers in the Philippine Islands."

Medical Work.

Dr. Pickett reports 360 patients treated in the last month, and 690 treatments. The new patients number 130. The out-calls number 130; the visits to outside towns, nine. The whole number of patients treated in the year 1906 was 3,537; the whole number of treatments, 5,798. The new patients treated, 1,374; private visits, 723; visits to outside towns. ninety-one. The receipts for the year amounted to $1,812.52; the expenditures of the year to $1,777.66.

North of Laoag.

W. H. Hanna.

During January I made a nine days' itinerary north of Laoag, reaching Bangui, and covering more than one hundred miles. I preached in ten places and in four places I gave a stereopticon sermon on the Life of

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Christ. In two towns and two barrios where exist congregations of disciples, I held conferences with the elders and deacons, outlining their duties more clearly and urging upon them Bible School work and offerings for missionary work.

In these churches the brethren are at peace and enjoy the favor of God, and will yet win the favor of those who oppose and ridicule them. One congregation has recently come into the possession of a chapel and another has a chapel in process of construction; a third has begun to gather materials, and the fourth will begin soon to cut timber for a wooden chapel to replace the bamboo structure where the people meet at present.

In Agaga, the power of Christ to break down prejudice and uproot anger was witnessed. A man had taken offense at his wife because she was baptized while he was absent from home and, consequently, without his permission. Urged on by some friends, he had forbidden the woman to attend the meetings of the church. A company of us entered his home and by earnest conversation and prayer, the man was brought to repentance. The next morning he presented himself and was baptized.

In Baroyen, the Bamban church is advancing in knowledge and sanctity. The Lord has opened unto them a door of opportunity to the Tinguianes, a wild tribe numbering between two and three thousand in Ilocos Norte. The Roman church was unable to reach any considerable number of them, owing to a great prejudice against the adoration of images. So far fourteen men and women have been baptized. They have much to learn about Christ and spirituality, but they are an improvement, in their natural state, over the so-called Christian, as they do not steal, lie, nor commit fornication nor adultery. Two of the men are anxious to learn to read and become preachers to their fellows. One of the elders told me that in two days one of the Tinguianes had learned the alphabet and to multiply by two up to one hundred. The congregation will make a practice of giving a shirt and pair of trousers to each man convert, a waist and skirt to each woman. The wife of one of the leaders took one of the women, after her baptism, and shampooed her head, oiled and combed her hair, and knotted it in the customary way. Having dressed her ward in clean clothes, the mother in Israel introduced her to a mirror. Great was the joy and gladness of the woman at finding herself so clean and so good-looking. She walked back and forth several times in the room, taking a pardonable pride in herself. I suggested that possibly the people come because of the clothes, but they assured me that the way of life was made plain and that the clothes were only an incident. These converts live at a distance of three to eight miles from the chapel. There is a small group of brethren much nearer to the largest settlement of the Tinguianes and a new congregation may be formed. The Bamban church will endeavor to sustain the two young men who aspire to preach while they pursue their studies. This is the group of disciples that plans to house itself more solidly and respectably this year.

One day was spent in Pasuquin. Here dwells a heroic band. Though only fourteen in number, they essayed thé erection of a chapel. Two of the brethren have planned new houses for themselves, but they are giving the chapel first-place and some of the material gathered for their houses has gone into the house of worship. The mission has given the project some financial aid. Four men are the chief builders and they have been inspired by the Laoag Chapel to construct more solidly and neatly than they

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would have done. In this congregation there are seven preachers. The day which I spent with them was richly blessed and seven persons were brought into Christ.

On this itinerary, I was kept busy dealing out quinine and the little advice I was able to give about colds and fevers. Half the people, apparently, were sick. In one place I gave a very effective demonstration of the virtue of hot water. A woman had been sick for four days, being unable to eat and suffering with severe headache and sharp pains in the chest and back. Having tried vinegar-soaked paper on her head, I began to apply cloths, dipped in hot water, to her chest and then to her back. After a period of fifteen or twenty minutes the woman felt easier and dropped off into a restful sleep. The inmates of the house looked upon it as wonderful. So it was, for the use of cold or hot water about the sick is considered dangerous and prejudicial in the Philippines.

TIBET.

Work Among the Boys.

Dr. A. L. Shelton.

I am here alone now as Mr. and Mrs. Ogden and Mrs. Shelton and the baby have gone to Wasikeo for awhile during the cold weather. It is exceedingly trying here during January, February, and March. There is now a great epidemic of small-pox and many deaths. I am keeping up the regular work, but by far the most promising of all is the class of twelve boys that I have all the time and who, in addition to the regular instruction every day in school, come to my home every night for Bible study. We have finished a very thorough study of the New Testament, and also of the lives of the apostles, and are now about one-third through the Old Testament, which we hope to complete some time in March. It is a blessed work, and I never saw any one more eager in it than these boys. They are as fine a set of boys as I ever had to do with.

SCANDINAVIA.

R. P. Anderson.

I have just this moment returned from a protracted meeting at Fredrickshald, where one was baptized on Sunday. A half dozen others are waiting on the completion of the formalities connected with the withdrawal from the state church in order to follow the Lord in this ordinance. Quite a wave of revival is passing

GET READY FOR

CHILDREN'S DAY

For Foreign Missions

FIRST SUNDAY IN JUNE

The Foreign Christian Missionary Society will furnish Children's Day Supplies **Free** to those Sunday-Schools observing the day in the interest of Heathen Missions.

Supplies

1—"The Star of Promise." The superior new Children's Day exercise by P. H. Duncan. 16 pages of life, song and sunshine. The songs, recitations, drills and dialogues are high-class, yet simple enough for the smallest school.

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Give local name of school and average attendance

STEPHEN J. COREY, Secretary

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over Norway at present. Dry figures fail in giving any idea of the good done. Only the day can declare it. I had no sooner returned from Copenhagen than I was called to the above meeting. Several other places are waiting for a visit. I have a meeting practically every night. They often last until midnight. Last Saturday night the meeting did not close until past 1 A. M. Sunday. I am glad to say that things are moving smoothly here.

SUNDAY-SCHOOL DEPARTMENT.

ENLIST YOUR SUNDAY-SCHOOL IN THE STATION PLAN.

If your Sunday-school gives $50 on Children's Day, it may have a share in one of the mission stations of the Foreign Society. This is the Living-Link idea for the smaller church and Sunday-school. If you have been wanting something definite, here is the opportunity.

Products of the Mission Station at Nankin, China.
(Miss Emma Lyon and some of her girls.)

What is the Station Plan?

The Station Plan is a method designed to establish a more direct and intimate relationship between individuals and churches and Sunday-schools in America and the work on foreign fields. Through it the Foreign Christian Missionary Society will be enabled to distribute the support of the foreign work in a more specific way than heretofore. It will put the "Living-Link" incentive within the reach of the smaller churches and Sunday-schools.

This is the way the Station Plan works: The Society makes an estimate of the running expenses, outside of the salaries of the missionaries, of each station on the foreign field. This estimate is divided into shares of $50 each, and an individual, Sunday-school, society, or church may take as many shares as desired in any chosen station.

A Mission Station.

A mission station is what is known as a local field. It includes all the work and workers connected with a certain point or field, usually included in a city and its surrounding work. This will include native workers, such as preachers, teachers, and assistants of various kinds, and also at the larger stations, hospitals, dispensaries, schools, and every phase of native work except the salaries of missionaries, which will be provided by the "Living-Link" churches. It will in-

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clude the equipment of the medical missionary with facilities to do his work effectively, also evangelistic tours, printing, and other necessary agencies. The subscribers to shares in a station will be the most direct supporters of the native side of the work. This is very important. The native feature of the work will be more and more emphasized until the churches become eventually self-supporting.

The Method.

I. A church, Sunday-school, society, or individual adopts the Station Plan by expressing the purpose of undertaking the following:

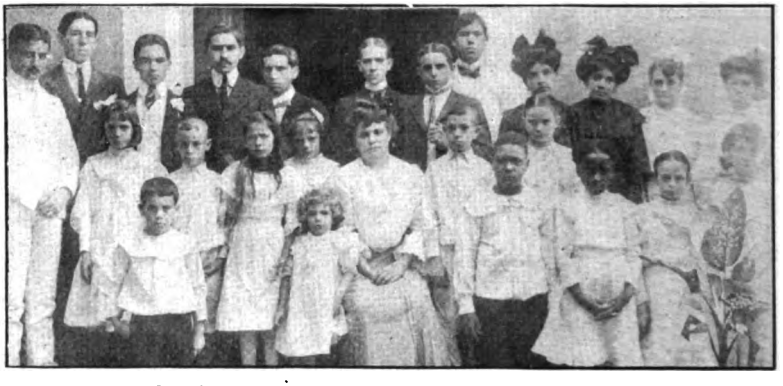
1. To give during the year $50 or more toward the support of a mission station in either China, Japan, Tibet, India, Africa, Cuba, or the Philippine Islands, as the contributors may decide. The Foreign Society reserves the privilege of assigning the particular station in the country chosen.

2. To secure the best possible use in meetings and elsewhere of the letters, news, pictures, and other information relating to the station, as these helps are received.

3. To promote public and private prayer for the work and workers at the station. Dr. Dye has recently written from Bolengi, Africa: "We live on the prayers of the 'rope holders' at home."

II. Upon receipts of a request to take a share or more in a station as above directed, the Foreign Society will make an assignment of a representative station in the country chosen, and will furnish the following facilities for cultivating acquaintance with the missionaries, the station, and the people:

1. A report letter from some missionary at the station every three months.



Our Sunday-school at Union, near Matanzas, Cuba.
This school was organized by our missionary, Melvin R. Menges.

2. A printed statement of the work involved in a typical mission station.

3. If possible, an outline map of the district in which the station is located.

4. As far as possible, pictures of the workers and scenes at the station.

5. Additional literature, pictures, and other helps, as they are prepared from time to time.

Why not make the offering of your school at least $50 and take a share? This would be a great blessing. It would link the hearts of the people to the great work in foreign lands. Write the Foreign Society, Box 884, Cincinnati, O., about it.

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FOUR REASONS WHY
We Should Have the Greatest Children's Day Yet.

Here's a Reason. Never were our Sunday-schools so abundantly able to give as now. What was considered a large offering ten years ago would be small at the present time. Our children spend foolishly during the year many times more than is given by old and young for foreign missions. Do you suppose the popping of millions of dollars worth of fire crackers sounds good to God when millions of souls are dying without Christ? Do you suppose he is pleased with the vast sums that children consume in candies, when such money would help regenerate the world? The children are a marvelous source of benevolence when properly directed. Let us guide them to give for the supreme thing.

Here's a Reason. The opportunities for missionary work were never so great. Every land in the world is open to the gospel. God has cleared the way. He awaits our occupancy.

Here's a Reason. We have sent forth to distant countries over 150 American missionaries. They have gathered about them nearly 400 native workers. To neglect these we have sent forth would be criminal. They are ours—they have gone down into the pit, and we must hold the ropes.

Here's a Reason. It is God's will. He says to "go." To falter is disloyalty, to refuse is traitorous. It is the children's privilege and duty to help send the light. We can lead them and we must.

CHRISTIAN ENDEAVOR DEPARTMENT.

Our societies contributed $1,393 during March, a gain of $198 over March, 1906. Has your society sent in an offering or a pledge this year? If not, act now.

We are receiving many offerings for the famine sufferers in China. Whatever is done for these needy people must be done quickly.

The fund for the erection of "Endeavor Chapel" in Manila has now reached about $500. Every Endeavor Society should have fellowship in this work.

The Boys' Orphanage C. E. Society.

The society was organized by Miss Josepha Franklin, and is in excellent working order. The committees at work are Lookout, Prayer-meeting, Social, Good Literature, Missionary, Flower, Personal Purity, and Sunday-school. This society has done much in the training of our boys.

The Endeavor Station—Damoh.

A missionary station is the work at a certain point on the foreign field, including church, evangelistic, educational, industrial, and medical work. A few years ago the station at Damoh, India, was given over to the Endeavorers of our brotherhood for support, but they have never given the amount necessary to carry on the work. A part of the work has now been divided into shares, whereby a society pledging a contribution of $50 per year, will receive a quarterly letter concerning the work of this wonderful station, besides other literature bearing upon that particular field. Besides this, there will be opportunities of collecting news, pictures, sketches, and other interesting information con-

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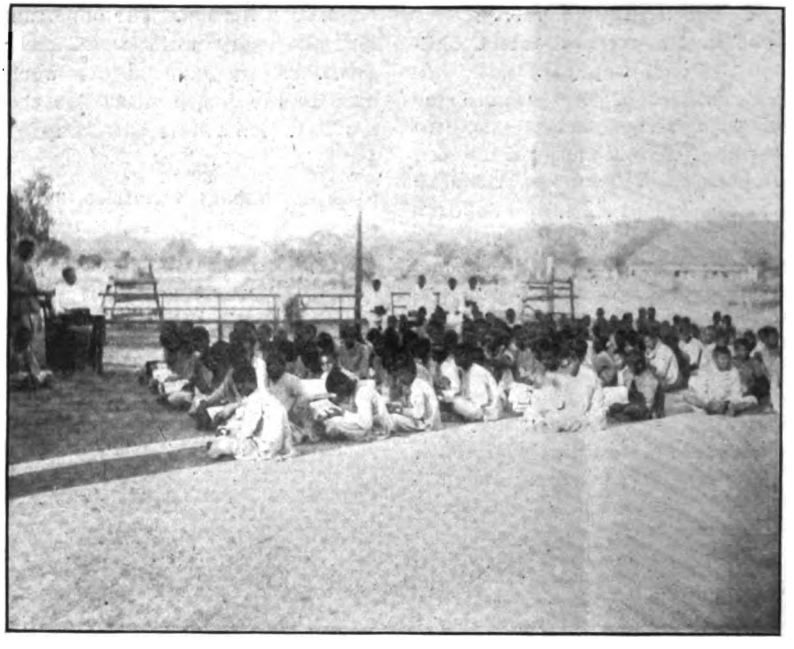

Boys' Orphanage, C. E. Society.

cerning the station. It will probably be possible to furnish outline maps of the immediate field and work at Damoh, and its out-stations.

The advantages of the station plan are at once apparent. It will promote specific prayer for the work and workers at Damoh. It will promote acquaintance with the missionaries. It will secure accurate knowledge of the missionary work being done at this station. Missions will become more of a reality to your young people. It will develop a feeling of partnership with regard to the work of the station. It will awaken the interest of the uninterested. It will afford strength and comfort to the missionary whose personal interests are thus shared by many friends in the homeland. It will insure permanence in the missionary interest.

It is to be hoped that many of our societies will secure shares in the Damoh Station, thus receiving letters regularly from the missionaries.

$62.50

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The

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Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

MOST SUCCESSFUL ACTIVITY.

DR. JAMES S. DENNIS is authority for the statement that in a single year 100,000 people are converted in the foreign field. This number is out of all proportion to the missionary force that is employed, and so far in excess of the results of a much heavier expenditure of men and money at home, as to make foreign missionary work to-day far and away the most successful form of Christian activity, and the one which yields the largest results for the expenditures made. It is a remarkable fact that in spite of the advantages in the United States—historic associations, favorable public opinion, splendid churches, innumerable workers—Christianity is making more rapid progress abroad than at home. We have been working in heathen lands only about a century, and yet the number of converts is already greater than the number of Christians in the Roman Empire at the end of the first century. ARTHUR J. BROWN in "Missionary Review."

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FINANCIAL EXHIBIT.

FOR SEVEN MONTHS.

Comparing the receipts for Foreign Missions for the first seven months of the current missionary year with the corresponding time last year shows the following:

	1906.	1907.	Gain
Contributions from Churches	2,562	2,839	277
Contributions from Sunday-schools	111	132	21
Contributions from C. E. Societies	743	811	68
Individual Contributions	743	498	*245
Amounts	$110,570 65	$118,263 64	$7,692 99

Comparing the receipts from different sources shows the following:

	1906.	1907.	Gain.
Churches	$61,391 61	$71,673 17	$10,281 56
Sunday-schools	932 24	1,340 98	408 74
C. E. Societies	5,414 58	5,840 63	426 05
Individual Offerings	20,285 20	18,636 87	*1,648 33
Miscellaneous	1,989 97	1,099 49	*890 48
Annuities	13,087 74	19,380 50	6 292 76
Bequests	7,469 31	292 00	*7,177 31

* Loss.

Gain in regular receipts, $8,577.54; gain in annuities, $6,292.76; loss in bequests, $7,177.31.

If we reach $300,000 this year we must do better. We can not afford to fail this year in reaching this amount. Send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

Julius Cæsar Martinez, Havana. A native Cuban, an influential business man, and a member of the Christian Church.

J. P. Hieronymous, Atlanta, Ill. He is one of the annuitants of the Foreign Society. He is a liberal friend of every good cause.

All the Sunday-schools in New York State are loyal to Children's Day for foreign missions, having observed it during the last two years.

It is the mission of the whole church to give the whole gospel to the whole world.

Last year a number of churches sent their ministers to the National Convention at Buffalo and paid their expenses. It is hoped a larger number will do so this year.

At the regular monthly meeting of the Executive Committee of the Foreign Society, May 10th, the following new missionaries were appointed: W. B. Alexander, Hiram, O., to China; Miss Inez Logan, Kilgore, Ky., to the

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Philippine Islands; Miss Pearl B. Millier, Chicago, Ill., to China.

A number of churches that gave for Foreign Missions last year have failed to respond, so far, this year. Let no church fall by the way in the world-wide missionary campaign.

P. H. Welshimer,
Minister Church, Canton, O.,

The church at Canton, O., becomes a Living-Link in the Foreign Society. There is a rising tide of missionary interest in this large and splendid church. It makes also a fine offering to American Missions and to Ohio Missions. This is done in spite of meetings its obligations and paying off a large debt on the new church building. There were 1,430 in the Sunday-school on May 12. P. H. Welshimer is the wise and indefatigable minister of this wide-awake and aggressive congregation.

Foreign Missions is not a side issue, nor a mere addendum, but of the very essence of Christianity. It is the first work, the chief concern, the supreme business of the church.

A. W. Taylor, pastor, Eureka, Ill., expects the offerings of that church to reach $700 this year for Foreign Missions. This church is growing in missionary interest and influence.

It has been said that when Christianity possesses Christians, it will possess the world. When Christian people feel that their main business is to complete the work that Jesus began to do, a new day will dawn upon the world.

The church at Rock Island, Ill., under the guidance of its new minister, W. B. Clemmer, continues service in the Living-Link column. The $600 has been raised. This church in the future will support Dr. C. D. Haskell in China.

There is a striking saying in the Talmud to which we would do well to give heed: "The day is short; the work is vast; the reward is great; the Master urges." This is an echo of the words, "The night cometh when no man can work."

The American people are ever ready to celebrate the advancements made in science, art, and literature. Why not, as Disciples of Christ, meet at Pittsburg and celebrate with joy and thankfulness the progress made in all lines of missionary work?—G. R. Van Zant, Benton Harbor, Mich.

It is not too soon to be planning for the next National Convention, Norfolk, Va., October 11-17. The railroad fare will be very reasonable. The Jamestown Exposition will insure a rate within the reach of almost all who may desire to attend the Convention.

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H. J. Kleppe,
Evangelist of the Foreign Society, Risör, Norway.

Otto Sanderson,
Evangelist, Torsnaes, Norway.

If you know of a church that has not given for Foreign Missions this year will you not do what you can to enlist it with an offering at once? We want to show a great gain in the number of contributing churches at the next National Convention.

The interest in Children's Day this year surpasses anything we have ever before known. The orders for supplies have been unprecedented. We believe the day will prove the greatest in our history. Do not fail to take an offering in your school.

Henry Martyn said: "I have hitherto lived to little purpose, more like a clod than a servant of Christ; now let me burn out for God." There are myriads who should feel the same. They should aspire to something better than they have yet attained and achieved.

Please study carefully the "Financial Exhibit" in the second page. It is an interesting study. The churches, as churches, have given $10,281.56 more this year than last. We hope to make an even better gain during the next five months of the missionary year.

A reporter of the London Daily Mail has visited Bolengi. He was highly pleased with what he saw. He said that Bolengi was the best improved station he had seen, and said every station might and would be the same if all the workers had some of Dr. Dye's energy.

We hope the Sunday-schools will be prompt to send in their offerings. If we can make a large gain in the receipts from Children's Day during the month of June, we feel the $300,000 for the year is assured. Do not hold the offering, please, a day longer than is absolutely necessary.

Professor Bourne, of Bethany College, says that The Intelligencer is the best missionary publication that comes to her table, and that it is growing better all the time. The editors seek to make this magazine indispensable to all who wish to know what is going on along the lines at the front.

The May number of the Intelligencer has arrived and it is full of encouragement and inspiration. It seems to me I could not "get up steam" without the Intelligencer. I am sure I would not know half so much about missions in general.—James M. Miller, Diamond, Mo.

Evangelist Dai Shu Dong.
Of the Foreign Society, Wu Wei Cheo. He is a faithful Christian man.

Wu Tuh Sung.
Day-school teacher of the Foreign Society, at Wu Wei Cheo. 16 years service.

N. M. Ragland closes his service with the church at Fayetteville, Ark., where he has served as its minister

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for about twenty-two years. This is one of the longest pastorates in our history. He is one of our best missionary preachers and has made Fayetteville one of our best missionary churches.

H. S. Earl was the first missionary sent out by the Foreign Christian Missionary Society. He sailed on the steamship Parthia for England, November 20, 1875. He arrived in Liverpool, December 1, 1875, and preached his first sermon in Southampton, February 6, 1876. He now lives at Indianapolis.

Luther held that every one needed a three-fold conversion; one of the head, one of the heart, and one of the purse. What was true in Luther's day is still true. Many come into the church and then think that all is done. They need to know that the work begins when they enter the church. They have been saved to serve and to save.

Children's Day has a firm grasp upon the hearts of our distressed brethren in Jamaica. Our faithful missionary, T. E. Randall, under date of May 6 writes: "Despite our condition of ruin and desolation, we desire to make an effort for Foreign Missions. Please send me 100 copies of the Star of Promise and 20 copies of the Missionary Voice."

W. P. Bentley has written a book which is called "The Lives of the Presidents of the United States." This work is in Chinese. He has given in connection with the Lives selections from their words of wisdom. He has also prepared a report on Agriculture for China. The missionaries endeavor to help the people by introducing them to the best that has been said and done by representatives of Christian civilization.

A. F. Sanderson,

Pastor Central, Houston, Tex. This church now supports Justin E. Brown, Lu Cheo Fu, China.

Frederick Starr, of Chicago University, has visited the Congo Free State. He writes as follows: "I had the pleasure of stopping a week at Bolengi with Dr. and Mrs. Dye. I had a delightful time, although Mrs. Dye was very ill and was confined to her bed. They are doing an extremely interesting work, which more fully called forth my interest than any other mission work in the Congo."

Dr. and Mrs. Dye have translated and have printed the Epistle of James. They are translating the Gospels into the language of the people among whom they labor. They are preparing a Story of the Bible, to be used as a text-book in the schools. They are preparing a dictionary and a grammar. They hope to be able to complete these works before coming home. Most of this work has been done while Mrs. Dye was in bed.

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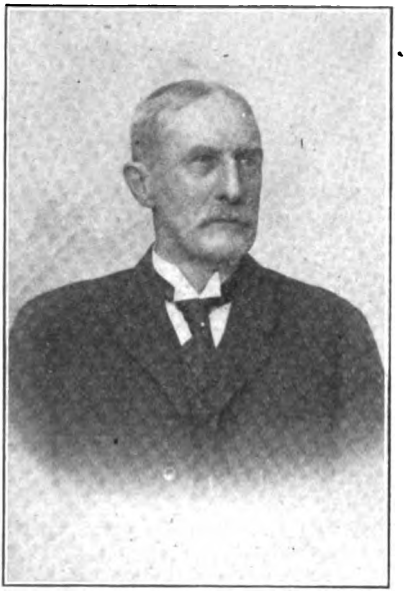
The greatest need of the Foreign Society is the need of qualified men. Several are needed now. Men of ability, culture, and consecration are needed. Our Lord instructed his followers to pray for reapers. This prayer has been forgotten. The church has been concerned about other and minor matters, and the greatest work of all has been overlooked. Until the church heeds her Master's words, men will be lacking.



F. E. Udell, of St. Louis.

F. E. Udell is one of the business men who are going to visit the mission fields to look into the work with their own eyes, and to report their findings. It would be a good thing if a score of men would go with him. Those that have been invited felt obliged to decline for sufficient reasons. Mr. Udell is a Life Director in the Foreign Society.

A rich Englishman and his wife left their elegant home to work in the Turkish Empire. They support twenty-six schools in Beyroot. In these schools there are 3,000 children. All over the world rich Europeans are at work. Forty per cent of the China Inland missionaries are from wealthy homes. They are no charge upon the treasury of that society. There are young men in China who are sons of millionaires. They are serving Christ as missionaries.

The University Place Church, Des Moines, Iowa, gives $1,000 for Foreign Missions this year. Last year the church and Sunday-school gave $600. We congratulate the pastor, C. S. Medbury, and the whole church upon this certain sign of permanent growth. Our churches are coming to a larger life in the evangelization of the world. We have many churches in our Zion that should reach the $1,000 rank in these days of Centennial preparation.

If you wish to combine a delightful outing with an unequaled opportunity for spiritual and missionary training, attend one of the Young People's Missionary Conferences, to be held at Lake Geneva, Wisconsin, June 25 to July 3, and at Silver Bay, Lake George, New York, July 19 to 28. In addition, a special conference for Sunday-school workers will be held at Silver Bay, July 12 to 18. Lake Geneva is the easiest of access to our people. It is a beautiful lake about 75 miles north of Chicago. The Conference is held on the Y. M. C. A. camp grounds.

The church at Uniontown, Pa., J. Walter Carpenter, pastor, has made an improvement upon their house of worship to the amount of $28,000, and yet they have observed all the missionary offerings and held up to the standard of missionary giving. Some churches when building or making improvements think they must neglect the missionary offering. This is a

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fundamental mistake. A church is more apt to succeed in its building enterprise by taking the regular missionary offerings than by neglecting them. This fact has been demonstrated again and again.

The Sunday-school at Bellaire, Ohio, is making a fine record, and Children's Day this year will be one of the greatest in its history. W. D. Van Voorhis, the minister of the church, writes as follows: "I am glad to tell you that in just four minutes yesterday morning in our Bible-school we raised $300 for the Children's Day offering. This is, of course, in pledges from the classes. Every class made an offering of from $5 to $40. So we are sure of standing by our beloved Mary Kelly." It will be remembered that Bellaire is a Living-link in the Foreign Society, and supports Mary Kelly at Nanking, China.

Last year the Broad Street Church of Akron, Ohio, gave $78 for Foreign Missions; this year, $160.45. I. H. Durfee, the pastor, says: "Last Children's Day we sent in $50. Just watch our June offering! Now we are not giving everything to foreign work. We raised nearly $50 for Church Extension and doubled our offering for State work. We are now on the hustle for Home Missions. We hope to double when the missionary spirit is well developed. We hope to build a new house of worship. Can't do it before. We hope to grow by giving." Many churches think they must build a house first and then they will become missionary. They put the cart before the horse.

The work of the Foreign Society ought to have a prominent place in all our State and district conventions. No one thing will help the State work more.

We commend the Annuity Plan of the Foreign Society to those who want to do good with their money, but must have an income from it during life.

W. B. Clemmer,

Pastor Rock Island, Ill., which supports Dr. C. D. Haskell in China.

Many preachers are standing in their own light by not taking the Living-Link step in the Foreign Society. Some in the official boards want to take this step and the preachers discourage it. This is a sad fact. Why is it? In such case the good preacher needs vision. He needs enterprise. Henry Ward Beecher once said that the way to the slums of New York was by way of Africa. The way to a new church building, the way to the canceling of an old church debt, the way to a large ingathering of new members, the way to a large Sunday-school, the way to the increase of the pastor's salary, the way to a full treasury of the local church, is by way of China and India and Africa, and the distant fields of the earth.

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A PERSONAL WORD TO THE PREACHERS.

Our foreign work has been wondrously blessed this year. A larger number of churches have given than in former years. There is every possible assurance of a distinct advance by the Sunday-schools on Children's Day, both in the number of contributing schools and also in the amount that will be contributed. Eighteen new Living-link churches have been enrolled. Altogether the sky is clearing up. For the decided advance we are indebted chiefly, under God, to the preachers. They have helped in ways too numerous to mention and with a spirit of loyalty and unselfishness that challenges the highest admiration.

But we are not satisfied. The great majority of our churches and schools yet stand aloof from the work. We have an ambition to go to the Norfolk Convention with the largest gains in the number of contributing churches and Sunday-schools in our whole splendid history. We are sure every loyal, growing preacher in all our Zion fully shares this ambition with us.

Is there not a church in your community or county that has not yet contributed? If so, will you not undertake to secure an offering from that church within the next month, or by July 1? This you can do by one or more of the following methods:

1. Visit a church some week night or Sunday afternoon and lay the needs of the work before them. George Darsie, of Frankfort, Ky., used to make appointment with a church or churches in the county on Sunday afternoons. He would drive out in a buggy and speak to them, warm their hearts, enlarge their vision, and they would always respond with a generous offering. He was not satisfied with simply doing his duty to his own home church in Frankfort. What he did not only helped the treasury of the Foreign Society, but it proved an untold blessing to the churches visited. Hundreds of our preachers can do just what he did and with corresponding results.

2. If it is impracticable to visit a church as above mentioned, you may reach the officers or some leading spirit by a telephone message. Telephones are so common in these days that adjacent communities are in close touch by this easy and effective means of communication. There are many hundreds of churches that would give if their attention were called directly to it by some one of vital interest. The great gains made in this and other years have been won chiefly in this way.

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3. A preacher residing in a county seat or other central town or city may see the officers or members in a nearby church and have a personal conference. They come to his home town on business and it is no trouble to talk with them. A personal interview is important. It is next to a sermon or an address, and when conducted with moral earnestness and vital interest, it is nearly always effective. This interview may change the whole current of the life in the church. It may result in more good to the congregation than a protracted meeting or a new church building. Hundreds of churches, limping or living only the ordinary hum-drum life, have been vitalized and quickened to a fresh and larger interest under the spell of a new born missionary interest. It saves the church to itself, to the community, and to God's world-wide work. It sweetens its life, unifies its spirit, and deepens its interest in every good thing.

Other methods of interesting the churches will readily suggest themselves to you. Please try to enlist one new church during the next four weeks. If you need any information from this office as to the missionary status of any particular church, let us know and we will render you any assistance in our power.

Of course, we assume that your own church, the church you serve, or the church in which you hold membership, has already sent an offering. If it has not done so, please attend to it next Lord's day. With the united co-operation of all our preachers we can more than insure the $300,000 by September 30.

HELP CHINA.

The famine in China is something appalling. It is said that ten millions are suffering for food. Parents are selling their children for rice. Human flesh has been eaten to perpetuate life. No one can tell, no pen describe the extent and depth of the awful need. Much has been done to relieve the suffering. The *Christian Herald,* New York, for example, has gathered and sent to China tens of thousands of dollars. Food in great quantities has been shipped. The heart of Christendom on both sides of the Atlantic has been deeply touched. This office has received several hundred dollars which has been promptly forwarded on its mission of helpfulness.

More is needed. Men, women and children are suffering for the mere necessities of life. Their cries for food ring constantly in the ears of the

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over-worked and hard-pressed missionaries. We ought to extend a helping hand. God has blessed us with an abundance. Our bins and granaries and pantries are full to overflowing. We waste enough to feed every hungry mouth in China. Will not the moan and grief of the starving ones in this distant land pierce our dull ears and warm our indifferent hearts?

We ask the friends to send us special gifts in this hour of awful need. Your bounty will be promptly sent forward to China to be administered by our own missionaries. Please be careful to state that the money is for famine relief and not for our General Fund. What you do, please do quickly.

A PRESSING NEED.

There is urgent need of a missionary building in Cincinnati. This building should be commodious and convenient. It should be sanitary and fire-proof. The present quarters are sanitary and well located, but they are not half large enough. Besides, they are noisy and dark. In half the rooms artificial light must be used all day. This is not good for the eyes, and it is not for the advantages of the work in any respect.

The Salvation Army has erected a fine building in this city at a cost of about $100,000. The United Brethren have erected a skyscraper in Dayton, in which all their interests are housed. Nearly all the great societies have buildings of their own. We should own our own building in this city. In this building there should be guest rooms and reading rooms. There should be rooms for museums. This building should be the headquarters of our people.

In twenty-four years the Foreign Society has moved six times. This has been expensive in more ways than one. At each removal much valuable material in the way of records has been destroyed. There was not room enough to care for this in the new quarters. Had the Society ample accommodations, the records from the first would be complete. Not only so, but a more favorable impression would be made upon visitors. This would help the work.

The question is, how shall the money be secured? The Church Missionary Society of England raised the money for its first building in this way. It asked those who were interested in the cause, who had lost friends, to make a contribution in their memory. In a little while that society received nearly $100,000 for this purpose. What better memorial can be erected in memory of those who have entered into life, which is life indeed! The building from which would go out streams of influence and helpfulness to all parts of the world would be more to their

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honor and to the honor of God than the most costly mausoleum that has ever been erected by human hands.

Before the Centennial Celebration in 1909 such a building as is needed should be provided in Cincinnati for our missionary work. No other work that has been projected need be neglected. We are not a feeble folk. We are a great people. We are well able to do all and twice as much as we have ever seriously contemplated. The time has come for larger things. We must do more than we have yet thought of doing if we are to have a worthy celebration in Pittsburg in 1909.

DOES THE CHURCH BELIEVE IN MISSIONS?

The chief work of the church is that of making Christ adequately known to the whole world. This is the one task her Lord assigned her after he rose from the dead and before he ascended to glory. Does the church believe this, and does she show her faith by her works? Has she undertaken this task cheerfully and with her whole heart, and is she endeavoring to accomplish it? Let the facts answer.

The majority of Christian people do not give a penny or a prayer or one single interested thought in a year to advance the cause of Christ in the world. Not more than half the churches make any contribution whatever. In those that do contribute only a minority of the members do anything. In a church of sixteen hundred members a thousand are not represented in the missionary offerings. In many churches what is done, is done by one-tenth or one-fourth or one-third or one-half the members. Those who do nothing hold their heads as high as the others; they manifest no sign of shame; they do not indicate that they are conscious of disloyalty or disobedience. The cause of missions is not in their horizon. It does not concern them in any way. They are in the church and they flatter themselves that they are saved and they are satisfied.

The Christians of America give thirty-two cents each on an average for Foreign Missions in a year. The non-Christians give one hundred times as much for their drink and their cigars. Appetite constrains them as the love of Christ does not. They repeat those great words,

> "Christ for the world we sing,
> Christ to the world we bring,
> With loving zeal;"

and then give thirty-two cents! It would seem that their words and their action do not agree. The Christians of America spend $320,000,000 upon themselves in a year, and give $9,000,000 to give the gospel to those who know nothing of God or of Jesus Christ whom he has sent.

Of all the men engaged in the work of the Christian ministry only

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two per cent are in the Foreign field. Where the need is greatest the workers are fewest. The bulk of the workers are employed to edify and to entertain those who are already in the fold, those who should themselves be saviors of the lost. The majority of the workers and the greater part of the money raised for religious purposes are used in the interest of those who claim to be justified and sanctified by the Lord Jesus and by the Spirit of our God. Surely the emphasis is not placed where Christ and the apostles placed it.

It is not an uncommon thing for a church to greatly increase its membership and to give no more after the increase than before. Churches have been known to make the increase an excuse for not giving more. After a great ingathering one church was asked to increase its offering for Foreign Missions. The minister felt grieved; he thought he was the victim of foul play. If an army were doubled the nation would expect increased efficiency. If the trackage of a railroad and its equipment and its staff of employes were doubled the owners would expect that more business would be done. If a church doubles its membership the offerings should tell the story.

These facts speak for themselves. And be it known that these facts are typical. As long as these facts exist can the church rightfully claim that she believes in missions? No one denies that she cherishes a theoretical belief; but is her belief practical? Is the evangelization of the world not only one of her serious concerns but her chief business? Is it the one work that must be done, and the one work compared to which every other work is of minor importance?

President G. E. Gates speaks in these plain terms: "We American Christians do not believe in Christian Missions. That is, we do not believe in Christ. That is, we would patronize God instead of worshiping him and serving him as children of the kingdom and in the redemption of this world. We believe in automobiles a hundred times more than we believe in missions.

"If Jesus should appear in one of our churches, some member of that church would patronize him by offering to take him for a spin Sunday afternoon in his new fifty-horse-power machine, a man who had perhaps put one ringing dollar on the plate for Foreign Missions. The machine is well enough in its place. It is only here a typical illustrative answer to the question whether we believe in missions. Christianity is missions; we make it one of our conveniences. The cross is a dainty ornament at vest or throat; if it could once more, as it was, be a word unfit to be spoken in polite society, it might have power again,—power to save us from our poor pretense of faith.

"The great Christian world needs rebuke, not wheedling; needs to feel shame to look Jesus in the face while his work stands calling to ears that

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will not hear. The pity of it? Not a bit of it. The dishonor of it! Let us not creep behind pretense of weakness; let us confess our sin. Well has it been said: 'The greatest peril of Christianity is not in criticism, whether it be Biblical or theological, but in the failure of the professed followers of Jesus to live the life of love and unselfish devotion which he taught and illustrated.'"

The minister of the church to which reference has been made proposes to enlist every member. He believes that is as important as to get these members into the church. If they do not have Christ's spirit they are not his disciples; and if they are not in sympathy with Christ's program it is certain that they do not have his spirit. He believes it would be as easy to add a thousand new members as to enlist a thousand in missions, and that one work would be as great a triumph as the other. Not until the whole body of believers is enlisted and until every one gives a worthy offering can the church claim to believe in missions with her whole heart and mind and strength.

THE LAYMEN'S MISSIONARY MOVEMENT.

At the six public dinners held by the Laymen's Missionary Movement in New York, Philadelphia, Chicago, Baltimore, Toronto and Boston, more than twelve hundred men have been present. They have constituted, for the most part, the leading Christian business men of these cities. Several of the most prominent citizens of Toronto said that the dinner there brought together the most influential group of Christian men ever assembled in that city. The presentation of the ideal of the Laymen's Movement—the evangelization of the world in this generation—has met with most sympathetic and cordial endorsement in all these meetings. The strongest men have gladly consented to act on the Committee to arrange for these gatherings, and are now organizing into City Co-operating Committees of the Laymen's Missionary Movement to promote an aggressive and adequate missionary policy in all the churches of their city and surrounding district. It appears likely that there will be "Co-operating Committees" of this character in many of the cities of the United States and Canada this year. We are hoping our business men will be quick to throw themselves into this movement.

A BASIS OF MEMBERSHIP ADOPTED.

There has been a felt need of some brief, clear basis of closer fellowship and co-operation among the men who desire to work together for the consummation of Christ's purpose. The Executive Committee, after very careful consideration, has adopted the following declaration as a suitable basis for the propagation of the essential spirit of this Movement:

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"Believing it to be the duty of the Church of Christ to preach the gospel to every creature, it is my purpose to pray, to give, to study, and to work, as God may give me opportunity, that the church of this generation may obey this command."

It is believed that if one hundred thousand men of all churches can be enlisted in serious co-operation to this end, their combined efforts, by the sure blessing of God, will be irresistible.

Declaration cards containing the above basis of membership can be secured at fifty cents a hundred from the office of the Movement, J. Campbell White, Gen. Secy., 1 Madison Ave., New York. The signing of this declaration definitely identifies a man with the united effort to enable the church to fulfill the Great Commission. Literature regarding the Movement will be sent to the signers of this declaration and a list of all signers will be sent to their respective missionary boards, thus securing for the Movement, and for each church board, a record of those who are vitally interested in the work of world-wide missions.

LAYMEN'S CENTENNIAL COMMISSION.

The Movement undertook to secure fifty or more business men to constitute a Commission for the careful investigation of mission fields and the missionary work now being prosecuted. Something over fifty such have already been secured, and it now seems wise to increase the number to one hundred, if suitable men can be found. These men go at their own expense, to whatever fields they choose. A large party is being organized to sail from the Pacific Coast on August 9, and any one desiring to join this party should communicate at once with this office. After reaching Japan, it is not expected that the party will travel together, but pursue their investigations personally or in small groups, merely assembling at some of the great cities for popular meetings which may be arranged. We are hoping a number of our own business men will join this commission.

"THE GREAT COMMISSION:" DOES IT MERIT THE NAME?

(Matt. xxviii, 18-20; Mark xvi, 15; Luke xxiv, 46-48; Acts i, 8.)

PROFESSOR JOHN H. STRONG,
Rochester Theological Seminary, Rochester, N. Y.

All three Synoptists agree that the final theme of our Lord's instruction to his disciples was the world's evangelization. Neither master, disciple, nor evangelist, however, is responsible for the title by which that final charge has commonly been known. The title is the spontaneous characterization of later ages. How far is it deserved? In what respects do the context and content of this charge point it out as truly a "Great Commission?"

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I. Great in position.

This last command has the advantage of a most emphatic position. It is no less than the last word of Christ to his friends. Last words may have supreme significance. They may be reserved for the end that nothing spoken later may blur the impression. A sacredness attaches to a final wish, a dying blessing, such as no work preceding it could ever win.

But this is not only Christ's final work, it is Christ's final deed. The commission is the necessary logical outcome and application of all that had gone before since Christ first called the Twelve to follow him. It contains the practical meaning of all the preaching and instruction, and not of that alone: of all the planning and praying also, of all the faithfulness and fearlessness and sorrow and sacrifice. Galilee and Samaria and Perea and Judea are incomplete without this. Olivet and Gethsemane and Calvary and the tomb of Joseph of Arimathea are incomplete without this. Whatever Christ has said or done or suffered from the beginning, if it have any outlet into the future at all, must find that outlet through this charge which sends the disciples out fitted to be channels of living water to the world.

Yet this is not all. To grasp the position of this final command of Jesus we must obviously go back of Jesus, and include in our view the entire revelation of God up to his day. What is Jesus with reference to the revelations preceding him? The author of the Epistle to the Hebrews answers: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Jesus, then, is the climax of all past revelation from the beginning. And here in the commission is the climax of the revelation of Jesus. We may not then stop short of saying that the command "Go ye!" is the crystallization of God's whole redemptive purpose from the beginning of the world, the august gateway through which the hoarded wealth of God's disclosures passes on its way into the future.

II. Great in conception.

Consider the vastness of the idea. It is vast as the world, as history, as all human life. "Go ye into all the world:" there go the space-limits. "Make disciples of all nations:" there go the race-limits. "Preach the gospel to the whole creation," that is, to every man, woman, and child who shall be created: there go the time-limits. Surely a charge, before which all human boundaries thus fall flat, is great in outline and idea.

Yet this is no vast, vague, and empty notion such as our own broad notions are apt to be; it is shot all through with the warmth and vitality which characterized the life of Christ. Men believe after a fashion to-day in a gospel for all men, in universal brotherhood. They believe in the modern, scientific doctrine of an original birth of all men from one pair, who may as well have been Adam and Eve as any others. All men are

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by nature brothers, and ought to be such in point of fact. Yet that is little more than the preparation for the conception of universal brotherhood which Christ entertained. Brotherhood to Christ was acting the brother. Christ could weep over his conception of universal brotherhood. Men are not always able to weep over theirs.

Yet, if brotherhood was not merely intellectual with Christ, neither was it purely sentimental; and the last commission was not mere emotion, but an enterprise for which Jesus felt himself to be personally adequate. To Jesus the commission was practicable. He was "able to save unto the uttermost all that came unto God by him." He had not been born in vain. He had not been crucified in vain. He had not gone down into the tomb in vain. "It is finished!" he had cried; and henceforth he was propitiation, not alone for Peter's sins and for John's sins and for James's sins and for Nathanael's sins, but for the sins of the whole world. "I, if I be lifted up from the earth, will draw all men unto me." The last commission is an appeal to lift him up under all skies and before all eyes, that he may exercise his drawing power over all men.

But another and final feature must be added if the full greatness of this conception is to appear. I refer to the deep undertone of responsibility which, though unexpressed, seems to vibrate through it. Ability, with Jesus, meant responsibility. "The Son of man must needs suffer." He could die; therefore he must die. Now, after the "must" of the passion came the "must" of the commission; for, having died once to die no more, could he fail to think of that day so closely connected with the issues of his death—the day, namely, when men should be judged according to the death he had died and the gospel he had given? Jesus had repeatedly pictured to the disciples that day—the heavens aflame, the Son appearing on the clouds with all his hosts, and the awful summons to the earth to appear before the throne. Could this have been absent from his thought? The solemn greatness of the last commission will not appear till one sees in the deep background of it the flashings of that day which shall ere long burst like a thief upon the astonished world, and bring to a long end the crime and shame and stain of sin.

III. Great in promise.

The promise, "I am with you," is obviously not to be dissociated from the command to which it is attached. "Go, and I will be with you." "If you go, I will be with you," it might have been written. Christ has thus attached to the missionary enterprise the altogether most remarkable promise of his personal presence.

There is a sense, of course, in which Christ is with all men, whether they go or not, whether they believe or not, whether they do righteously or sinfully. But in the comforting and stimulating sense intended it is not thus general. The directing and sustaining grace of Jesus, the bound-

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less revelations of Jesus' love, the cheering look of Jesus and his uplifting smile—these are not treasures for the deaf and disobedient. Christ is not with those who are against him.

The promise is the power of the fulfillment. I see those men of old, scattered by persecution from Jerusalem through Judea, Samaria, to the uttermost parts of the earth, preaching the word. "Alas," they say "for our weakness." The answer comes: "I am with you." Ah, Lord, but the nations are many and the world is wide, and the resistance of men to thy rule is very bitter and very strong."—"I am with you!" "Ah, but our strength falters and our heart fails, and tender are the ties that must be rent, and many are the dangers of the sea, the darkness, and the desert-sands."—"I am with you!" "Ah, but kings are cruel, and love not thy law. Their swords are sharp, and there burns the fire to eat up our flesh."—"I am with you!" And so, comforted and assured, those early ones look heavenward, and whisper: "Yea, Lord, it is enough!"

IV. Great in authority.

"Go!" This word consists of only two letters, but it contains the power of two worlds.

We may not say, perhaps, that there is more of heaven's authority behind this command than behind any other; yet this command makes prominent the fact of authority as does no other. From this command the disciples could not but draw the inference that Jesus believed in his own right to command anything.

And is not this the meaning of the prefatory words: "All power," the Authorized Version put it; "all authority," the Revised Version more truly says. The "power" is not absent, but it lurks in the background, while the "right" is brought forward and emphasized. "I have the right of God to command: go, therefore!"

And certainly this was fully understood by the disciples themselves. They had not been for three years under Christ's authority in vain. The school of Christ was the school of obedience. To be sure, authority on his part and obedience on theirs did not exhaust the relationship:—"I have called you friends, for all things that I heard from my Father I have made known unto you." And yet, just as the iron framework is concealed behind the graceful lines of the building, just as the eternal rock underlies the budding and blossoming ground, so behind their whole relationship to this heaven-sent Jesus lay the great and undisputed fact of the authority of God. It was this two-fold assumption of right on his side and of obedience on theirs that enabled Jesus to put forth such a command as this without qualifications or conditions. These men were committed to his will. Why, then, need he stop to remind them not to give heed to material allurements? Had they not already forsaken all and followed him? Why need he pause to remind them that his claims upon them transcended the

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claims of family or friends? Had he not said to them at the start: "He that loveth father or mother more than me is not worthy of me?" Why need he at this late date warn them to think twice before undertaking a work which would certainly jeopardize their lives? Had he not checked them at the beginning with the parable of the king going out to meet twenty thousand with only ten thousand, showing that the start was the time to sit down and count the cost? And had he not enunciated that principle, so hard to realize, yet basal in his teaching, that "whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's shall find it?" All these things had been settled long before. There was no occasion for raising them now.

This, then, these men fully accepted and understood, that they were committed to the authority of Christ. Whatever the word "believe" meant before, "go" meant now. Whatever the word "follow" meant before, "go" meant now. The command to go was the resume and test of all their obedience from the start till now; indeed, it was in the going that all the believing and the following were to take effect. They could not believe without going. They could not follow without going. They could not be anything real to their master, nor could he on his part be anything real to them, unless now this supreme command was obeyed within the bosom of which all other commands were involved. They perceived it at a glance; and because they were radically loyal, they went.—*The Biblical World.*

TO MEN WITH A MISSION.

DR. PAUL WAKEFIELD.

It is easy for a new missionary to make a fool of himself. He makes up his mind about things and forms opinions and expresses them before he understands conditions. So it is not long before he has to make explanations. He always does this kind of thing more or less; he can't help it. Now I am a new missionary. On the other hand, a man just out from home can see things with a perspective, and draw comparisons as a man who has been on the field for twenty years cannot do. It is all new and fresh to him. So, in a certain way, a new missionary's views are not only interesting but valuable. I make no excuse for mine.

In China then, "What is the greatest need as I see it?" Exactly the same need that is greatest in the United States; that is, *men.* For some strange reason, it is hard to get *men* for China, men fitted for the work. For work here, a man must be educated, not simply a college graduate; mere literary standing is little valued at home after you have left your pet professor with your hobby behind. A man with a hobby cannot ride very far in China! And a man who stood 99 in calculus and 98.7 in

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Hebrew is worthless in China, unless he stands somewhere above 75 per cent in common sense, and is at least that much of a man.

But don't think we do not need educated men. That is exactly what we *do* need. An educated man has more value in China than any place else in the world to-day. China wishes a constitutional government. She wants some one to help her; she awaits an Alexander Hamilton. She wants to be freed from a corrupt government. As a matter of fact, the government is desperately anxious to rid itself of its own corruption, if it can do it and still keep some kind of respectable existence.

Furthermore, the Chinese scholar, who up to the very last year has looked with utter contempt upon western civilization, is now all eagerness to learn. The Chinese scholar has been the most powerful man in the Empire for centuries and is going to so continue. These golden opportunities are thus opened to us so suddenly that it seems almost magical. The great Chinese nation has wakened and found herself hungry. The cry is for strong food. The hopes, the ideals are high. China longs to prove the yellow race equal to the highest civilization. The people long for the best government, the most just laws, the best social conditions. They wish to build up their own civilization, to own their own railroads and mines and cotton mills. Their ideals are high, and they ask for our help.

They want help from men who can grasp these great situations and untangle the strings, men of intellect and insight, of patience and breadth, far-seeing and firm, hopeful, sympathizing, firm, strong men. In other words,—simply *men*.

A man like Roosevelt could make a nation; a man like Lincoln, create the greatest empire the world has ever known, and without Revolution! China waits such men and God will give.

So it is that China is the greatest place in the world to-day. So it is a man multiplies his value many fold in coming here. The schools are to-day filled with the statesmen of the next fifty years. The knowledge needed and wanted is best obtained in our mission schools. The Japanese schools are proving unsatisfactory; the Government schools, employing Japanese professors are even worse and are falling into unpopularity. Our mission schools are growing in strength and influence; none more so than our own college in Nanking. We need more men to teach. We have to keep our schools up to the standard of the Government schools in the common branches of mathematics, science and history. It takes about all the strength of our present force to do that alone. To help them in practical religious study is using up more strength than those on the field should give, yet they are giving freely of their very life. This is true, not only in the boys' school, but quite as much in the girls' school. To train students for evangelistic work, we sadly need reinforcements at once; to teach such studies as Sociology, Political History, Common Law, and Political

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Economy, men are not only needed, but we fall short of our duty to China and the Chinese if we fail to supply them. And the day will come when in sorrow they will ask us why we have failed.

If you feel you have the ability and can help in this great field, you had better come. If you imagine you are to be the Lincoln or Roosevelt of China, you are pretty safe in staying at home. Do n't come for glory. The man who comes for glory is never patient enough to work for it. In coming to China, you are coming to a new world, and have to begin all over again and study not only the language but the history of the people, their customs and family life. You can easily come and learn the language, and preach at the people, but that is not enough. You must preach understandingly. You must know the heart of the Chinaman, see with his eyes, sympathize with him in his perplexing problems, or your words will never enter his ear. If you feel you can meet these conditions, you have a mission here.

China wants men with a mission. And you may know that if you are interested in making your own land better. If you are striving to make conditions better there and your heart is in such work at home, your heart will be in the work here. And while you feel there is a work for you at home and you have a mission there, believe me, there is a greater work for you here. China wants men with a mission.

So it is to you,—"Men with a Mission"—I submit China's appeal.

Chu Cheo.

SHALL WE OBEY THE MASTER?

JUDGE SAMUEL FOSTER.

I have but one question to ask: Shall we obey the Master? Jesus of Nazareth bared his arm at the workman's bench—and Honor sits on the brow of Labor.

He broke the chains of slavery and set the bondman free. Now in no Christian country can a man enslave his fellowman. Before his coming human bondage was universal. It prevails now in every land that knows him not. Thus has he made labor respectable and slavery impossible.

He taught the Fatherhood of God and the brotherhood of man—and hospitals are built for the sick and homes for the aged.

He said: "Suffer little children to come unto me, and forbid them not,"—and all the lands that acknowledge Christ grew glorious with homes for the fatherless.

He fed the poor, made the lame to walk and the blind to see—and the poor and the afflicted became our especial charge. These institutions cannot be found in heathen lands.

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He bade the erring Magdalene to go and sin no more—and, behold, a thousand homes for the fallen have added glory to charity!

He brought salvation to the children of men—the light of love shone like a star in the face of his people; schools are maintained for the young, and churches for all.

He said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Hope glistened in the eyes of the weary, and faith filled the soul of the troubled.

In the awful agony of the cross he cried: "Father, forgive them, for they know not what they do"—and the Christian forgave his enemies.

He said: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's"—and the State permits every man to worship God according to the dictates of his own conscience.

Love longed for an answer to the question: "Is there a life beyond the grave?" Christ burst the cerements of the tomb, bared his wounded side to the eye of doubt, and the soul of the world was thrilled with the answer.

Christianity is the staff of the State and the hope of the home. It nerves the arm of the warrior who battles for the right, and inscribes peace on the treaties of nations. Christianity wrote patriotism on the brain of America, and painted the star of liberty on the flag of the free. It carries light into the dark places and dispels the shadows of sin and sorrow. It changes the wail of despair to the song of hope, and the discord of defeat to the harmony of victory. These manifold blessings of the Christ life are the common heritage of all. They cannot possess these blessings who would deny them to others. The life of Christ's love is the death of our selfishness.

Ignorance gropes in its blindness, crying aloud for knowledge, and the fallen, in the name of the Saviour, demand our help. The wanderer calls to us to show him the way, and the conscious sinner is yearning for pardon.

And over and above it all there come down to us from the centuries, with ever increasing power, the words of the Master: "Go ye forth into all the world and preach the gospel to every creature."

Shall we dare to disobey him who doeth all these things?

Troy, N. Y.

THE NEED OF MISSIONARY EDUCATION.

AUSTIN HUNTER.

Mr. W. E. H. Lecky says: "It is a law of our being that we are only deeply moved by sufferings we distinctly realize." That means that if Christian people are ever deeply concerned relative to the mighty needs of the unevangelized peoples of the earth they must be brought face to face

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with a knowledge of their condition. This suggests at once the fundamental need of missionary education.

It is necessary in the first place in order that our missionary work may be based upon *principle* rather than impulse. The entire work of the church needs more and more to be grounded upon principle. Impulse is uncertain, it is evanescent. The church that gives by impulse may one year make a fair offering and another year under changed conditions give practically nothing. But the church that gives upon principle will always make a good offering. It becomes with them a matter of conscience. They give because they understand the needs and feel that they are indeed debtors to the whole world. John R. Mott was right when he said: "Continuous education is essential if the interest in Christ's kingdom is to be constant and growing. No matter how keen the missionary interest of the church may be this year, unless the pastor continues to educate the members their interest is sure to wane. It will not abide from year to year. An untiring advocacy of the cause is the price of ever deepening and permanent conviction."

Again, missionary education is necessary in order to the *highest development of the individual Christian.* In view of the fact that missions constitute the chief work for which our Lord established his church it certainly follows that no individual Christian can reach his best development without being made intelligent concerning this primary work of the church. A man's Christian life is narrowed if the outreach of his sympathies are anything short of all peoples of the earth. Moreover if Christ is to become a reality in our own lives, if we are to recognize that he is "Lord of all" and that "there is no other name under heaven given among men whereby we must be saved," then a knowledge of Christ's plan for all mankind and an active participation in carrying out this plan is essential to true discipleship. To reach his best development each Christian must be brought into intelligent and sympathetic relation to the work of the world's evangelization. There is nothing more broadening, more deepening or more inspiring than the proper missionary education.

Furthermore missionary education is essential to the more intelligent study of God's Word. The light that we gather from the Bible depends largely upon the point of view from which we approach it. There is no book that has been more misused than God's Word, because it has been approached out of so many unworthy motives. Some have come to it as an arsenal from which they may secure weapons to defend this doctrine or that doctrine. Some have come to it as a book of science, others as a book of literature and others as a key to curious riddles. And so contention, criticism and debate have so raged around the Book that its great purpose has almost been obscured. There is a marvelous amount of light for the heart that reverently studies God's Word from the true point of

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view. What is the Bible? It is essentially a great book of missions. And the more one knows concerning the work that is being done and the work yet that ought to be done, the more light is thrown upon the study of the Book.

Still again missionary education is essential to the cultivation of the *devotional* and *evangelistic* spirit. The best devotional literature to-day is the lives of the missionaries. The so-called books of devotion are usually of little value. But the lives of the brave men and women that have been sacrificingly poured out for the uplifting of benighted peoples will quicken the pulse and deepen the lives of those who read them. They fire the heart with the devotional spirit as nothing else can do. There is nothing better that could come to our young people than in some way to get them to read the lives of the missionaries. Moreover such education is helpful to the right kind of praying. The Master taught us to pray "Thy kingdom come, Thy will be done on earth as it is in heaven." This is essentially a missionary prayer. No person can offer it, certainly in its most significant sense, without seeing and realizing the needs of the world. In other words he should know the facts of missions if that prayer is to be full of meaning to him.

Finally there is need of missionary education for the promotion of worthy offerings for this work. Large giving grows out of missionary enthusiasm and missionary enthusiasm grows out of a knowledge of the facts. It will help to create within us the sacrificial spirit which is so essential to giving in any large or worthy way. The princely givers of this world are those in living touch with the needs of the field. The urgency of the work grows upon them that they cannot do otherwise than make worthy offerings.

As a matter of fact the only effective way to develop a church in liberal giving is to begin from the educational side. It promotes spirituality and therefore fosters liberality. Dr. A. J. Gordon of Boston, whose church became such a great missionary force, near the close of his life said: "I am tempted never to *beg* a cent for God again, but rather to spend my energy in getting Christians spiritualized assured that they will then become liberalized." Certainly missionary education will have much to do in accomplishing this end. Not only does it increase the amount given, but it purifies the motive as well. Our Savior not only asks, how much does he give? but *why* does he give? The all controlling motive is important. The person who gives from a true knowledge of the needs gives more intelligently, more scripturally and in a way more pleasing to God.

I think, therefore, a campaign of missionary education is one of the growing needs of the hour.

Indianapolis, Ind.

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A LETTER OF THANKSGIVING.

MRS. R. J. DYE.

Some good women in America furnished the money with which to buy the freedom of a young girl in Africa. This young girl has been married. Her husband and she have written the following letter addressed to their "Sisters-in-law in the law of Jesus:"

I have great joy and happiness indeed, that I may write you this letter. Affairs with us here in Bolengi are as follows: Your letter arrived and we rejoiced at the news which came from there and the word which you spoke, that we should honor Jesus in our marriage and in our home. Thanks to you who told us. We will try, and keep on trying to honor God and his Son, Jesus Christ.

Pray for us that we have delight in honoring Jesus, do you hear? What great happiness there is here, because God will not forget his children, and he gives to those who believe on him his very Spirit, that they may glorify his name, and since the fame of it has been spread abroad now the people have heard the gospel, hearing it indeed! And Jesus roused them up with his Spirit and they are coming to seek teaching with very thirst. We see by the manner in which they are seeking, that they seek with persistency. We are strengthened, being strengthened indeed by Jesus Christ who strengthens us.

My sisters-in-law, be thoroughly strengthened and continue to be strong in the opportunity which you now have. In regard to the brass rods (money), which you sent to redeem Oyamenge, the fame of Jesus was spread thereby, because when the rods came and had ransomed Oyamenge, my sister was also in bondage, and the father and mother of Okuki (Dr. and Mrs. Dye) gave me 3,000 rods, saying, "Go redeem your sister." So I went and gave the rods to the one who had my sister,—his name is Ifoji, his town Ibonga. But when I gave him the rods, they were amazed kame! kame! beyond measure. They said, "God is indeed true." Do you hear that?

And I say to you that in the opportunity you had for honoring Jesus, he was indeed honored. Pray for everybody, that they may have joy, both those who are there and those who are here, and us also, that we may have rejoicing to honor Jesus. I praise God because he gave you the desire to help us. I am trying to honor Jesus because of the mercy he felt for me. Now I am seeking an opportunity for some little work, whereby I may honor Jesus only.

I know very well that he who gave the wife was Jesus, and I shall never forget him. Even if we do not see one another here, we shall certainly see one another in Heaven, depending only on faith in Jesus and

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the deeds which please him. I always know that God watches between us and you even until we meet in Heaven. Even so. We unitedly salute you all with salutations. We have finished. BOFEKE,

Bolengi. OYAMENGE.

GROUNDS FOR ENCOURAGEMENT.

W. W. SNIFF.

The most hopeful literature in the world is the Word of God. Every reference of the Scriptures to the reign of God upon earth is sublimely triumphant. The dominion of the Son of God is declared to be an everlasting dominion. He is to reign till he hath put all things under his feet. No weapon that is formed against his kingdom shall prosper, no opposition to his beneficent purposes shall be able to stand. The mountains and the hills shall sooner depart and be overthrown, than that his loving kindness shall fail and his covenant of peace be removed. God shall set the stones of his world-wide temple in fair colors and lay the foundations in sapphires, and no master's hand shall hinder or destroy. Man's thoughts may be of limitation and defeat; God's thoughts, which are higher than man's, are of deliverance and salvation for all men. The king who sits upon the holy hill of Zion shall have the nations given to him for an inheritance, and the uttermost parts of the earth for a possession. Though darkness cover the earth and gross darkness the people, yet there has been placed a light to lighten the Gentiles and a glory from the midst of Israel. The people that sit in darkness and in the region and shadow of death shall see a great light. The knowledge of the Lord is one day to cover the earth as the waters cover the sea.

The most optimistic and encouraging of all is the Great Commission. No other sixty-three words in human language have ever inspired so much confidence or given so much encouragement as those words. The command to evangelize the world is buttressed on the one side by divine authority and on the other by the promise of unfailing divine presence. "All authority hath been given unto me in heaven and on earth" is the wonderful preamable to the Lord's commission to his disciples and is the seal of God to the credentials of his militant church. "Lo, I am with you alway" is the encouragement given to those who are committed to the glorious enterprise, and no task is too vast to undertake with such companionship assured. Sealed and sustained by divine authority and pervaded and guided by the divine presence, the enterprise outlined in the Lord's last command cannot know failure. With no other ground for encouragement the disciples undertook with boldness the magnificent work entrusted to them and in the record of their labors not a discouraging note is sounded, not a backward step is taken. At any time it can be said, as Judson said

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after seven years of toil without a convert, "The prospects of success are as bright as the promises of God." Those who demand visible results before going forward to make Christ known to a lost world merit the rebuke of the Saviour. "A wicked and adulterous generation seeketh after a sign." To one who sincerely believes that Jesus is the Christ, the Son of God, it is sufficient encouragement to know that He commands with divine authority and assures his presence to those who obey.

Though there can be no better or more satisfying encouragement to the believing heart than the Great Commission, yet the commission itself means more now than ever before. After the lapse of nineteen hundred years the authority there asserted and the presence there promised can be tested by the events transpired and transpiring in the kingdom of God. The best commentary on the Saviour's charge to his disciples is the Acts of the Apostles and the record of modern missions. A little over a century ago men who believed in the command and trusted in the promise went forth to do what the Lord said, albeit the church had been for long centuries neglecting her mission. The events of the last century interpreted in the light of the great words on the Galilean mount are most radiant, and comparing the Acts of modern missionaries with the Acts of the Apostles, we seem to be at a new beginning. It is as if the church were taking up anew the work of world-saving where the Apostles left off, with the purpose of retrieving, if possible, what was lost when the followers of the Lord abandoned the preaching of the faith once for all delivered to the saints, for the formulating of human expressions and definitions of faith. The church is hearing again above the confusing and distracting sounds of the world the command of the Lord. Shod with the preparation of the gospel of peace the church has begun again to be obedient to her commission. The faith of God's people as they have gone everywhere preaching the word has been abundantly vindicated by the signs that have everywhere followed.

The most wonderful achievements ever recorded outside the Bible are those set down in the missionary annals of the past century. More profound than any human philosophy, more interesting than fiction wrought out by the imagination in its most gifted moments, is the story of the triumphs of the missionaries of the cross in all lands of earth.

It is a ground for encouragement that there is an open door for the messenger of the gospel and for the Word of God into every country on the globe. The Lord told his people he would beat down the gates of brass and open to them a door which no man could shut. He has verified his promise. One after another of the darkened lands of the earth have in the past century been opened to Christ's ambassadors. The high walls of China, the hostile statutory edicts of Japan, the obdurate caste system and superstitious customs of India, the treacherous and bloodthirsty sword of

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Mohammedan lands, the fierce cannibalism of the islands of the sea, all excluding barriers of hermit nations, have yielded, or are yielding to the advancing gospel of light and love. Representatives of the kingdom of God have now entered every land and have set up the banner to lay claim for the King of kings. Less than a hundred years ago wise and prominent men in the church believed that at least a few centuries must elapse before heathen lands would admit the Christian missionary and tolerate Christianity. Nations which less than a century ago were fast closed against the gospel are now traversed through and through by Christian workers, who go where they please and preach the unsearchable riches of Christ. Missions are no longer regarded by the church as experimental. Encouraging results are everywhere manifest. What Isaac Watts sang as prophecy has been fulfilled,

> "People and realms of every tongue
> Dwell on his love with sweetest song,
> And infant voices now proclaim
> Their early blessings on his Name."

Following these open doors has come the translation of the Scriptures into every known tongue. Translations have been made into many languages which a century ago had no written form. The sweet story of God's redeeming love can now be read in more than four hundred different languages and dialects. A far more motley multitude than was assembled at Jerusalem on the day of Pentecost is now hearing the gospel each in his own tongue wherein he was born. This necessary work of Bible translation is of inestimable value, and as a foundation for further and greater missionary operations. It is assurance of great progress as we look toward the future. The one thing which God declares will not fail is his Word; as it goes forth, it shall accomplish that whereto it is sent. It will not return unto Him void.

There is ground for encouragement in the fact that the church is receiving and reading an excellent missionary literature, a product of the modern missionary movement. Think how it would impoverish the church to take out of it the annals of modern missions. The lives of our great missionaries are beacon lights to the world. Eternity itself will keep guard over the record of the lives of such men as Judson, Paton, Livingstone and a host of others of whom the world was not worthy. If modern missions had not made a single convert in a heathen land, the inspiration which has come to the church through the heroism of its missionaries would be worth all a century of work has cost. Those pioneers whose great work is done have worthy successors in the thousands of missionaries who have entered into their labors. The development of a splendid missionary literature, the direct outgrowth of actual achievements and vic-

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tories of the gospel in heathen lands, is an important and inspiring chapter in the history of the church. Biographies of great workers, reports of missionary labors, books and magazines dealing with all phases of the subject, are being read by thousands of Christian people. The inevitable result will be increased zeal and larger activity. Courage comes to any heart that will receive the message of this literature.

Within the last few years text-books on Missions have been arranged with care and scholarship and are being studied by classes in many colleges and universities, Young People's Societies and churches throughout Christian lands. In nine months ending last April about 125,000 mission study text-books were sold to be used by students in 400 institutions of learning and in classes formed elsewhere. Who can estimate the impetus given to the cause of missions by such a study? By this means young people will be encouraged to choose missionary work and the support given to the work by those who remain at home will be more intelligent and hearty. Mission study is to be made a part of the curriculum in Yale University. A new professorship has there been created, over a department of the theory and practice of missions. A careful and practical specialist was elected to this unique professorship. This movement on the part of this great University is a timely recognition of the dignity and worth of modern missions and a most significant and encouraging step forward.

One of the most promising signs of the times is the enlistment of the young people of the church in active missionary interest, this interest reaching perhaps its highest manifestation in the Student Volunteer Movement. The young people rule the future. No other age since the world began has seen so many young men and young women committed and consecrated to the highest and best as our age is seeing. Choice young people are getting a view of world-wide conquest for Jesus Christ, and many are obedient to the heavenly vision. In twenty years of the Student Volunteer Movement it has sent out 3,000 young men and young women as missionaries, about one-tenth of this aggregate last year. A still larger number are preparing to go. The situation is thrilling! A crucified and risen Saviour still pointing his disciples to a lost world; a splendid host of young people waiting to be sent as living witnesses for Christ; an open door into every heathen land; the church of Christendom possessed of enough means to equip and send forth a force large enough to evangelize the world in a generation; the unsaved millions waiting for the manifestation of the sons of God! Think of it! Not since the Lord gave his final command has the church had such an opportunity as at the present day. If the Holy Spirit were to be poured out upon us in a new Pentecost, it would not be to impart a gift of tongues. Of that we have enough. Sometimes we are almost tempted to believe that of that we have too

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much. But let there be many an upper room where the church shall be found with one accord praying for the Holy Spirit to be manifested in the grace of giving.

Yet even in the growth taking place in this grace also there is reason for encouragement. Christian people are beginning to acknowledge their stewardship. Indications of this are to be seen not only in the increase of aggregate contributions, but in the spirit and method which characterize missionary activities. The dignity of the enterprise is being recognized by many Christians and a proportionate response is made. Churches, families and individuals, in rapidly increasing numbers, are supporting their own missionaries. There is a growing liberality among all followers of the Lord. While in comparison with some others we may seem to be lagging, yet we are growing. Thirty years ago the Foreign Christian Missionary Society sent out its first missionaries. This year we have had 466 workers. Thirty years ago the offering received by the Society for foreign missions was $1,706; this year $268,000, a truly marvelous increase. While many among us are giving nothing for this great work, and many others are giving little, yet the number who give worthily is every year larger.

Enlargement has been one of the constant watchwords of this movement of the church. The foreign missionary enterprise entered the nineteenth century with seven societies and left with three hundred. It entered with 170 missionaries and left with 12,000. It entered with an annual income of $25,000 and left with $15,000,000. It entered with 50,000 native Christians and left with 1,500,000. Every decade has witnessed a larger increase. Taking China as an example, in the last 13 years the number of missionaries has increased from 1,297 to 3,107, a gain of 1,810. The native Christians in China have increased in 13 years from 37,000 to 131,000, a gain of almost 300 per cent.

But the story cannot be told in figures. The multitudes who have come under the influence of the gospel through schools, hospitals and all forms of evangelism are unnumbered. What a century of modern missions has accomplished is one of the wonders of the ages. The mightiest victories of the apostles are being equaled, if not surpassed, in our day. From all parts of the heathen world the church at home receives cheering news.

"Each breeze that sweeps the ocean
Brings tidings from afar,
Of forces in commotion,
Engaged in Zion's war."

Nor is the issue uncertain. The gospel is proving itself to be the power of God unto salvation. Men of every clime and color are being drawn to him who was and is now being lifted up.

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At our own mission stations there are worthy and heroic workers, and the result God is bringing about through them brings joy and courage to the heart of everyone who looks and prays for the triumph of the kingdom. Mingled with the oceans' roar there come to our ears the glad songs of salvation sung by tongues which have newly learned the precious Name. The greater work which Jesus told his disciples they should do is now being done. The Dayspring from on high is visiting the heathen world. Light from the rising sun is touching every dark land, and no hand can bar the gates of the morning.

"'T is coming up the steeps of time,
And this old world is growing brighter;
We may not see the day sublime,
But high hopes make the heart throb lighter,
'T is coming, yes, 't is coming."

AMONG THE MISSIONARIES.

C. S. Weaver and wife, Osaka, Japan, have reached America for their vacation. They are located at Pontiac, Ill.

George W. Brown, of Jubbulpore, has charge of the work of building the Cooley Bible College in that city. This building will be ready for occupancy in September.

John G. McGavran has charge of the orphanage in Damoh. C. E. Benlehr has charge of the industrial school. Forty orphans have been married and are supporting themselves.

W. H. Hanna, Laoag, P. I., says, "Four of the churches in Ilocos Norte took the March offering. I hope there will be one or two others to be heard from and that in one or two cases the offering will be increased."

David and Mrs. Rioch are planning to open a new station in India on their return in the autumn. The opening of a new work will awaken new enthusiasm in the hearts of all the missionaries in that field.

Bruce L. Kershner is still searching for a suitable piece of property in Manila. Several pieces have been found, but they either cannot be bought or they are held for more than they are worth.

F. E. Hagin and family are now in America on furlough. He needed a surgical operation and came home a little earlier than usual for that purpose. The operation was a success. His physicians believe that he will have better health than ever before.

Dr. C. C. Drummond reports that the Plague is in Harda again. Most of the people have left their homes. Some live in huts which they have erected. Some live in the fields. They are afraid to return lest they should die.

Miss Clawson reports that the building for the Woman's College is nearing completion. This building will be a great advantage to the school. It will be convenient and comfortable and beautiful. It will be one of the most substantial and attractive buildings in Tokio.

M. D. Adams has visited all the stations in India to look into the work,

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to audit the accounts, and to confer with the missionaries about the future of the Mission in India. Everywhere in India there are signs of promise. The Lord is doing great things in that land.

Miss Ella Ewing writes: "I love Africa. I love the people, and am more glad every day that I have been permitted to come to Africa. Africa is away beyond my highest expectations in every way. I am so eager to learn the language that I may begin work."

Dr. Pickett has made a trip through the island of Luzon. He has seen much to cheer and to encourage him. He writes that this is the nick of time in the Philippines. The Catholics are showing new zeal and new enterprise since the American occupation. Four new men are needed at once.

Mrs. Dye is much better. The arrival of R. Ray Eldred and the new workers did her good like medicine. Captain and Mrs. Stonelake, of the "Livingstone" asked Dr. and Mrs. Dye to take a trip with them up to Stanley Falls. They will be gone a month. This will rest and refresh them. They hope to be able to complete some translations before they leave for their furlough.

F. E. Hagin, who has just returned from Japan on his vacation, has undergone a surgical operation in a hospital at Chicago. He is doing well, and it is hoped that he will soon be restored to perfect health. The church at Englewood, that city, has shown him great kindness during his enforced confinement. C. G. Kindred, the pastor, has been especially attentive to him. Mr. Hagin and family are sojourning at Watervliet, Mich. He will be able to visit a number of conventions and churches soon, it is hoped.

THE PHILIPPINES.

Progress in Luzon.

W. H. Hanna.

We had good and profitable meetings in the so-called Holy Week. During the month of March work was opened in Solsona, sixteen miles from Laoag. Two workers spent a week there and baptized ten persons. Five were added to the church in Laoag, and one who lives twenty miles away was baptized. Two were added to the little band in San Nicolas and one to the four in Vintar.

This week we have sent two of our Ilocos Norte preachers over the range into Cagayan province, to preach in Claveria. The people are Ilocanos, and we have the work started. There has been some sickness among the evangelists and their families; so the work has been impeded some. This month we think we shall have the full force in the field.

Sawiri.

W. H. Hanna.

Although they have been under Christian training of a more or less vital nature for more than three centuries, there are many Ilocanoes who cherish old superstitions allied intimately with the worship of evil spirits. In some cases, the form of the superstition survives and the purpose of the act is unknown, or only a faint shadow is discernible.

Belief in evil spirits and their power is quite general, but hanging a little cross in each window and closing the windows and doors at nightfall is considered enough protection by many. There are times, however, when the spirits must be appeased so that they will remove their baleful influence. This is called sawiri.

The superstition varies in different towns. In and around Bangui it is thought that the spirits have to do with the linea alba, which the natives

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count only from the umbilicus to the symphysis pubis. If this line should deviate to either side or should be crooked or forked, the spirits have caused it. In the case of a new-born babe so affected, the child itself or one of the parents will fall sick. Recently I happened into a home where a child of almost two years was sick. For more than a week he had been wakeful, peevish, and almost savage at night. During the day he ate two good meals, not caring for the evening meal, but lost flesh. The old women of the community examined him and ascertained that the linea alba had a crook in it, was different from what it was at the birth. The women decided that there must be sawiri. The father is an intelligent Tagalog, keeper of a light-house, and a reader of books. He has been reading Egyptian Black Art and believes that the mountains around the light-house are filled with evil spirits and that he must do all in his power to keep on agreeable terms with them. He agreed with the old women and furnished the means, justifying himself by saying that there was no doctor near and that he was willing to try anything to save his little one.

The sawiri is performed as follows: The best sort of food that the native knows is prepared. It is usually rice and cocoanut, and a cooked chicken, and fruit, if circumstances permit. This food is placed in a corner of the house or upon a table and allowed to remain for some time. Then the people of the home consume it. If a cure is not made, the sawiri is repeated. Sometimes the following takes the place of the food or is an accompaniment. A mixture of basi (the wine of sugar-cane) and gogo (i. e., soap-bark) is made. With this the head of the sick is washed; he is given some to drink and his abdomen is massaged, the mixture serving as an ointment or lubricant.

In Pasuquin, sawiri has to do with prospective motherhood. If there are signs of premature birth, or if it is retarded and difficult, the bed will be placed in a different direction and the food above mentioned will be prepared, offered (?), and eaten.

In some places this rite, charm, offering, or medicine is resorted to in any sickness whatsoever. An elder of one of our churches confessed to have performed this rite when he suffered severely with cramps. He believes that he was cured. I can testify that he was, for he was in health when I last saw him, but my belief is that neither angry nor appeased demons had anything to do with his ailment or recovery. Inasmuch as the wrong cause was assigned, it is not to be wondered at that the cure was assigned to another than the true agent. We meet with many non-sequiturs in the thought of the natives. Fear of evil spirits is a bond that enslaves them.

Luther sings:

"And though the world with devils filled
May threaten to undo us,
We will not fear, for God has willed
His truth shall triumph through us."

Whether there be none or an innumerable host of evil spirits in the world matters not to him who knows Christ and has received his Spirit. Body and soul of believer belong to God and demon can not touch either. Here is joy ineffable and freedom that can not be effaced by fear.

Laoag, Philippines.

CHINA.

Opening a Chapel in Ru Kao.

D. E. Dannenberg.

On March 1st we formally opened our new chapel in Ru Kao. My personal teacher and I went up February 27th to make preparations. Dr. Liu,

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the young Christian physician who is practicing here, and who was to do most of the preaching, followed the next day.

We were very busy during the whole of the 28th. Our plan was to open the chapel the next day at ten o'clock in the forenoon, preach for about one hour, serve tea and light refreshments at the close of the service, and present each guest upon leaving with a bundle of gospels and tracts. The proprietor of a tea house near the chapel kindly consented to serve tea to the sixty guests whom we proposed to invite, and whom our little chapel would comfortably seat. On the street we purchased a large amount of native candy, shelled peanuts, and melon seeds—which constituted the light refreshments. Admittance to the opening service the next day was to be by ticket. The Ru Kao postmaster and a friendly merchant kindly consented to send twenty invitations to their friends. The remaining invitations we distributed among our chapel neighbors. Also on the 28th, I made a large number of New Year's calls on officials and prominent citizens.

March 1st was a beautiful, crisp, spring day. We were at the chapel by nine o'clock. And although admittance to any gathering by ticket is new in China, our guests, tickets in hand, soon began to arrive. By 10.15 the seats were well filled. Dr. Liu, who sings very well, opened the service with a solo, which the guests seemed to enjoy. I spoke for a few minutes, but Dr. Liu, who is a very interesting speaker, occupied most of the hour. Contrary to our expectations, the service was frequently interrupted by the arrival of an official, accompanied by the customary red umbrella and retinue of followers. Under most circumstances, the arrival of an official wearing his long and beautiful silk garments and gaily decorated hat would have created quite a disturbance. But these officials had not come to attend the service. They had come to return my calls and to congratulate me upon the opening of the chapel. And so we entertained them in the guest room at the rear of the chapel. For the most part our guests in the chapel remained quietly seated listening to the gospel message. On the outside, however, it was not so quiet. The Chinese resent not being able to see a new performance and many seek entrance to a place to which they have been denied admittance. A large crowd packed the street just outside the door. But seven policemen were among them maintaining order.

After the service we sat around the tea tables partaking of the refreshments and talking with our guests. Every one seemed to be happy. We pray that the message which they heard that day and the gospels and tracts which they carried away with them may lead some of them to become followers of the world's Savior.

As the teacher, Dr. Liu, and I sat around the dinner table at the native restaurant, a new thought occurred to us: We must give a little feast this evening to those who have so materially helped us in opening the chapel. And so we invited to a feast at our hotel the postmaster, the friendly merchant, the head police officer, and our landlord.

And thus the first Protestant preaching hall was opened in this heathen city of 40,000 people. We believe very strongly that our Lord will richly bless his work in RuKao.

Nantungchow.

A Remarkable Man.

A. E. Cory.

Many communities in China have been moved to higher things by Dr. Li, the Chinese evangelist. He is a man who has heard Christ's call and

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is willing to heed it at any cost. He was educated for a doctor and has had many opportunities in government service because of his ability to speak English, but he turned his back upon wealth and position to go to his own countrymen and preach to them the higher life in Christ. He feels his mission at present is to those who have already professed Christ. He is not an eloquent or fluent speaker, but he is a man that knows Jesus Christ, and there in is his power.

He pleads with the church members to die with Christ and to let Christ dwell in them entirely. He has changed the lives of many in Wuhu and the surrounding country. The bad hated him, but those that were seeking truth listened to him gladly. The thing that impressed me was his utter abandonment to his work and his simple loyalty and faith in Christ.

He is not a strong man, but he would preach twice every day besides holding from ten to thirty personal interviews.

He believes that the problems before the church are Christ's problems and he will solve them. "Let the church members have Christ dwell in them and there will be union. Out of Christ there is no possible hope of union."

When some of us were wishing for men for the work in Anhwei Province, he said, "It will only take one man to shake Anhwei Province if he knows God." Dr. Li is a cultured Christian Chinese gentleman. I believe his work has only commenced and that God is to raise up many more like him.

Wuhu.

AFRICA.

In Harness Again.

R. Ray Eldred.

We arrived at Bolengi on the 9th of February. We found all well except Mrs. Dye, and she is much better than she was some months ago. The work is very prosperous; for which much credit is due Dr. and Mrs. Dye. The outlook is very encouraging indeed. The ladies who came out with me began the study of the language as soon as we left Southampton. Since their arrival they have given much more time to it. They are delighted with their prospects.

In the seventeen months that I have been absent the membership has grown from one hundred to two hundred and twenty. There seems to be an awakening to the teachings of the gospel at all the outposts where we have evangelists. Many are interested enough to come to Bolengi, several days' journey, to hear more of the new teaching. I have now a class of seventy, who come to me daily for instruction in the gospel. We are hoping that some, yes many, of them may become Christians soon.

A few days after my arrival I started on an evangelistic trip across and down the Congo to the two outstations we have in that section. I was gone a week; three days were spent in traveling. We arrived at Mpombo on Thursday afternoon. We held services twice that day and the next morning. There are several Christians and some inquirers at that place. The evangelist teaches school in addition to his work as a preacher. His wife works among the women. Before leaving we invited all the Christians to come down to Bonkombo, where we were to spend Sunday. Bonkombo is the oldest of the two out-stations in this section, and much larger than Mpombo. There are twelve Christians at this point besides the evangelist and his wife and the schoolteacher. Nearly all the Christians at Mpombo came down, and we had a communion service with twenty-five Christians present. The little church was full all the time, and some could not get in. The two buildings

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were erected by the people with the aid of the evangelist. On Tuesday morning we started for Bolengi, stopping for a service at Mpombo on the way. I preached to audiences of from one to five hundred all the way, but I think that among the best meetings I ever held was one we had that night at Mpombo out of doors in the bright moonlight. We met out of doors, because there was no building in the village large enough to hold the people who came.

Bolengi.

A Scene at Bolengi, Africa.

A mammoth hippopotamus killed by some other water leviathan in sight of Bolengi and was towed into the beach at our mission station. Royal J. Dye, our missionary at this station, says: "My! what a feast the people had."

Reaching Bolengi—The People.

Miss Ella Ewing.

We have made the quickest trip of any missionaries that have come from America. We were forty-seven and a half days coming from New York. We sent a telegram to Bolengi telling the probable time of our arrival. We got in three hours before we were expected. The missionaries had sent word to all the Christians in the villages to be at the beach to welcome us. They said there would have been five hundred there. Instead of getting in at 2 o'clock, we got in at 11. Dr. Dye was looking after some work down on the beach. Dr. Widdowson was putting the roof on the house. The girls were scrubbing. I do not know what Mr. Hensey was doing. The "Livingstone" whistled about five minutes before we reached Bolengi, but the people thought it was the mail boat and went on with their work. When we came round the point of land, just before we got to the station Dr. Dye saw it was the Mission steamer and rushed up the hill to tell the others. They were soon down on the beach, with the exception of Mrs. Dye, would could not walk down the hill, and we were given a royal welcome.

I wish you could see the folks here at the station. I like them every one.

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They are such a jolly lot. Mrs. Dye is so lively and full of fun that you would not think for a minute that she is sick. Dr. Dye is just like a boy. They say he never walks through a gate, but always jumps over it. He is always saying something funny and making us laugh. Mr. Hensey and Dr. Widdowson are very much like him, but not quite so lively. The people here are the nicest people we have met on the Congo. They are genuine Americans, and have more push than most people we have met. I feel perfectly at home.

Bolengi.

CUBA.

A Visit to Union.

Mrs. R. R. Hill, Matanzas.

Mrs. Menges and I went to Union Saturday afternoon, and remained until Sunday morning. I was so inspired with the enthusiasm of some of the people there and the prospect for a great mission, that I want to tell you a little about our trip and the prospects for our work at Union.

After arriving Saturday afternoon we visited awhile with the family where we expected to stay all night, then called on a Swiss family. They are Christian people, and very much desire to see the Cuban people educated and be made Christians. These people are not members of our church, but we hope that they will become members. The wife is ready and willing to do everything she can to help on with the work of the Sunday-school. After supper we made several calls on people who are interested in the mission. They are all anxious for a minister to locate there, and want a church building. They are people of the better class. I was very favorably impressed with the people.

Amparo, a daughter of the lady of the house where we stayed, accompanied us on our visits after supper. Amparo is certainly a noble Christian woman. She is the only one from Union who has been baptized. She says she thinks she has received the Holy Spirit, and that the Lord is guiding her.

She has organized a Sunday-school, and is getting along nicely. She wanted Mrs. Menges to explain the lesson to the pupils, and she would take lessons from her. Mrs. Menges taught the lesson, and all seemed so interested. Mrs. Menges is fine in explaining the Bible. She makes every truth so clear.

The order was perfect. There were thirty-five present. They all seemed to be interested, and wanted to learn. I believe they want to be Protestants, and that they want to be Christians. Some are anxious to be baptized, but have to come to Matanzas for that. One young man said he wanted to be the first to be baptized, but Amparo had gotten ahead of him; but he was going to be second. There were as many as eight or ten young men present. The same day we were at Union the Catholic priest there invited those who were Protestants to leave the church, so a number of young men took their hats, saying, "We are Protestants," and left the church. Although we disliked to leave our own Sunday-school, we felt repaid for having visited Amparo's little Sunday-school. We went to inspire, but were filled with greater enthusiasm at seeing Amparo's ambition and the interest shown by the others. We do earnestly pray that a man may be sent to Union, and that a church building may be erected there, as the accommodations are inadequate.

INDIA.

April Notes from Harda.

On the 13th occurred the death of Percy Shah, the youngest son of the pastor of the native church. This is the first case of bubonic plague among the Christian people this year.

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Miss Thompson was called to Jubbulpore for a few days on account of the illness of one of the missionaries.

This month the newer missionaries have gone to Landour for language study, Mr. and Mrs. Cunningham and Mr. and Mrs. Saum for their second year's work, and Dr. Fleming for her first.

Dr. and Mrs. Drummond and children went to Landour the first of the month, Dr. Drummond returning to Harda after a stay of ten days. The children are returning to a school for European children maintained there by the Presbyterian Board.

In America all nature is looking toward the budding and leafing of trees and the freshness of springtime. In Harda the grass is growing more brown each day, the ground cracking, the leaves falling, and the temperature creeping gradually up until about the middle of the month it reaches 105, and continues to go a bit higher each day.

The town was almost depopulated during the last two months on account of the epidemic of bubonic plague, so that at the beginning of this month the scope of the work was much reduced. But later the people are returning, and the work resumes its usual character.

Miss Josepha Franklin, of Damoh, on her way to America on furlough, visited her sister, Miss Stella Franklin. Miss Stella Franklin has charge of the mission primary schools, and has employed as teachers quite a number of young men who were formerly Damoh Orphanage boys, and received their education under the direction of Miss Josepha Franklin in the Orphanage school. These young men and their wives were delighted to have Miss Franklin visit Harda, and gave a sociable in her honor. The program was interesting and helpful, and the occasion a very happy one in every way.

ITEMS OF INTEREST.

The total number of volunteers from colleges now on the foreign field at work is 13,207.

Miss Anna Jeanes, a Philadelphia Quakeress, has given $1,000,000 to be devoted to aiding rural Negro schools.

Plans are under way for the raising of a missionary "thank offering" of $1,750,000 by the Protestant Episcopal Church, in gratitude for the three hundred years of Christianity in English speaking America.

Official figures credit Trinity Parish, New York City, with an annual income of $775,000, a tidy sum derived from property that was granted to the church by Queen Anne in 1705. The Queen was doing far better missionary work than she knew.

It is said that ninety-four per cent of the business men of the United States fail at some time in their lives. But it can be stated on the highest authority that not six per cent of foreign missionaries fail, though they are held to higher standards than preachers in the home land.

The union of the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Church of Canada, in Japan, is an assured fact. The new name for the three bodies will be the Japan Meth-

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odist Church. The new body will have a membership of over 12,000. This is a significant move.

Dr. Arthur J. Brown states in the Missionary Review that the average annual increase of the Protestant churches in the United States is less than two per cent, while the increase in the foreign fields is about fourteen per cent. Christianity in America is just keeping pace with the population. But the government census in India shows that the membership of the Christian churches in that country is increasing three times as fast as the population.

The great newspaper correspondent, W. T. Ellis, who is traveling around the world in the employ of a newspaper syndicate, speaks as follows of the missionaries in Japan: "I have met personally 250 missionaries, of all creeds, stationed in every part of Japan. I have seen them at work and at play. I have sought all the criticism against them and their work that could be heard. Wherever I have learned of a critic or antagonist of the missionaries, I have tried to get the worst he had to say. From scores of Japanese, Christian and non-Christian, I have gleaned opinions of the missionary force. Summing all up I am bound to say that the missionaries, as a whole, grade higher than even the ministry at home. Their devotion to their work and to the welfare of the Japanese is unquestioned. The results of their labor are beyond doubt really great. To say that their converts are not genuine and their work superficial is simply to betray a lack of knowledge of conditions that are apparent to any unbiased observer."

GEMS FROM THE WRITINGS OF A. J. GORDON.

By E. B. Barnes.

"The Great Commission is also a great permission."

"Bear Christ to the heathen world, and you will be borne by Christ."

"Our task is not to bring all the world to Christ, but Christ to all the world."

"Martyrs are born, not made, begotten from above as the nearest of kin to 'the Lamb that was slain.'"

"We are not to stand in the world and testify to Christ, but stand in Christ and testify to the world."

"The nearest way to the heart of our sorrowing humanity is through the heart of the Man of Sorrows."

"The dispensation of witnessing must be finished before the dispensation of reigning can be ushered in."

"Educate men to give is wise counsel. Regenerate men to give is the lesson of universal missionary experience."

"We take our stand at the cross and move out to the uttermost parts of the earth, instead of grasping the uttermost parts of the earth that we may bring them to Christ."

"The point of leverage for moving the world, which the philosopher wanted, God has found, not without, but within—in the individual soul."

"The tide of the world's desire is

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not toward Christ, but the tide of Christ's desire is toward the world. We move most strongly with the tide instead of going against it."

"Paul with his hands fettered, and yet able to say, 'But the Word of God is not bound,' can do vastly greater missionary work than Xavier with his hands free and the Word of God bound."

"Translators are always needed on heathen fields; but the greatest among such is he who can translate the example of Jesus Christ into the dialect of daily life, into the universal speech of pain and poverty and suffering for the sake of others."

"To Thee, O Lord God, I offer myself, my children, and all that I possess. May it please Thee who did so humble Thyself to the death of the cross to condescend to accept all that I give Thee, that I, and my wife and my children, may be Thy lowly servants."—Raymond Lull's Prayer of Self-dedication.

Noblesville, Ind.

CHRISTIAN ENDEAVOR DEPARTMENT.

C. E.

ELAKA EY'ACWEJI ND'IBOKO YA MMAMEKA.

Endamb'eum Nkolo Yesu Masiya t'ankemya, njolocikel'end'elaka te mmek'okela baoi'uma balang'ende te nkele; te njoyasekya nd'eondo la mbaand'onkanda wa Nzakomba bec'uma; te nje nda bitakanelo biuma ng'omongo afonsuke; ko te mmke'okumya Yesu l'eketo bekam beuma, elaka nk'ibwa.

El'em'ocweji, njolocikel'end'elaka te nkokia belemo bekam beuma, te nje, te nsang'nsang'emo, afa nsao kika, nda bitakanelo biuma b'iboko ya mmameka, nga mposukama l'okalo bondeji la Nkolo Yesu Masiya. Mpeka nsukama la nd'etakanelo ea mbulama, njifosokoja jimo joi te bajianda nd'omwa okam.

The Christian Endeavor Pledge as used at Bolengi, Africa.

Support is yet needed for some of the girls in care of Miss Lavenia Oldham, also Sister Borglin's children, mentioned in the April Intelligencer. Endeavorers, this is real work for the Master, who will volunteer?

The receipts from the Endeavor Societies for the first seven months of the current missionary year amount to $5,840, a gain of $426 over the same period last year. We are yet a long way off from the goal of the year, $15,000. Every society should act promptly. Send in your pledge payable before September 30th.

Christ in Africa.

The Endeavor prayer meeting topic for the last Sunday of the month is "Christ in Africa." The Foreign Society has some very interesting literature concerning the wonderful work our missionaries are doing at Bolengi. This will be sent free on application. By referring to your back numbers of

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the Intelligencer, you will find splendid articles on the subject. We have several orphans at Bolengi needing support at $12 per year. This meeting will be an opportune time to talk about it.

The Chapel in Manila.

The following very interesting letter tells plainly and forcibly the urgent need of "Endeavor Chapel." The $2,500 should be in the hands of the Foreign Society before August 1st. What will your society do? Write us at once.

Dear Christian Endeavorers:

I notice by the last mail that has come to hand that you are entrusted with the responsible and influential work of providing funds for our American chapel. I am heartily glad that this task is assigned to you, because most Americans here are young men. Our work is peculiar and exceedingly needy. Here are some of the facts in the case:

1st.—The congregation is on the firing line. It is the only American congregation in the Far East standing for Apostolic Christianity.

2d.—It is the center of a threefold conflict; with Heathenism, Romanism, and Sectarianism. We must win here.

3d.—We have here a more remarkable opportunity for preaching to Americans than in any other city in the world, for two reasons. First, the American who comes here is very largely free from religious ties; second, the Americans here are mostly influential men, and their stay averages three years. In thirty years' time we shall have preached to ten generations of American Manilians. This fact is almost startling.

4th.—Manila is one of the great ports of the pacific. A church here is as essential as one in San Francisco, Seattle, or Honolulu.

This combination of circumstances ought to appeal to every young person in America. And, dear young people, when you have provided us with a chapel, won't you send a few of your best young men and women into this field? We need the chapel badly, but we need men worse. Yours for Christ and the Church.

Bruce L. Kershner.

Manila, P. I., March 22, 1907.

BOOK TABLE.

Robert Clark of the Panjab; Pioneer and Missionary Statesman. By Dr. Henry Martyn Clark. Fleming H. Revell Co. $1.75.

This is the record of one of the makers of Christian India. It is as fascinating as a novel, and immensely more profitable to the reader. The writer was fortunate in his hero. Robert Clark was a fascinating personality. He lived a noble life; he did the cause of Christ good service. The more widely this book is circulated and read, the better it will be for the missionary enterprise. A book of this character is the best apologetic that can be written.

The Who and the What of the Disciples of Christ. By Dr. J. W. Lowber. 116 pages. Cloth binding. Christian Publishing Co., St. Louis, Mo.

This is the fifth edition enlarged. It is especially suited to place in the hands of new converts or those who would know more of our people and our special mission.

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The
Missionary Intelligencer.

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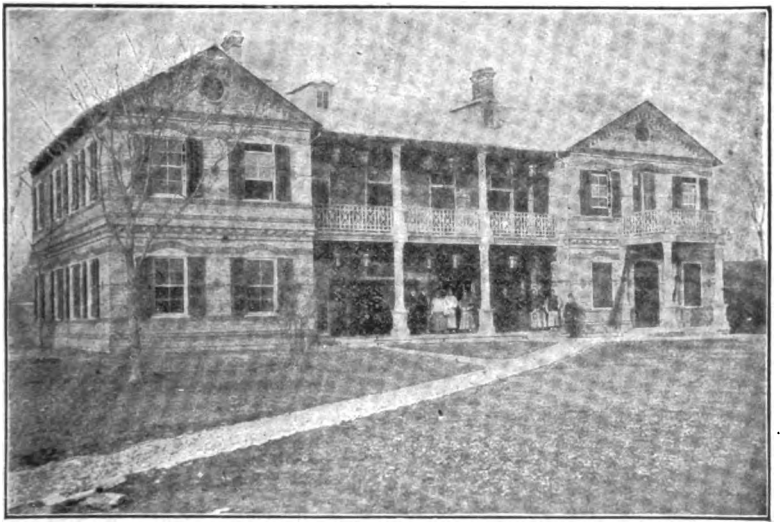

Hospital in Lu Cheo fu, China.

This is one of the four hospitals established by our mission in China. Medical work was begun in Lu Chow Fu in the year 1897. A Chinese building was used at first, but the work soon demanded larger and better quarters. This resulted in the present building, opened in December, 1902.

There are thirteen private wards, one large surgical ward, and a general ward each for men and women. Besides these rooms, there are the operating room, medicine room, dispensary, room for seeing patients, and hospital chapel. This last was built for a waiting room and preaching hall. Morning services are held in it for the patients. At present, there being no church building, the Sunday services also are held here.

The wards have lacked somewhat in equipment, but this year beds and bedding will be added and much done to make cleanliness more possible. This year the capacity of the hospital has been taxed to the utmost. If the number of patients increases an enlargement will be necessary. Th Lu Chow Fu Christian Hospital is known far and wide.

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FINANCIAL EXHIBIT.

FOR EIGHT MONTHS.

Comparing the receipts for Foreign Missions for the first eight months of the current missionary year with the corresponding time last year shows the following:

	1906.	1907.	Gain.
Contributions from Churches.....	2,939	3,215	276
Contributions from Sunday-schools.....	134	156	22
Contributions from C. E. Societies.....	836	904	68
Individual Contributions	854	625	*229
Amounts	$128,443 62	$133,389 96	$4,946 34

Comparing the receipts from different sources shows the following:

	1906.	1907.	Gain.
Churches	$74,696 11	$84,466 82	$9,770 71
Sunday-schools	1,199 25	1,604 80	405 55
C. E. Societies	6,224 42	6,575 98	551 56
Individual Offerings	22,089 86	19,737 19	*2,352 67
Miscellaneous	3,674 93	1,232 67	*2,442 26
Annuities	13,087 74	19,480 50	6,392 76
Bequests	7,471 31	292 00	*7,179 31

* Loss.

Gain in regular receipts, $5,732.89; gain in annuities, $6,392.76; loss in bequests, $7,179.31.

Heal the sick, raise the dead, cleanse the lepers, cast out demons, freely ye receive, freely give.

We believe that God is moving upon the hearts of our people and inclining them to undertake larger things in His name.

We are doing but a small fraction of what our Lord expects of us in making His message known throughout the whole world.

Louis Agassiz said he had no time to make money. This is in bold contrast with the mighty army of our business men in this period of unparalleled prosperity. They would do well to take time to spend much of it for the evangelization of the world.

The following conversions are reported since the last issue of The Intelligencer: Nine in Bilaspur, India; ten in Akita, Japan; two in Shizuoka, Japan; nine in Tokio; four in Manila. R. P. Anderson writes that there are conversions almost every week in Norway.

We doubt if we have ever received so many complimentary words concerning the Children's Day exercise as this year. "The Star of Promise" is certainly one of the very best exercises P. H. Duncan has yet produced. He is already hard at work on the exercise for next year.

The successful dedication of the great new church at Houston, Tex., June 9, has an important missionary

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bearing, since that congregation supports its own missionary in China as well as one in America. More than $20,000 was raised. A. F. Sanderson, the pastor, is planning large things for that church.

The missionary hospitals and dispensaries of the world number about 1,000; the medical missionaries about 800; the patients treated annually, 2,500,000. The Foreign Christian Missionary Society has seventeen medical missionaries and two nurses in its employment. Last year 90,000 patients were treated.

This number of The Intelligencer is devoted almost wholly to Medical Missions. It is well that the facts about this subject should be gathered up and presented in one issue of the magazine. Many wish to know who our medical missionaries are, where they are located, and what they are doing. Any one who will read this number carefully will obtain the information desired.

Dr. Endicott Peabody, the head of the famous Groton School, said: "Missions are the grandest work in the world, and the missionaries are the heroes of our times." To one of his classes he is reported to have said: "Boys, I would rather you would each one be a Foreign Missionary than President of the United States." Dr. Peabody has one of the President's sons under his care.

One of our ablest ministers states that one of the most pathetic things to him in our history is the lack of missionary books in the libraries of ministers. He has made it his business to look into this matter, and this is his conclusion. It is a certain fact that most ministers buy and read few books in a year. It is certain, too, that there are no other books that contain so much material suited to the pulpit as the great missionary books.

We ought to have one thousand individuals holding shares in the Station Plan of missionary support. This means the giving of $50 by some individual towards the support of a particular station in the foreign field. The person who does this has a part in all the varied work of the particular station which he helps support. A letter concerning the work is sent him every three months together with other valuable and interesting material.

President Tucker, of Dartmouth College, says: "It is the greatness of the task, and not the ease of it, that makes it possible. We know well enough that when religion becomes easy it becomes impossible. We know that in religion the easy things are never done, because the religious spirit scorns the doing of them. The greatness of the task set before us is the chief sign that it is set of God." President Tucker is talking of the missionary enterprise.

With generations of missionary experience behind us, and with the world open as never before to the messengers of the gospel, surely the time has come for more comprehensive plans and more heroic effort. The startling rapidity with which educational, social, and religious transformations are being wrought in vast sections of the known Christian world is a direct call to us to carry out Christ's command and mold this plastic period of history in conformity to His will.

That was a great speech—though it filled but five lines—made by Mr. R. E. Buit, president of a Texas oil com-

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pany, at the Convention of the Southern Baptist Laymen at Richmond the other day. He was invited to address the assembly. "Brethren," said the Texan, "I never made a speech in my life and I can't make one now; but if Brother Willingham will send ten new missionaries to China, he can send the bill to me." It would be hard for even pulpit oratory to match that utterance in effectiveness.—The Congregationalist.

We are receiving orders for the Juvenile Missionary Library. Every one is greatly pleased over this excellent set of books. We doubt if anything better in missionary literature has been done than the publishing of these books. Each volume is written by an expert who knows how to write for those between the ages of ten and sixteen. Every Sunday-school ought to have this set. There are twelve volumes, nicely bound in cloth and well illustrated. The whole library is only $5, carriage extra. We can send you a circular of information.

Many Sunday-schools are taking shares in the Station Plan of missionary support. Every school which gives $50 is entitled to a share in the support of one of the great missionary stations. A report letter from the office is sent to these schools every three months concerning the work of the station which is being supported. Maps, pictures, sketches, and other interesting material is also sent. This is an excellent thing for the schools to do. It brings the Living-Link idea within the reach of the smaller Sunday-schools.

The Children's Day offering of the Independence Boulevard Sunday-school, Kansas City, Mo., is $1,645. This breaks all records. The great Spurgeon Tabernacle Sunday-school in London gives $2,000 a year for Foreign Missions. Aside from this we know of no school which makes so large a gift. The Sunday-school of Allegheny City is close to it, with an offering of $900. There are other schools to hear from that may go above the $1,000 mark. However, we have a host of small schools which have done just as well considering size and circumstances.

Charles Reign Scoville, the very successful evangelist, becomes a Living-Link in the Foreign Society by supporting his own missionary on the foreign field. This has been his purpose for some time. While he is winning his thousands for Christ in America, he is not indifferent to the cry of the lost in the pagan lands of the world. This splendid example of this great soul winner ought to be an example to thousands of our brethren and sisters who are blessed with an abundance of this world's goods. This liberality for world-wide evangelism will no doubt quicken many others to a similar generosity.

Speaking of the need of men for China, Dr. John said: "We want your best men. We want able-bodied men, because there is a great deal of physical work to be done in China. We want able-souled men. You must not send us to China, nor, I believe, to any other part of the heathen world, inferior men. We want men with the three G's at least—grace, gumption, and grit. A graceless man as a missionary is a pitiful object to behold; but I have almost more hope of a graceless man to begin with than of a man without common sense; for, as Jonathan Less told you some time ago, if a man has no grace, he can get it for the asking, but if he does not bring common sense with him into the world, he can not get it at all."

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The Laymen's Missionary Movement has been launched in the Southern Presbyterian Church. A meeting was held in Birmingham May 14. A general committee was appointed consisting of forty laymen representing thirteen states. The committee is to be enlarged to about a hundred. An executive committee of nine was selected. A secretary will be appointed at once to give his whole time to this work. The Foreign Missionary Board of this church now has an income of about $275,000, or about that equal to our own. Their membership, however, is only about 250,000, or about one-fifth of our own. They propose to increase their income to $1,000,000, or about $4 per capita.

The Sunday-schools are practically immune from any discouragement because of bad weather on Children's Day. This year the first Sunday in June was cold and wet throughout most of the Central States. We believe this will have very little effect in decreasing the offering, however. In the first place, Children's Day is prepared for. The Sunday-schools have an exercise which they are anxious to give. They have been in training for weeks previous to the set date. It takes a good deal to discourage them.

In the second place, their offering is nearly all gathered together before the last moment. No matter if the weather is discouraging the offering is in eager hands already for bestowment. An adult may find some satisfaction in a stormy offering day and slyly retain the money in his pocket. Not so with the children. They have "prepared" their offering and are anxious to give it.

In the third place, if the first Sunday in June is stormy, it is an easy matter to postpone the day for a week. Nothing is lost by doing this. Children's Day is the most permanent missionary institution we have. Nothing can stop it, nothing can disturb it, it is a victorious season.

A cablegram was received at the office of the Foreign Society, Cincinnati, May 29, from Bolengi, Africa, announcing the death of Miss Ella Ewing, one of its missionaries. She

Miss Ella Ewing.

died May 17, of the fever. Miss Ewing left America in November last and reached Bolengi, February 9, 1907. She went out from Eureka, Ill., where her widowed mother resides. This is a heavy stroke to the little band of missionaries at Bolengi, where she was so much needed. But the sorrow will be even greater in Eureka, and especially to the devoted mother and family. Miss Ewing gave her life unreservedly to darkest Africa. The God of all wisdom has seen fit to call her to higher service. She was a charming young woman, well educated, refined, with genuine faith and high ideals. The memory of this dear woman will enrich all our lives. She lived in her chosen field only about three months. The workers pass away but the work endures. No doubt some one will be ready to take her place soon. We extend Christian sympathy to the bereaved mother and to the missionaries at Bolengi.

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THE WITCH-DOCTOR VERSUS THE MEDICAL MISSIONARY;

OR

MEDICAL MISSIONARY WORK IN THE HEART OF THE DARK CONTINENT.

DR. ROYAL J. DYE.

Fold your map of Africa in the middle from top to bottom, and the crease comes close to the equator. Fold it now from east to west, and the fold comes to 18-20° East Longitude. Bolengi lies on the equator and on the 18th meridian. Mohammedan influences from the north are *nil*. The

The Witch Doctor.

civilization of the Portuguese from the west coast for the last four or five centuries never pierced this far. The Christianity of the South African colonies reached the Zambesi River only in recent years. Therefore the conditions obtaining here are the primal conditions of the native African.

His slavery has been twofold; that of the body to his own master and thence to the white man of slave-trade days, and that of the mind to the superstitions of witchcraft and fetichism. The misnomer of witch-doctor has led many to think that there was a rude form of practice of medicine. The people do have many roots and barks that have virtue in them, but the virtue of these same God-given remedies is so antagonized by the

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violent and frequently murderous treatment of the patient, that they are of little practical value. Moreover, these are obstructed in their action by the dense ignorance and the superstitions that are prevalent. A patient can not have the medicine except after a prescribed formula. This means a fee to the witch-doctor. Even this is often impossible until a certain difficult object has been obtained. The witch-doctor in his cleverness knows enough to make the search difficult, as the hopelessness of the case is evident. What drugs they may have and know are used so indiscriminately as to the stage of the disease, that, instead of aborting the attack or assisting suppuration or alleviating pain, they but aggravate the condition. Most of the medicines are used by the witch-doctors for the purposes of their deceits. Here is the very root of quackery in the very hot-bed of superstition. These superstitions have such a hold upon the people that a charm of one person will never be touched by another. Nor will a thief enter a place protected by these charms. Here is where Catholicism gets a shallow following because of the charms and amulets it provides. The natives have powerful emetics and escharotics and give an enemata of very violent drugs, but these are used by the witch-doctor for his devilish purposes of discovering the perpetrator of a crime or theft or of removing one who is in his way. They know no operations, as such. All that is done is done for the sole purpose of gain for the witch-doctor. But little is ever thought of the relief of the patient from any humanitarian motives. The poor die of neglect, and those without relatives are thrown into a convenient swamp or river, if they are unfit for sale to cannibals. They try to see to it that they do not get so far gone as to be a dead loss.

Moreover, they are afraid of the white man in general, and can hardly believe he has come without ulterior motives. The confidence of the people in their witch-doctors was still strong when the mission was started here. Now they have no confidence in the witch-doctor, and their superstitions are being daily more and more disregarded. They laugh at what only a few years ago they trembled at, and wonder how it was they were holden by such childish and foolish forms. The medical work has had no little to do with the breaking down of this wall of superstition. The daily teaching of the Gospel story has given them something real and stable to take the place of the foolish fables and fears.

Ear ache was believed to be the incarceration of the bewitching spirit, the removal of which was only accomplished by a clever witch-doctor, who would stop the nostril of the same side as the aching ear, cover the ear with a leaf, then dance and drum and make mysterious passes over the patient, and suddenly, with a squeak made by pinching an insect like a katydid, he would grab the leaf off the ear and rush into the forest, crying, "I have got the spirit. I am going to kill it." After a while he would come triumphantly back, saying, "Do n't you see what a great witch-doctor

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I am?" The headache was treated much the same way. An ulcer would be treated in this fashion: Leaves would be mysteriously laid over the sore, and dancing and rapid passes gone through with, then after much mummery and incantation and calling on the evil spirits to leave the bewitched, the doctor would grab the leg and with clever sleight-of-hand produce a centipede or snake, and declare that the sore would heal very quickly, now that the spirit was out. Rheumatism was held to be of the same nature. They would go through much the same experiments and would then declare that the cause of the pain was removed. If the pain returned, the doctor would declare that enough had not been paid to get it all driven out of the body.

Can you not see where the scientific practice of medicine, as now known and practiced by all qualified physicians, would make short work of these charms and foolish practices? The witch-doctor of Bolengi, a man of no little reputation, was one of our most constant patients, and told Mrs. Dye and me, in confidence, one night as he was visiting us, that he did not know how to heal people; that people believed in him and paid for his dancing and charms, and naively said, "Who would refuse money?" His younger brother, who was to inherit the secrets of witheraft, etc., at the death-bed of the old chief, made a public exposure of the deceits, renounced the practice, which meant the loss of considerable income, and confessed his faith in Christ. He is now one of our most trusted evangelists and one of the most active men in the Church. Wherever he goes he makes it his business to expose the lives and deceits of the witch-doctors and of fetichism. The old people, who are the very backbone of these superstitions, are very much in evidence in the daily clinics. They think the cures we are able to perform are sometimes miraculous, and we believe that the Heavenly Father helps no little in some of the worst cases for His own glory.

MEDICAL WORK IN CHU CHEO.

DR. E. I. OSGOOD.

This district, with its center lying forty-five miles west of Nanking, is one of the most thinly populated districts in Eastern China. Most of it lies among low mountains. Evangelistic work had been carried on there ten years before it was possible to find a doctor for the field. It is not the field for the establishing of a large hospital work, but the residence of missionaries and the demands of the best established station of our work in China argued for the presence of a medical man who would be willing to give half of his time to evangelistic work.

Dr. Osgood first made a call for $300 to erect a dispensary. This was responded to by the Christian Endeavorers of Ontario, Canada, and in

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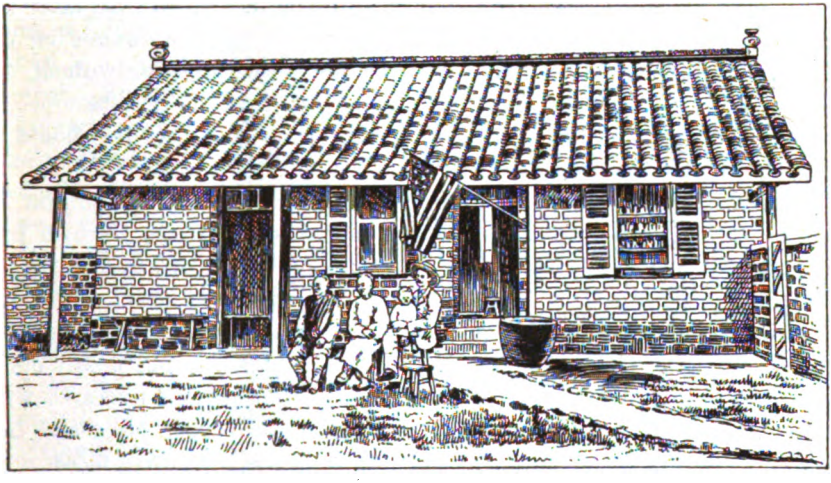
1901 the building was put up. To this has been added from time to time other auxiliary buildings until about $600 have been invested. The doctor has gone carefully step by step until he could be thoroughly satisfied as to the needs of the field medically.

These buildings contain a chapel, dispensing, drug, operating, and assistants' rooms; other small rooms for opium breakers, women, a Chinese kitchen, etc. There are treated annually about 1,500 separate patients at



The Hospital at Chu Cheo.

the outdoor clinic, with 120 in-patients. Forty operations of various kinds are done during the year.

Usually two Chinese assist in the care of the patients and are taught the principles of Western medicine. These have been invariably Christians who willingly have added to their other duties that of teaching to the patients the faith in Christ which lies back of the work.

Experience has shown that the field needs a sanatorium rather than an extensive hospital. In such a place the sick may be received, bathed, put into clean clothes, and laid in a clean, modern bed. There he can receive the intelligent care of instructed Chinese nurses who have both the sympathetic touch of Christians and the intelligence of modern learning. In such a plant there will be rooms for patients breaking the bonds of the opium habit; for the scores of chronic cases of ulcer; an open tubercular ward; separate cases, general wards, etc. The whole can be built for $3,000. The major portion of cases requiring surgical interference are referred to Nanking, forty-five miles away, as their limited number does not give the opportunity to do skillful operations, and with the growing evangelistic calls there is not time to handle these cases.

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SOME CASES THAT HAVE APPLIED FOR AID.

The first operation performed in the station was before the building of the dispensary, with its operating room. The table was a door, the room straw-thatched without ceiling, the anesthetizer a Chinese who had never given anesthetic before and had witnessed only one person under its effects.

The patient was an undersized boy of seventeen years. The trouble was a huge sarcoma of the left hand. It measured eighteen inches in circumference and three and one-half inches in height. At no time after the operation did the patient have fever, and in three days the wound on the arm stump had closed. In ten days the boy returned home without the tumor and apparently happier over its absence than he had been in its presence. Many times have we been led to thank God that He should so bless this first operation in the station.

A little child was brought in, four years old but still nursing at its mother's breast. Its stopping every few moments for breath revealed that both nostrils had been closed by scar tissue, the result of smallpox as we afterwards learned. They wanted to have us open that nose. Here was a baby that must breathe the anesthetic through its mouth in order that we might open its nose. It was a very difficult operation, but finally openings were made. A few days after two very happy parents appeared with a very dirty-nosed baby. It was breathing in the proper place and had gained the normal appearance of most Chinese babies, viz., dirty faced.

When the cold days of January come we usually send out the assistants to visit the various gates of the city and other places where the poor resort, to see if there are any suffering. One time they reported a little fellow at one of the gates the toes of whose foot had been frozen off, leaving a great, ugly ulcer in their place.

He was not an attractive subject upon which to work, but we were not to be choosers, so we began on that crow's nest of a head in which swarmed China's millions. The barber's razor soon gave a clean surface upon which to begin. His garments were too thickly populated so we burned them and bought new. A sulphur bath was also in order. It took three months of patient treatment to heal his foot and other ailments.

He did not become a saint at once, but there were some marks of grace. Gang, the gardener, is not brilliant, and his knowledge of Chinese characters is limited. Nevertheless he is as staunch a Christian as he knows how. One day we found our beggar boy in the gardener's room, and the gardener was teacher. What the lesson was we did not know.

By-and-by the little fellow was squatting on the walk, and we drew near to hear what he was repeating in Chinese. "Our-Father,-who-art-in-heaven,-hallowed-be-Thy-name." Then we knew that there were some slumbering flames of ambition in his breast. We had always repeated the Lord's

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Prayer at the morning worship. After that he was the first to begin and usually the first to end up with a triumphant "Amen."

As his foot progressed he developed another ambition. The skill of the tonsorial artist who had relieved him of his tangled locks had excited his admiration. The pleasures of the beggar life were for the time overcome by the desire to be a barber.

He came in one morning to say good-bye. His good resolutions were carrying him far out of the life in which he had lived. He was going to come regularly to church and learn to be a follower of Christ. He went out to be an apprentice. We were hopeful that the seed had fallen on good ground. But he was a boy whose life had been filled with the freedom of a beggar's roaming existence. The work and confinement was irksome. One morning he disappeared and we heard here and there of him as he roamed. We prayed that some day he would be led back, but later there came the sad news that our little beggar orphan boy had been taken sick in a neighboring town and gone the way of all the earth.

Were we disappointed? Any one who knows the Chinese character could have said, "I told you so." Yes, we were disappointed, but one has said that he who gives receives the greater blessing, and we were not sorry that we had brought a little sweetness into an otherwise dark life and the fruit will come in God's own way.

Chu Cheo, China.

MEDICAL WORK AT HARDA.

DR. C. C. DRUMMOND.

The primary object of all mission work is to bring souls to Christ. In all the great mission fields of the world medical work has proven a valuable agency in opening the way for the preaching of the Word. And not only has this branch of missionary endeavor proven valuable as a pioneer agency, but also as an effective way of reaching the hearts of people after the work has been firmly established.

In connection with the medical work at Harda we have a hospital and dispensary at Harda and a dispensary at an out-station about nine miles away. The dispensaries are open every day except Sunday. For a number of reasons we think it best to have them closed on the Lord's day.

The patients begin to come early in the morning, and as they come their names are recorded. When a number have come we begin our service. The service is conducted in Hindi, the vernacular of the Central Province. A song is sung, then a passage of Scripture read, and this is followed by a sermon. Gospels and tracts are kept, and these are offered for sale each morning. Then the patients are treated, following the order in which their names are recorded.

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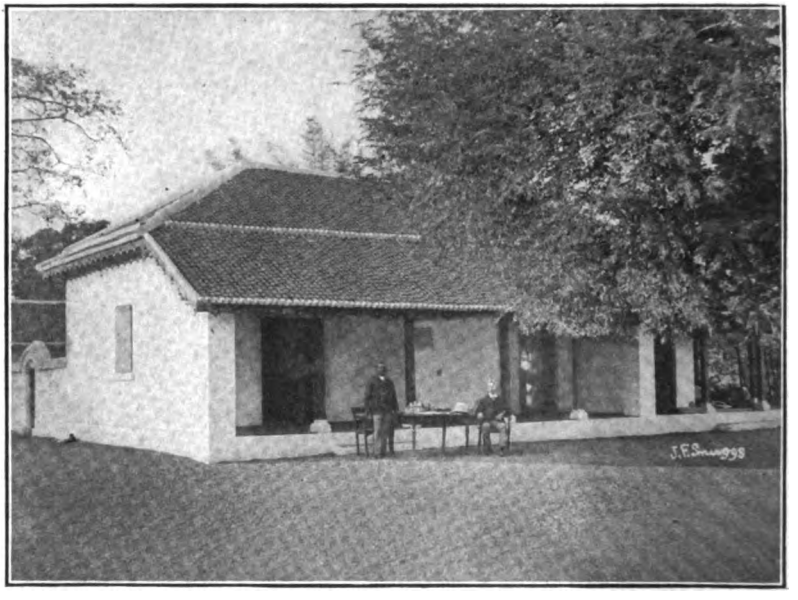
Very frequently it is not possible to have all the patients present at the first service, as some come from a long distance and can not get there early, while others are hindered by other reasons. In order to reach all, it is sometimes necessary to have two or three services during the morning.

During the last year we were in India we treated 14,120 out-patients, giving out 24,571 treatments. We are assured of a good audience every



The Hospital at Harda, India.

morning, and seed is being sown day after day which we feel will result in an abundant harvest.

The in-patients are treated daily, and receive systematic instruction in the Bible. Besides the work done in the hospital and dispensary, many visits are made at homes to prescribe for those who can not come to the dispensary; it may be to see some one who is too ill to go to the dispensary, or a zenana woman, who is not allowed on the street.

On every hand opportunities are presented of preaching Christ and of showing the superiority of Christianity over heathenism and Mohammedanism. All classes of people come to us for treatment, from the educated Hindu and Mohammedan to the very lowest beggar. We work at a disadvantage in not having a proper operating room, and no room in which to hold the preaching service.

We might have reason to be discouraged when we consider how slow the people are to respond to the invitation of the Gospel, but it is ours to sow, and God will give the increase.

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Shortly after we went to India (1897), I was called upon to treat a Hindu woman whose wrist had been injured. Subsequently her hand had to be amputated. She came under Christian instruction. Miss Mary Thompson visited her regularly and taught her. At times she manifested much interest in Christianity, but not until we returned home on furlough did she yield herself to Christ. She had at least eight years of instruction before she consented to become a Christian.

But the outlook is bright. Christianity is gaining ground year by year, and some day India will be a Christian nation.

THE NEED OF A NURSE.

ALMA FAVORS.

We have a great field for a nurse in China, a field that has long been neglected. Education is advancing in every line; hospital nursing has been overlooked. The nurses of the present day in China are pioneers in their work, simply laying the foundation for the nurses that shall follow them.

The work in a way is quite different from that in the home land. At home every convenience is at the nurse's command, to make her work a success. Here her ingenuity is tested in her effort to make a few things answer many purposes. At home public favor and sympathy are now with the nurse. Quite the contrary here. The nurse is criticised, condemned, and looked down upon; she has prejudice to fight, especially in a general hospital, equal to that which Florence Nightingale struggled against. Also greater things are expected of a nurse; she takes the place of a doctor at the surgeon's side; she enters the dispensary and dispenses the drugs; and even at times must be both doctor and nurse to the patient; thus having responsibilities thrust upon her which are more wearing than weeks of actual nursing. The prejudice against her makes it very difficult to get good native women to train as nurses, and, unless this training can be done, her life in China as a nurse may be considered in part a failure.

The work is full of interest and never lacks in variety. Our greatest need in the Lu Chow Fu hospital was cleanliness, both ordinary and surgical. We are now managing to get this. The people come to us by the hundreds and we go to them. When we enter a home where a little one is being born, it is common to find the mother in the greatest filth and suffering and the little one's arm or limb torn off and thrown under the bed, the little one in a state of decomposition. This is common. We had ten such cases this year. Because of prejudice these are the hardest cases for us to reach. They only come as a last resort and because of their superstitious belief that a mother dying with an unborn babe has to endure the severest punishments of Hades. So they bring her to us, not that we might save the life

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of her and her little one, but that we might save her from this future punishment.

One great comfort is the opportunity of teaching those who come to us the story of the Redeemer and His love. We have an evangelist to meet the patients in the clinic for personal work after the regular morning service, to whom he also sells Gospels and tracts. We have our daily teaching in the women's wards in the afternoon.

Not long ago, when I had finished telling the story of the Good Shepherd, one of the women exclaimed: "How can we know! We have no one to teach us. If I had never come here to have my little boy treated, I would never have known about the Savior," and then her voice dropped and tears came into her eyes as she finished with, "My husband did not know, and he is dead now." While with us I tried to give her special teaching. She no longer believes in or worships the idols. She can not read, and returns home in a little while, truly with no one to teach her, as her home is over one hundred miles away in the great outlying district which our mission holds but is unable to work because the laborers are few. We have asked for six families to work in this district. Friends, join us in prayer to the Lord of the harvest.

There are times of discouragement also, of which we are ashamed afterwards. There is so much to be done, and we feel we do so little in our desire to make everything count. I have one afternoon especially in mind. Let me tell you about it. This day I was trying to tell the women about Christ's temptation in the wilderness, and it seemed as though I simply could not make them understand. The more I tried to explain the more bewildered they seemed to become, until I gave up, completely discouraged. The difference in the city and country dialects caused the trouble. I left the women feeling as if it were no use trying; that I might just as well give up, as I would never be able to reach them; and this feeling lasted for several days. Two weeks later I was in the ward when one of these women was coming out from under an anesthetic. In passing by the bed I caught the name of Jesus. I stopped and listened. To what? The story of Christ's temptation in the wilderness, told much better than I could tell it, with special emphasis upon the lesson which I had tried so hard to bring out. It was sufficient. Christ is precious.

We try to keep in as close touch with the patients as possible after they leave us. But the majority are from the country. This would give us a splendid opening into the towns and villages around us if we had a co-worker. Send us another nurse. We do need her, for it is impossible for one nurse to leave the hospital any great length of time. This is my ideal for the future—work among these homes carried on in connection with the hospital. For we must keep in closer touch with our patients to do permanent work. Even then it will simply be sowing beside all waters.

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We do thank all those whom we know are praying for us, and still covet your sympathy and prayers for the work. That our hospital may be a place where our patients meet the Great Physician and their souls as well as their bodies are healed. Pray for us.

Lu Chow fu.

THE MEDICAL WORK IN MUNGELI.

DR. ANNA M. D. GORDON.

Medical work was opened in Mungeli in 1896, just ten years ago. Villages within an area of forty miles have been helped. Missionaries and native Christians of other missions have been treated. Hindus form the bulk of the population in our district, so the majority of the patients are Hindus, although we do have Mohammedans come. The people are very grateful for the help given them, and I rejoice to say that the medical work in Mungeli has been the means of drawing some to Christ.

Not long ago an educated young Hindu school teacher was taken ill. He was a staunch Hindu, and tried all the native remedies that were given to him. He even made a vow to go on a pilgrimage if he got better, but instead of improving he grew worse and worse. In his pain and distress he remembered the Mission Hospital and begged to be taken there. He could not move himself. He did not tell his people, but he made up his mind that if he was cured and could walk again he would accept the Christian faith. He came to the hospital a cripple, with rheumatism. Any movement gave him the most excruciating pain, but with treatment and nursing and a helpful diet he soon recovered. While in bed he spent many hours in reading the Bible. Hira Lall and Charan helped him. One day he came walking up to me and told me his story, and asked me if some one would baptize him. He believed in Christ. When the school inspector visited the school in which he was working after his recovery, he was surprised to see him. He thought the man was in his grave, for he was in a bad way when he saw him in his village.

I think one of the greatest difficulties I experience is that the people come to us so late for medical aid. They seem so indifferent to their ailments till nothing can be done. To illustrate my point: A few months ago a woman came to the hospital. I found she had a cancer—had been sick nine months. "Why did you not come earlier?" I inquired. "It is too late." She made some excuse, and would not believe me when I said it was too late. Complications had set in. She looked at me most earnestly for a time and then, coming near me, whispered, "I will give you ten rupees if you will cure me." I assured her that money could not do the work, but she persisted in raising the amount until she finally said, "I will give you fifty rupees if you will cure me." I explained matters to her and told her

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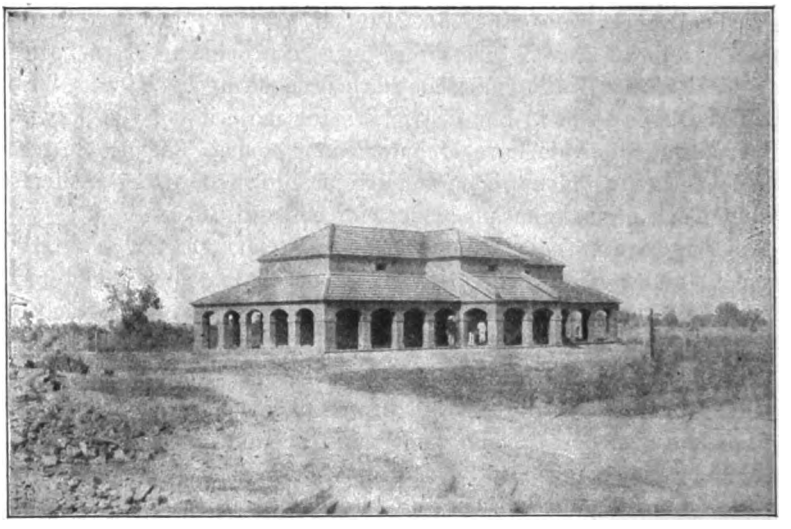
if she had come sooner I might have done something. She went away with a sad heart, and mine was sadder still. I have thought of her many times.

Hira Lall, the hospital assistant, is invaluable. His influence reaches far and wide. He was the first convert baptized by Mr. Gordon in 1891. After his baptism he went into the town on business, and the postmaster said to him: "What is the matter? Your face shines." He had not heard of Hira Lall's baptism, and that Christ, the Light of the world, had illuminated his soul. Since that day, many years ago, he has been kept by a



The Hospital at Damoh, India.

simple faith in Christ. How can I write of all that he has done! God alone knows of the many, many nights he has spent by a sick-bed to tide over a critical case—of the sad experiences he has had while holding the hand of some dying one and whispering words of comfort and hope till the dark valley was passed—of the tenderness with which he has taken a new-born babe from my tired arms, and of the still greater joy he has had in kneeling by some sin-stricken soul and leading that one to Christ. He has been everything to everybody, for he realizes, as he often says to me, "I can do all things through Christ." This is the secret of his beautiful life.

Of Nanbai, my Christian nurse, I can say but little. She is a rescued famine orphan, and is receiving training under me. She is married to my compounder in the hospital. She is cheerful and bright and clean. The Pardah women usually ask for her when she is not around. She has many opportunities for doing good and, as she is just about nineteen years of age, she has many years of usefulness before her.

Mungeli, India.

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HOSPITAL WORK, LU CHOW FU, CHINA.

MRS. NELLIE D. BUTCHART.

Difficulties of the Work. One of the greatest difficulties of medical work in China is that the patients rarely come to the hospital before the disease has a firm hold and is almost incurable. The doctor then does his best, even against hope. If the case turns out badly, he and the work suffer in reputation.

Patients are often unwilling to obey orders, and this makes their cure very difficult. They know no laws of hygiene nor need of cleanliness, and, from their habits, make sanitation a hard matter.

It is not easy to get reliable assistants, hence the doctor must bear the burden, no matter how heavy it may become. Again, he is often required to attempt single-handed such serious operations as no one in the home land would do.

Encouragements. There is a bright side. Many show a warm appreciation of the good they receive, but, even if they should not, there is great satisfaction and joy in knowing the people are being helped and cured.

While a *failure* works *against* the hospital very seriously, *cures,* as well, are noised abroad. The patients go home well, and others come because of what they have seen and heard. To see the people continue to come in ever-increasing numbers gladdens the heart of the doctor. Then, too, it is the Master's work, and He is ever near to encourage and inspire.

Notable Cures. Among the notable cures have been the following: One man's lower jaw was entirely removed. The trouble was an unusually large sarcoma. He could not eat, and could scarcely breathe. He knew he could not live long unless something be done. Dr. Butchart felt uneasy about touching the case, fearing he would die on the operating table. He told the patient how dangerous it would be, but he was willing to risk it. His father signed an agreement that no one would be blamed if death should occur. The magistrate was requested to send a man to act as witness, but he himself came.

It was a terrible strain on physician and nurse, but after two or more hours' work, the operation was successfully performed and the patient carefully bandaged. Still there was much anxiety, the pulse being very weak. It was feared that the loss of blood and the long time under the anesthetic were too much for any one. However, he gradually recovered, and in two weeks he was going around a well man. Being minus one jaw, he can never take solid food, but, unless the sarcoma recurs, may live many years.

Another very strange case was a cancer which extended from the left arm upward, under the collar bone, and out again upon the neck. To remove it, much time was required and most careful handling.

Very rarely does a case turn out badly. Sometimes complications are

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discovered which were not expected, as in a case of eye trouble this year, and the treatment does not cure. Such disappointments are hard to bear.

DAILY ROUTINE IN HOSPITAL AND DISPENSARY.

Early in the morning the assistants rise to wash and re-bandage all cases needing such treatment. Serious ones, Dr. Butchart sees. This work requires about one and one-half hours. After breakfast, the morning service is held in the chapel. All patients who can walk are expected to attend. The hospital evangelist, or first assistant, usually lead the exercises, consisting of song, Scripture reading with explanatory remarks, and prayer. At nine o'clock all is ready for seeing patients. The chapel, at this time, serves as a waiting room, and the evangelist is there talking and explaining the Gospel. He converses with the people and answers their questions.

The doctor sits at his prescribing desk and sees each patient in his turn. If the case demands medicine, he writes the prescription on a ticket and sends it to the dispensing drug room. There the assistants put it up according to direction. If another needs operation, he writes it on the ticket, and the patient is sent to the ward to wait till there is time to attend to his case. There are teeth to be pulled, and running sores to be cleansed. There are lungs and hearts to be examined with the stethoscope. There are diseased eyes and ears, and the patients must be taken to the dark room for examination. There have been as many as one hundred and forty cases to be seen before dinner.

After dinner, the operating instruments, towels, gowns, etc., must be made sterile, ready for work. Every day finds plenty to do. Some days there are three or four operations. When a big operation is undertaken, all others are made to wait another day.

At four or five o'clock all are supposed to have recreation, but often small duties take all this time. The doctor must look after repairs, which are nearly always going on. He must open drugs and put them away. He must watch carefully his stock of drugs ond order more in time, to have them always on hand. Wood not only must be bought, but is weighed by him. Cotton and cloth must also be bought. He must pay out every cent of expense and keep a careful record of it. Cases of eye-testing are done at odd moments—before breakfast or after, whenever he can spare the time.

At 9.30 or 10 o'clock he goes the rounds of the hospital and sees that all patients are as comfortable as he can make them. If one is in unusual pain, he orders a medicine to relieve it. If one is nervous and sleepless, he gives something quieting. With this, the day's work is done, and, unless called out in the night, there remain the quiet hours for the restoring of strength and energy, ready for another busy day.

Lu Chow fu.

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CHRISTIAN HOSPITAL, NANKING, CHINA.

F. M. RAINS.

Dr. W. E. Macklin was first sent to Japan to do medical work. This was in 1884. There was no opening for medical work in that land. He was sent on to China in January, 1886. After months of studying the field, he decided on Nanking as the proper place to do work. All the missionaries which have followed have testified to the wisdom of his selection. Nanking is a city of 500,000 population. It is a center of learning and influence. At one time it was the capital of the empire.

The Gospel was first preached in this city in 1886 by Dr. Macklin. In 1888 he baptized the first convert, a man by the name of Shi Kwei Piao. We are sorry we can not give his picture and give more information concerning him.

Dr. Macklin did medical work in small rented buildings for some seven or eight years. At the Allegheny Convention, in the year 1890, F. E. Meigs made a speech and presented the great need of a hospital. The lamented A. M. Atkinson gave $1,000; and the money was soon raised to provide a splendid hospital building, which cost $5,500. This building would probably cost $10,000 now. The land on which the building stands cost $600, and is worth $1,500 now.

The hospital was opened in 1892. The daily attendance is about fifty. These all hear the Gospel and learn something about the Great Physician. Patients sometimes come a distance of two hundred miles to receive treatment. Some of the well-to-do patients pay for treatment, and in this way about $1,000 is received annually. This goes into the work.

Speaking of the wide influence of the hospital and the work being done, Dr. Macklin says: "We have gained the good-will of the people in Nanking, and for miles about I meet people who have been treated in the hospital, and they have only good to say of us. They offer to pay our tea money or for our meals at the inns. Many have been turned to the Lord by the kindness of the Gospel as seen in the attempt to heal the body. Our influence reaches not only the poor and needy, but well-to-do business men and great officials. One of my best friends, cured in the hospital, is a leading tea merchant. For some years I was physician to the treasurer of our province, and was frequently called to see other prominent officials. This year for some months I was employed and paid by our viceroy. Later I was called in consultation in the treatment of his son, and had several opportunities of conversing with him. Still our hospital is only doing pioneer work, and, on account of the great changes in China, a new order of work is called for. We need a hospital fully up-to-date, with nurses, clean bed-clothing; in fact, an object lesson in hospitals, as great officials are now opening hospitals. Single handed I can not do this, as I have not

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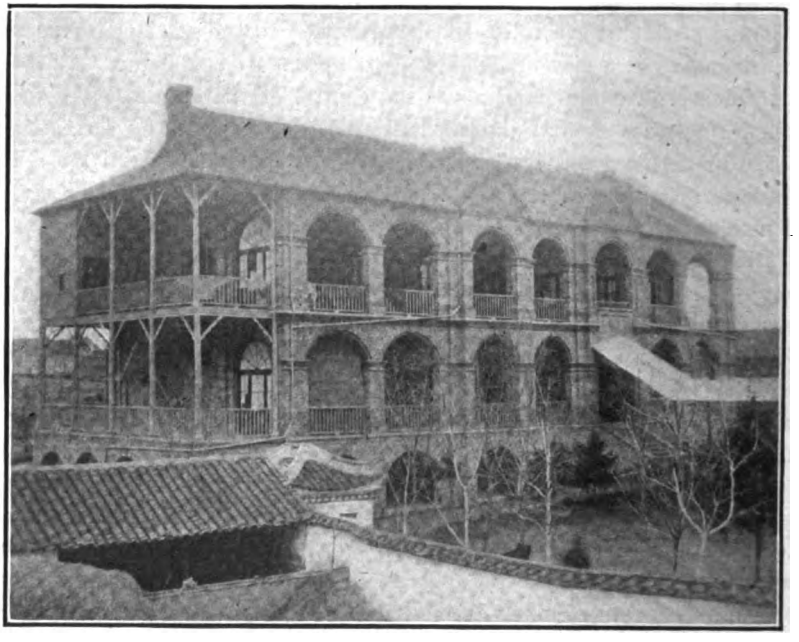
the physical strength. It seems certain to me that the pioneer work is done in Nanking, and if our twenty years of work here has introduced the hospital idea, we can leave the rest to the Chinese."

Dr. Macklin was born May 19, 1860, and entered into the service of the Foreign Christian Missionary Society in 1884. He has been a brave and an unselfish and industrious missionary. Among the difficulties in his



The Hospital in Nanking, China.

work he mentions the Chinese language, the climate, ill health, and the education of his children. Speaking of signs of success, he mentions many converts, revolution in Chinese thought toward more Gospel ways. He mentions three pressing needs in the hospital: 1. A nurse; 2. An able surgeon; 3. More equipment.

Five children bless the home of this honored missionary, as follows: Theodore, age 18; William, 16; Henry George, 11; Dorothy, 7; Louise, 5; Charles Garst, 2. The first two are now at Ames, Iowa, in the State College.

Cincinnati.

SUNSHINE AND SHADOWS.

DR. C. L. PICKETT.

One day, while visiting a town ten miles from home, I was asked to go to see a man who had been sick for three weeks. Medicine had been sent

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him a week before, but on entering the room I found it safely deposited on a shelf in the corner untouched. Because I had not come to take his pulse, the man would have nothing to do with the medicine. Similar occurrences are very common. Yet on this same trip I gave a woman medicine for extreme nausea, and also for her child, who had been suffering from a

Dispensary at Laoag, P. I.

very high fever for several days. The next time I saw her, six months later, she said the medicine gave immediate relief in both cases.

Many times I am not called to see the sick until nearly all hope is gone. Frequently the family will send for the priest and for me at the same time. If the priest arrives first, I must wait until he has finished his ceremony before I can enter and administer any remedy. Occasionally, if the priest is a little tardy, and the remedy acts quickly, I succeed in fooling him out of his ceremony entirely.

When friends of the sick make up their mind that the person is going to die, they usually set men to work making a coffin, so that it may be ready in good time. In one case the coffin was finished two weeks before the man died, but they would have no medicine during this time. "It was the will of God," and that was all there was to it. Hundreds and thousands of Filipinos die every year without either medicine or the services of a physician.

Funeral processions are always accompanied by a brass band. Often

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these bands furnish very good music, but they seem to have no power to discern what is appropriate for the occasion. Anything they know they play. It is just as likely to be a "Two-step," or "Marching Through Georgia," or "There'll be a hot time in the old town to-night," as it is to be an appropriate funeral march.

Many diseases are supposed to be caused by evil spirits. The remedy is to be found by appeasing the spirits rather than by the application of medicines.

It is thought that some diseases, if cured quickly, will return in worse form. For example, if a person has a very bad case of the itch, the old women believe that it must be left to nature, for if it is cured up in a few days it will break out in the form of leprosy in a little while.

In case of smallpox, quarantine is established, and a policeman is stationed at the house. But if any rich man, or well-dressed person, or official of any kind comes, he can walk right in and the policeman will not say a word, and oftentimes not even pretend to notice him.

It must be said, however, that the Filipinos are learning, and that, as a rule, they abundantly appreciate medicinal remedies and professional skill. There are practically no homes among them where the "Medico" is not welcome, regardless of their superstitions. That his religion is Protestant in character is no barrier whatever.

Loag, P. I.

MEDICAL MISSIONARIES OF THE FOREIGN SOCIETY.

DR. NINA A. STEVENS,
Akita, Japan.

Dr. Nina A. Stevens was born near Germantown, Ky. Her maiden name was Asbury. She took her medical degreen in Cleveland. She married E. S. Stevens and went out with him to Japan. They have one child. Dr. Stevens has not been able to do as much medical work as she would like. The Japanese have many physicians of their own and they wish to protect them in their practice. There is not the need of medical work in Japan that there is in other fields.

MR. AND MRS. DAVID RIOCH,
Damoh, C. P., India.

Dr. Minnie Rioch was born in London, England. Her maiden name was Henley. She studied medicine at Indianapolis. After her graduation she

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married David Rioch and went to India with him. They have two children, David and Janet.

DR. MARY McGAVRAN,
Damoh, C. P., India.

Dr. Mary T. McGavran was born in Ohio. She received her medical training in Philadelphia. She has been in India for eight years. Most of her medical work has been done at Damoh.

DR. C. C. DRUMMOND,
Harda, C. P., India.

Clarence C. Drummond was born near Mt. Pleasant, Ia., February 15, 1867. In 1879 his parents moved to Nebraska. His early life was spent on the farm. He graduated from high school in 1887 and received the degree of M. D. from the Lincoln Medical College of Cotner University, in 1897. While at home on furlough in 1906, he received the degree of A. B. from Cotner University. He was married to Miss Elizabeth M. Iiams, August 24, 1897. After practicing medicine near Lincoln, Neb., for a year, he was appointed by the Foreign Christian Missionary Society as a medical missionary to Harda, India, where he has served for seven years.

MR. AND MRS. E. M. GORDON,
Mungeli, India.

Dr. Anna M. D. Gordon was born in India. Her maiden name was Dunn. She received her medical training in Brussels and in Edinboro. While a medical student she received two gold medals for proficiency in her studies. After practicing for some time in India she was married to E. M. Gordon. They have one child living. She is stationed at Mungeli.

DR. JENNIE V. FLEMING,
Harda, C. P., India.

Dr. Jennie Fleming was born in Missouri. She received her medical education at Columbia. She went to India last year. Dr. Fleming is a nurse and physician.

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DR. GEO. E. MILLER,
Damoh, C. P., India.

Dr. George E. Miller was born in Ohio. He received his medical education in Cincinnati. He spent a year in the Bible College in Lexington. He went to India last September.

DR. W. E. MACKLIN,
Nankin, China.

W. E. Macklin was born in Canada in 1860. He was educated in the high schools and in Upper Canada College, Toronto. He was trained in medicine in the Toronto School of Medicine and in New York City. After his graduation in 1880, he practiced medicine for four years in London, Ont. After his appointment by the Foreign Society, he did post-graduate work in New York and London at his own expense. After spending nearly a year in Japan, he was appointed to open the work in China in 1886. He did dispensary work until 1892, when the hospital was built. Dr. Macklin, in addition to his medical work, is one of the great preachers of China. Besides his work as a physician and evangelist, he has translated a number of books into the Chinese, and has written much for the medical magazines.

DR. E. A. LAYTON,
Nantungchow, China.

Dr. Edwin A. Layton was born in Kentucky. He studied medicine in Chicago. He married Miss Jessie Trunkey. They have three children. Dr. Layton and family have been in China for three years.

DR. JAMES BUTCHART,
Lu Cheo fu, China.

Dr. James Butchart was born in Ontario, Canada. He received his medical education in Cincinnati and in New York. Dr. Butchart took every gold medal that was offered in his course. He has been in China ten years. He is stationed at Lu Cheo fu. He married Miss Nellie Daugherty. They have one child.

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DR. PAUL WAKEFIELD,
Chu Cheo, China.

Dr. Paul Wakefield was born in Ohio. He was educated at Hiram College and at Rush Medical College. He was married to Miss Olive Lindsay, of Illinois. He has been in China for two years. He is stationed at Chu Cheo. They have one child.

DR. E. I. OSGOOD,
Chu Cheo, China.

Dr. Elliott I. Osgood was born in Michigan. He received his collegiate training at Hiram College and his medical training in Cleveland. Dr. Osgood was married to Miss Frances Hertzog. For seven years he was stationed at Chu Cheo. Dr. Osgood is a preacher and teacher and physician. He has three children.

Mrs. Lily W. Molland was born in Ireland. She was married to Charles E. Molland. They spent twelve years

MRS. LILY W. MOLLAND,
Nankin, China.

in China as missionaries prior to his death. Mrs. Molland has four children. She is a nurse and has charge of the hospital at Nankin.

MISS ALMA FAVORS,
Lu Cheo fu, China.

Miss Alma Favors was born in California. She received her training as a nurse in San Francisco. She has been in Lu Cheo fu, China, for four years. She is associated with Dr. Butchart in the work in the hospital.

Dr. A. L. Shelton.

I was born in Indianapolis, Ind., 1875. Went with my parents to Kansas in 1880. Obtained my schooling in country schools of Western Kansas. Taught first school at the age of seventeen. Went to the State Normal School at Emporia, Kansas, fall of 1895, working my way in school by carrying papers, janitor's work, and later by teaching mathematics. In

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1899 went to the medical department of the Kentucky University at Louisville. Worked my way by carrying papers and tutoring in Latin and chemistry. Was accepted by the Foreign Society in June, 1903. Sailed from 'Frisco in September of the same year, arriving in Ta chien lu on March 15, 1904.

The need of medical work is very great here because there is no other place where there is a foreign doctor within eight days' journey, and the people suffer much from frozen feet and legs in coming out from farther

DR. A. L. SHELTON,
Ta Chien Lu, Tibet.

in the country. The passes are very high and the cold is intense. I have had to amputate four legs almost to the knee and many feet at the instep, and very many have had to have all their toes taken off. You see that a great part of the work is surgical, which appeals to them much more than the medical side of it, for they can do no surgery. There are many broken legs from falls on the mountains, and during the last year and a half, many gunshot wounds from the fighting between the Chinese and the Tibetans. Perhaps the most pitiful are the confinement cases. They never come until they think death is imminent, then sometimes it is too late. One came Tuesday morning last, but the woman was dying, having been in labor seven days. This is the first mother we have lost and she could have been saved had they come sooner. But it seems impossible to teach these people anything of the importance of prompt attention in such things or of the value of cleanliness.

As a rule the people are exceedingly grateful and can not sufficiently express their thanks. There are those, however, who are ungrateful and simply try to get as much as possible for nothing. There are many patients whom we ought to take in, but can not because we are not prepared to do so. Very many ask when they have not heard before how we can and why we do treat patients for only twenty cash, about one and one-half cents, or for nothing when they are destitute. Then we explain to them and tell them why we have come and why the brethren at home have sent us, and tell them of Christ. We tell others, of course, too, but there is a peculiar joy in explaining to one who comes inquiring and anxious to know "How can these things be?" We get down-hearted sometimes at the great amount of suffering and from a purely humanitarian point of view the heart would soon grow sick and faint. But Christ is our strength, and the strength of all who will accept Him, and in Him we trust.

ROYAL J. DYE.
Bolengi, Africa.

Dr. Royal J. Dye was born in Michigan. He received his medical training in New York. He married Miss Eva Hubbell. They have two chil-

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dren. They preach the gospel. They teach the people. They are translating the Bible and other books into the language of the people of Bolengi.

DR. W. C. WIDDOWSON.
Bolengi, Africa.

Dr. W. C. Widdowson was born in Pennsylvania. He received his medical training in Louisville. He went out to Africa a year ago. Dr. Widdowson is a physician and a preacher of the gospel and a mechanic. Since his arrival he has put up several buildings.

H. N. BIDDLE,
Who gave his life to Africa.

Dr. Harry N. Biddle was born and educated in Cincinnati. He went out to Africa with E. E. Faris. They were the pioneers in that field. Dr. Biddle died of African fever. He is buried in the Canary Islands.

DR. C. L. PICKETT,
Laoag, P. I.

Dr. C. L. Pickett was born in Emporia, Kans. He studied in Drake University before taking his medical course. He received his medical degree in Omaha. He is located at Laoag, P. I. Dr. Pickett heals the sick and preaches the gospel.

MRS. C. L. PICKETT,
Laoag, P. I.

Dr. Leta M. Pickett was born in Pontiac, Ill. She took her medical degree in Omaha with her husband. She is practicing medicine in the Philippines. They have two children.

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NOTES ON MEDICAL MISSIONS.

Livingstone said that God had only one Son, and that he sent him into the world as a Medical Missionary. This saying is as true as it is striking.

In non-Christian lands there is one medical missionary to 2,500,000 people. In the United States there are 4,000 physicians to 2,500,000 people.

Hospital work may be hard work—it is hard—but it is a happy work, and above all it gives an opportunity to show our love and God's love for humanity.—Dr. Allen.

The Siamese cure for lock-jaw runs thus: Portions of the jaw of a wild hog, a tame hog, and a goat, of a goose-bone, peacock-bone, tail of a fish, head of a venomous snake.

The fact that medical missionaries care for sick women is a revolutionary idea to many of the heathen. "Let her die," said a husband to Dr. Drummond, "I can get a new wife for less money than it will take to cure her."

In its relation to the spread of the gospel among these people I regard this work as a practical demonstration of its spirit, and to my great delight, I find that is exactly how the people interpret it, heathen and Christian alike.

Dr. Gillison, of Hankow, China, states that numberless doors have been opened, souls won, and churches strengthened by means of medical missions, while tens of thousands of sufferers are annually treated in the hospitals and dispensaries.

Of the influence of medical missions, Dr. Wanless says: "Probably no other agency has been so fruitful in disarming anti-foreign prejudice, in breaking down caste barriers, and, in general, in preparing the way for the preaching of the gospel, as the medical mission."

Ginseng is Korea's cure for all mortal ailments. Men search for it as for gold. Every official carries a few roots among his choicest treasures. It is said to warm you when cold, and cool you when heated. The old are by it made young and active. Tiger bones are a favorite prescription.

Robert E. Speer says: "Such work is useful as securing friendship, removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source of all life and hope, and as relieving suffering."

J. R. Williamson tells us in his book, "The Healing of the Nations," that "the purpose of medical missions is to win men to Jesus Christ by the use of methods precisely comparable to those used by Christ when on earth, as the Great Succorer of bodies as well as the Divine Saviour of souls."

New York City alone has ten thousand hospital beds, costing upwards of a million dollars a year—more beds and more money for the sick among two millions than are used and spent for the relief of the sick by all the medical missions that exist among a thousand millions of heathen and Mohammedans.

China was opened through the beneficent work of one of the early

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missionaries, Dr. Peter Parker; Korea, by Dr. Allen, an American medical missionary; Formosa, by Dr. Mackay, of Canada; Siam, by Drs. Gutslaff, Bradley, and House; and Persia and Africa likewise by medical missionaries.

China, though flooded with an army of ignorant, self-seeking quacks and charlatans, has not one single government school equipped for the teaching of medicine or surgery. Every man is a law unto himself. He may be a student of literature or a merchant to-day, and set up as a doctor to-morrow.

Devil-posts with grinning teeth are planted along the road to keep evil spirits from passing. When cholera breaks out, these posts are seen everywhere with the inscription on the front, "This is the general who is after the cholera devils." Ditches are dug across the roads to make sure that no spirit should pass.

India was opened to trade by a physician. As far back as the year 1636, Dr. Gabriel Boughton, an Englishman, while practicing at the court of the Great Mogul, cured a princess who was badly burned, and, as his only reward, requested that his countrymen might have the privilege of trading with India. The request was granted.

The Siamese think the human body is composed of two classes of elements, the visible and the invisible. The bones, flesh, blood, etc., belong to the visible; the wind and the fire to the invisible. The external elements acting on the bodily elements cause health or disease. Thus dropsy is caused by too much water being absorbed into the body during the wet season. Spirits have great power.

In Palestine there are many old women who gain a living by burning the babies—a burn on top of head or four on abdomen cures diarrhœa! A larger one over the spleen cures malaria, one at the knee-joint with a pea inserted to keep it open is used frequently for a pain anywhere above that part. This causes suppuration, and the patient thinks the pus is coming from the painful part. Some of the most dirty ulcers come from old women's burnings.

"That doctor did not come from America, but from heaven," exclaimed the wondering Korean courtiers as the missionary Allen left the palace. Their prince had been wounded, and was dying from loss of blood, thirteen native surgeons having tried in vain to stop the bleeding by pouring molten wax into the wound. The American missionary's treatment saved his life, and won an entrance for the gospel into the court of hermit Korea. —Regions Beyond.

An old lady in China has a broken leg, and bricks are piled upon it to cure it! A Persian woman is dangerously ill; her husband says to the missionary, "No, thanks; you needn't trouble to operate; it's only a wife; I can easily get a new one, and I want a change." A child in Africa has convulsions; "a red-hot iron is pressed to the skull till a hole is burned down to the brains to let the demon out. Why not? It's only a girl, let her die."

Patients are often considered bewitched. Taking some sharp instrument such as a tiger's tooth, the doctor, after various ceremonies, draws it up and down the patient's body until, in his agony, some cry he utters is construed as against some person, who, with all his family, must be

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driven far away to remove the spell. Is it to be wondered that our doctors have been bowed down to and reverenced as "a prince" and "father to the people" when they treat the sick in Western style?

A Korean doctor classes all diseases under two heads, desperate cases and general weakness. He prescribed tiger bone pills for the latter. For the former, snakes, toads, and centipedes carefully boiled together were warranted to kill or cure. A burning piece of punk placed on a child's head about two inches above the brow and left until it had burned into the brain served as a never-failing remedy for convulsions. Into every part of the human body his long needle had been run as far as possible.

Rev. F. Colliard says: "Oh, if I could but grow young again, how ardently I would apply myself to the study of medicine! And, thus furnished with the fullest possible equipment, medical and theological, with what joy I would go forth to relieve the physical and moral miseries of these poor heathen! They do not understand how it is that the messengers of Jesus, 'who healed all manner of disease,' can not cure those of the body as well as those of the soul. A cure is in their eyes a proof of our apostleship. And can we blame them?"

In all the heathen world the practice of medicine is marked by the densest superstition and characterized by the most extreme cruelties. China has no doctors worthy of the name. She has no reliable knowledge of anatomy, physiology, chemistry, physics, or surgery. The sick are often left to die on the streets. In India charms and incantations are a common resort. The sick are dosed with putrid Ganges water and are suffocated with charcoal fires. The Arab, in the last stages of consumption, is told to live for two weeks on the raw liver of a male camel. Often this is rotten. It is plain that Medical Missions meet a real and serious need.

A young woman was carried to a mission hospital distant three days' journey. She had been unable to walk for six months. After four months she went home. She walked all the way. She passed through a country that had always been closed to the missionaries. This woman carried a new message, a new hope. She said, "We have not understood the people at God's Station. They are for our good. See me. I was carried. Now I walk." A few months later the missionaries went through that country and found every door open. At the end of three days' journey the entire town came out to give them a royal welcome.

Dr. G. E. Post, a medical missionary in Syria, says: "There is a language which all can understand, and which carries a message which every man cares, sooner or later, to hear. From the moment the medical missionary sets foot on his chosen field, he is master of this universal language, this unspoken tongue of the heart, and is welcome to the home of strangers. The simple Arab lifts for him the curtain of his goat's-hair tent and bids him enter. The mandarin calls him to his palace, the peasant begs him to come to his lonely cabin, the Brahmin leads him to the recesses of his zenana. Heal the bodily ailments of the heathen in the name of Christ, and you are sure, at least, that he will love you and bless you, and all that you say will have to him a meaning and a power not conveyed by other lips."

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Dr. Louise R. Grieve, of Satara, India, tells of the following incident: "Two Brahmin widows, a mother and a daughter, sat for a long time the other day after the other patients had gone. They were asking the Bible woman about me. Did I go home to my husband at night? No. Why, was I not married? Lydiabia explained I did not marry because I wanted to do God's work. So they asked, 'Which God?' And Lydiabai explained it was the true God, our Creator, and so on. Presently one woman quite brightened up and asked was it not Krishnader whose work I was doing. That gave Lydiabai a chance to tell them about Jesus Christ. They seemed never to have heard of Jesus Christ or his religion any more than if he had never come into this world to save them. And they represent the majority of the high caste women here."

"The woman physician is an educator along another line. To the Chinese she is an astonishing revelation. She comes and goes as she pleases. She has no old women to watch her. She reads books in Chinese, and is not obliged to have a mother-in-law, whether or no. She tells of the most wonderful state of existence, where the girls are educated the same as the boys, and a woman can be a merchant, a lawyer, a teacher, or a doctor, and is not obliged to be dependent upon some one else for food and raiment; where the husband has but one wife, does not live with his mother, and does not beat his wife. All this is so alluring that one dying woman when told of the hereafter, and the glories of heaven, exclaimed, 'Don't talk to me of heaven, I don't want to go there, I only want to come back to earth a foreign lady, and ride down the street with my husband by my side, resting his hand on the side of my jinrichsha.' "—Dr. Rachel Benn.

Mrs. Bishop, the noted traveler, says: "Throughout the East sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is poorly fed and rarely visited, or the astrologers, or priests, or medicine men, or wizards, assemble, beating big drums and gongs, blowing horns and making the most fearful noises. They light gigantic fires and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures of mud, and in some regions they carry the chronic sufferer to a mountain-top, placing barley-balls and water beside him, and leave him to die alone. The woe and sickness in the unchristianized world are beyond telling."

Dr. Butchart's Work in China.

Dr. James Butchart came to Nankin, China, in July of 1891. He took charge of the hospital during the year of 1893-94, while Dr. Macklin was home on furlough.

From 1894 to 1897 he kept Nankin as his headquarters, making occasional trips into the country looking for a good center for medical work. Lu Chow Fu became his choice, and in 1897 he began work there.

In 1898 he went home on furlough. Returning in the fall of 1899, he barely got started again, when he, with the other members of the station, was forced away by the Boxer troubles. Back again in 1901, his work grew rapidly and soon the need of a foreign hospital was apparent. This was granted and then came the heavy tax of strength and time always required in looking after building in China.

The hospital became ready for use

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at the close of 1902. During the four years that have followed, being better equipped and accommodations being larger, Dr. Butchart has been enabled to treat over 50,000 cases. His ambition has been that he might have plenty to try his skill and occupy his time. He has realized this more than he had hoped. His work has grown to such proportions that it justifies the call for a second physician, or at least a first class Chinese assistant.

Fighting Death.

Dr. Harry N. Biddle.

I found his temperature 105 and pulse 124. Then I began a fight which I shall never forget, a fight with death for this man's life. The struggle lasted all night, but in the morning I felt reasonably sure that the Lord had given me the victory. His temperature rose steadily until 5.45 P. M., when it registered 106.2, after which it slowly declined. I suspected hæmaturic fever. The patient insisted that I put him in a wet sheet and cover him with blankets. At 4.15 I gave him a good dose of quinine in solution. At 4.20 I put another cold, wet sheet against him, and at 6.30 actually put him in a bath and sponged him with cold water. This lowered his temperature one degree, but it congested his kidneys, and in another hour his temperature was back at 106° and he was delirious. I had him sweating under the blankets. It is needless to say that I perspired also. I found I had sweated through my tan shoes all about the ankles down to the heel and in front nearly to the toes. My clothes were all wet through. The room was like an oven, but I thought it would help him to sweat. He kept throwing himself about as though on strings—legs, arms, body, and head. I tried to hold him down. I expostulated, but all in vain. All night I put on those covers as fast as he threw them off. O, how tired I was! I prayed for his life, but I could not stop work to pray, but prayed and worked at the same time. He was delirious a good part of the night. At midnight I gave him stramonium and continued it every two hours. He was not in a condition to refuse it, and I noticed improvement. I had only a plate of soup for supper. I had a temperature myself running from 99.2° to 100.2° and then falling. Of course, I got no sleep and the only chance I had to nod was between four and five o'clock A. M., when the patient became quiet. I hardly expected him to see another morning, but, praise the Lord, he did.

The Sick Healed.

Dr. W. E. Macklin.

One of the best cases I had a few weeks ago was that of a poor fellow who came in blind, attended by his young wife who cared for him faithfully. I removed cataracts from both of his eyes, and the sight was restored so that he can read. Such a case, and we have had not a few, does good for many miles around and opens the way for the gospel.

A poor old man came in with an infected compound fracture of the leg. He would have died from blood poisoning, but I amputated above the knee and the wound healed rapidly and by first intention.

An old woman with blood poisoning of the hand and wrist came to the hospital. I amputated within an inch of the disease at the elbow. The wound healed by primary union. Two cases of stone in the bladder—both did perfectly well. A poor fellow choking to death—I performed a tracheotomy and the life was saved. A case of bad strangulated hernia operation—return of the bowel and a radical cure of the hernia made—bassinis operation. An official with large open wound of the knee joint—wound

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washed and dressed, healed by primary union. Case of mastoid disease—radical operation performed, doing well.

These are all cases of the past few months. I am continually attending cases of leprosy, frequently care for typhus, small-pox, relapsing fever, etc. We have also many cases of dysentery and frequent epidemics of cholera. In an epidemic of cholera, 50,000 cases died in Nankin.

The Prayer of a Young Medical Missionary.

From Dr. Harry N. Biddle's Diary.

"At this, the beginning of another year, I desire to thank my God for his beneficent care and providence during the year which has just closed and those preceding it. And I wish also to reconsecrate myself to His service. Help me to make the ruling principle of my life, 'Not my will, O Lord, but thine be done!' I know not what this year may have in store for me; I know not whether I shall be permitted to see the close of it. But I commit myself—body, soul, and spirit—to thy keeping. I petition that I may be preserved from death and suffering of body. But of far more value do I hold my soul. If it is thy will that I should suffer or even die for Jesus' sake before another New Year, thy will be done.

"But, Oh God! preserve my soul. Keep me from sin; preserve me from the power and consequences of sin. Thou hast once, ay, repeatedly, emancipated me from the bondage of Satan, forbid that I should fall into his power again. Enable me to grow in grace day by day, until I shall be purged of all evil. It is my desire to spend a long life of service for thee here below, before I ask for my rest and reward. To that end I pray for health and strength of body, and the exercise of my senses. I desire, O kind and loving Parent, to hear only good news during this year from my loved ones, and I beg to be reunited with some of them. Lastly, O Jehovah! I pray that thy kingdom may come, and thy will be done throughout infinity and eternity. O, Lord Jesus! Come quickly to thy scattered and waiting sheep. May I be found ready and watching when the Lord cometh. Be my God this year and through eternity, and bless me.

"For Christ's sake. Amen."

The Tibetan Dispensary.

Dr. A. L. Shelton.

The Ta Chien Lu dispensary was first opened by Mrs. Moyes about July 1st, 1904. I did not begin my medical work till January, 1905. We have only a small room for dispensary work and a kind of loft upstairs where we put patients who have to stay, but we are in no way fixed for in-patients. As to equipment, such as instruments, we are well supplied.

We will never need a large hospital in connection with the Tibetan work, for the country is very thinly populated. The work at first was very small—only a few came every day—but before long, when there had been a few surgical cases and what appeared to the natives miracles performed, they began to come in great numbers, and brought all kinds of diseases and things that would in truth require a miracle. They could not see how it could be possible to cut off one or both of a man's legs or open an abdomen and the man still live, and yet we could not cure a leper. That is one of the disadvantages of having people tell of our good work. They tell tales that sometimes equal the miracles of Christ, and then are greatly disappointed when something comes that you can not do. There is no other physician for two hundred miles east of here and none for two hundred miles west, so the field is large and we have patients from great

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distances. I have had a few from Lassa and had one this week who came four hundred and sixty miles to have his arm treated for a gunshot wound. I took out twenty pieces of bone.

The people can not understand the gospel or why we are here, but can understand the practical help we give them by medicine and surgery, and it wins their hearts and good will in nearly every instance, and that is what we must do before we can inspire confidence in our words or the gospel we preach. God has blessed our medical work in many, many ways, and we believe it will be one of the instruments in his hands to final victory.

Ta Chien Lu.

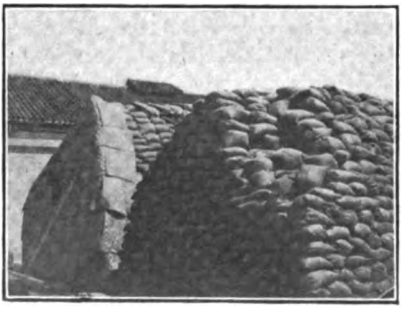
AMONG THE MISSIONARIES.

CHINA.

Famine Scenes.

C. B. Titus.

About a month ago I left Kuling to come down here to help in the famine relief work. It is indeed a great famine. As we passed along the roads we saw tree after tree from which the bark had been stripped to be cooked and eaten by the famine-stricken ones. At a farm house we



Grain for the Famine Sufferers in China.

saw four little children, seated on the ground, gnawing away at black cakes made of the elm bark and last year's dried sweet potato leaves. Along the bank of a stream I saw a dog gnawing away at the foot of a dead woman, dragged out there and left unburied. At another place I noticed a clean skull, and, going up to it, I found it had but recently been eaten clean by dogs or wild beasts. At one of our flour depots a man was found dead near the door. He died of starvation during the night. He had gotten that near relief and died before he could receive aid. The many sights here make one's heart sick, but many are being relieved, thanks to Christian America and Christianity elsewhere. At this station we distribute two hundred and fifty bags of flour daily. This feeds over 15,000 people.

Matsang.

TIBET.

An Eclipse on the Borders of Tibet.

J. C. Ogden.

Two weeks ago we had an eclipse of the sun, almost complete. The natives were frightened nearly to death. They rang bells, beat gongs, shouted, yelled, burned incense, and chanted prayers. On asking what was the matter, they said the Heavenly Dog was eating up the sun, and unless he were frightened away we would have no sun and we all would die. I explained to some of them how the moon passes between the sun and the earth. Some disbelieved, and some said "Ah!" as if to say, "that explains it. I never knew that before." How ignorant these people are! I feel I would like to have fifty years of work for them. Of course, I will have

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to work as long as God wants me to, and then lay the armor down.

Ta Chien Lu.

INDIA.

The Plague and the Schools.

D. O. Cunningham.

The plague is practically over in Harda now. In some other parts of India, however, it is doing its deadly work. The government reported 63,000 deaths during the week ending April 6th.

The schools all opened in Harda May 1st. We will not have the regular summer vacation now since so much time was lost on account of the plague. We want to return to Harda as soon as the rains break.

Harda.

Since the Plague.

Mrs. O. J. Grainger.

Mission work in Jubbulpore has begun to resume its usual activity since the plague has stopped its ravages. The natives have come back to their homes and have again opened their business houses.

The wives of our Bible College students have again begun to visit zenanas with the assistance of an experienced helper. They teach the "shut-in" women to read and write, besides teaching them of the Saviour and his love.

The Sunday-schools have been reopened in the city with good attendance. It is hoped that this year this important branch of our evangelistic work may be greatly increased. We believe that Sunday-schools are a great power for good in this land.

The erection of the Bible College building and the bungalow, which went on very slowly during plague times, is now being rushed forward to completion. Over two hundred workmen are now employed. It is hoped to have these buildings ready for occupancy by the time the rains come.

The Bible College commencement exercises were held on the seventh of May. This year there is one graduate, a young man of excellent training and good character. He will be associated in the evangelistic work in Jubbulpore.

We are praying that the Father will give his workers the power and wisdom they need for the work of filling the hearts and lives of the young people of the Bible College with a more perfect knowledge of the love of God and of Christ Jesus.

Jubbulpore.

PERSONALS.

Fred E. Hagin has been operated upon in Chicago. He reports that he is improving from day to day.

Percy Shah, the son of M. J. Shah, one of our evangelists at Harda, India, has died of bubonic plague. This lad was seven or eight years old.

O. J. Grainger writes that the buildings in Jubbulpore are almost completed. The college building will be ready for occupancy in September.

Frank Garrett, Geo. B. Baird, F. E. Meigs, and Dr. Macklin attended the great Centennial celebration in Shanghai. This was probably the greatest gathering of the kind ever held in China.

Miss Olive Griffith is now stationed at Damoh, India. She will help in the work there during the absence of Miss Josepha Franklin and Miss Mary L. Clarke, who are at home on furlough.

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Dr. Drummond writes that the plague is dying out in Harda. He makes it his business to treat every victim of the plague that he can reach. In doing this, he takes his life in his own hand every day.

James Ware has been helping in the work of famine relief. He has charge of one of the depots where food is distributed daily. Thousands of lives have been saved through the generosity of Christian people in America and in other parts of the world.

F. E. Stubbin, of Hatta, India, preached in 326 villages to about 30,000 people in the last year. This is in addition to what was done in Hatta itself, where he lives. He could not have done this work but for the faithful co-operation of two evangelists, who have not spared themselves in this great work.

SUNDAY-SCHOOL DEPARTMENT.

From Stricken San Francisco.

Our Children's Day exercise last evening was a glorious success. Our little school, only half of what it was before the terrible fire of last year, responded nobly to the call and more than doubled its apportionment, raising $50.75. One little girl, Royal Roseneau, raised $6. Sixteen or more will be on the Dollar League.—S. Sturges, Superintendent, San Francisco, Calif.

A Successful Plan.

I wish to write you a few lines about our Children's Day. In the first place we have a new work in a new field and there are many discouraging things to contend with as there are in all new countries. Again, we are all in moderate circumstances. Last year we were apportioned $5 and raised $35. This year the apportionment was raised to $35 and we raised, as you know, $53.45. You may be interested in knowing how we raised such an amount. I secured the birth dates of every pupil, old and young, then wrote a personal letter to each one and mailed it to reach them on their birthday, the following Sunday presenting the Birthday Bank, and in only three instances did the person fail to deposit their money, consequently we had $23.25 in the bank. Some weeks ago I placed a short chain made of paper links upon the wall and asked the school to purchase the links at ten cents each, adding to the chain as the links were bought. I kept an account with the different purchasers giving their classes credit at the close also.—W. F. Schwartz, Superintendent, Artesia, New Mexico.

T. L. Trotter, Parsons, Kans.

Mr. Trotter is superintendent of the Sunday-school. Last year the school gave $57.95. This year the offering was $175.

A Splendid Record.

It is now 2 A. M. Monday morning as I write this letter. Just got home after helping our treasurer and secre-

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tary with the Children's Day offering. We had a glorious evening and expect to send you a check for at least $850. How is that for a school with an average attendance of 306? The enthusiasm was immense. The classes had the giving spirit. No large amounts from individuals. Hard work by the entire school.—Charles M. Bardolph, Superintendent, Allegheny, Pa.

Glad News From Children's Day.

Report for Children's Day attendance, 503; collection, $120.63. This was considered the best Children's Day ever held in the Christian Church of Salem.

The offering of the Bluff Creek Sunday-school will go above $67. Apportionment, $60. Everybody happy.—Horace Throckmorton, Superintendent, Providence, Ind.

Children's Day the greatest we have ever had; 346 present and $350 at First Church. The exercise was simply fine. The highest mark the school ever reached. F. A. Cole, Superintendent, Washington, Pa.

I am enclosing check for $57.34, same being Children's Day offering from the Clifton School. We desire a part in the mission station at Damoh, India.—J. H. Hilton, Superintendent, Louisville, Ky.

We are rejoicing over the fact that we have had a great day and as far as I can discover have beat the record on our Children's Day offering. The amount given to-day is $356.91 and more to come.—R. W. Abberly, Rushville, Ind.

The Christian Sunday-school, Bellaire, O., had an offering of about $350.00, which, together with our Birthday money for the past six months and the offering at the special program will make our amount come up to at least $375, to go toward the support of Mary Kelly in Nankin, China. It was a pleasure for everybody in the school to do so well. We had a great day. C. M. Rodefer, Superintendent, Bellaire, O.

We observed Children's Day for Foreign Missions on last Lord's Day, and our offering so far amounts to $225. I expect some belated contributions and would not be greatly surprised to find that we will be able to take a share in each of five foreign stations. If we do this, it will just double our apportionment. Our school will be much enriched by having made this offering.—F. L. Hiett, Superintendent, San Diego, Calif.

We had a glorious Children's Day. The Barnesville school is working to gain a place of notice. Our Bible School went before the church board with the request to allow them to decorate the room, promising them we would have the best Children's Day exercise ever had by the school. Since giving the exercise, "Star of Promise" with but very little change, I am glad to say that the audience (which filled our church to its utmost capacity) expressed themselves by saying it was as good as any ever given in Barnesville. Our offering will amount to $60 or more.—Chas. T. Jackley, Superintendent, Barnesville, Ohio.

Independence Avenue, Kansas City, $1,645.

York, Neb., doubles apportionment of $35.

Parsons, Kans., offering will reach $175.

Ninth Street Sunday-school, Washington, D. C., $263.

Niagara Falls, N. Y., $53.61.

Lexington, Ill., $16.25.

Literberry, Ill., $104.53.

Atlanta, Kans., $8.

Jennings, La., over $35.

Hopkinsville, Ky., more than $400.

Collinwood, O., $90.

Chambersburg, Ill., over $55.

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Central Church, Indianapolis, Ind., $375.

Washington, Ind., $50.

Columbus, O., $125.

Springfield, Ill., West Side, $92.49. Will be $100.

Oskaloosa, Ia., $70.

Farmington, Mo., $32.41.

Whitewater, Ind., apportionment, $10; offering, $24.

Bakersfield, Calif., apportionment, $10; offering $38.50.

Hillsboro, O., $50.

Lawrenceburg, Ky., offering last year, $10; this year, $50.

Chester, Neb., $62.10.

Grand Junction, Colo., $58.

We observed Children's Day last Sunday and it will be long remembered by us. Our offering totaled $554.36. We hope to get in enough to make it an even $600.—R. L. Pfaffenbach, Pomona, Cal.

CHRISTIAN ENDEAVOR DEPARTMENT.

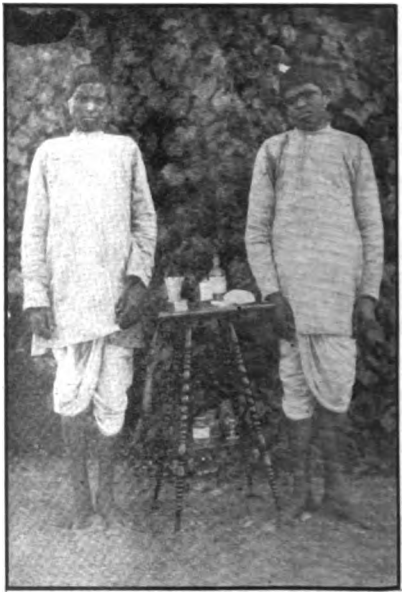
The Work at Damoh as Seen by a Beginner.

Dr. G. E. Miller.

I have now been here over five months, and have seen a little of the work in its various departments. Living in the orphanage bungalow as I do, naturally the industrial work was the first to attract my attention. A day or two after my arrival I went over some of the farm with Mr. Benlehr and saw the rice being harvested. Later it was my privilege to see the boys breaking up the soil with a team of oxen hitched to a crude wooden plow. Wheat and other grain was being sown at that time. It is now ready to harvest, and the crop is quite good.

A splendid vegetable garden is tended by the boys, and the produce usually finds a ready market. There are many flowers in this garden, and quite a number of young trees are growing. Grubbing has been done this year, to increase the tillable area of the farm. The farm is a capital means for keeping many of the boys well employed and for training them in manual labor.

The work-shop is one of the important features of the orphanage work here. In this shop the boys are taught many kinds of wood-work, painting, and even iron-work. Tables, chairs, desks, stools, chests, and other articles of furniture are made, carriages and bicycles are repaired and painted, and the skins of animals cured and their heads mounted. Many of the boys are quite skilled workmen and are improving every day.



Two Bright Boys Studying in the Hospital at Damoh.

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Mr. Benlehr, the manager, has been exceedingly busy since my arrival, as he practically has had the burden of the care of the orphanage entirely upon his own shoulders. The shop, the farm, orphanage hospital, food supply, sanitation, discipline, and other things have been a source of daily toil and nervous tension to him.

Mr. McGavran has been occupied with the building of our new church; and those who know nothing of the exasperating slowness and perverseness of native contractors can not realize what a trying task Mr. McGavran has on his hands.

Our church will be an attractive and commodious building, and its location is all that could be desired. It is being constructed so as to harmonize with the oriental style of architecture.

Mr. McGavran is also superintending the building of a new hospital; so with the two structures in process of building, his time is well occupied. He also helps to edit a Sunday-school paper in Hindi, preaches to our Hindi Christians on Lord's days, and has now taken charge of the school work during Miss Franklin's absence on furlough.

Dr. Mary McGavran has been quite busy ever since I have been here. She is always busy and always glad to be busy. Last month she treated something like one hundred patients. She also treats the missionaries when they are ill. Women come in from villages twenty miles away to receive medical attention from the doctor. Some women bring their sick children to the hospital, carrying them in a large basket on their head. The doctor also makes many trips to the surrounding villages. It is difficult to realize how much work she really does.

Miss Clarke's work is among the women, those women who live behind closed doors, away from the eyes of men. The women are glad when Miss Clarke comes to them, and are disappointed when, for some reason or other, she fails to make her wonted visit. She has often told them about the loving Savior who talked with the woman at the well and offered her the Water of Life.

Last, but far from least, is Miss Franklin's school work. I know from the bright, intelligent faces of most of our boys, that the glow of intellectual fire is increasing under Miss Franklin's plan of instruction. They advance each year, and now we hope to send many who may credibly finish their studies here to the Bible School at Jabalpore, where they may be trained into intelligent evangelists.

It would hardly be fair to pass by without noticing the work of Mrs. Benlehr and Mrs. McGavran. These are women of family, and of course can not be expected to carry on as active work as the others. Yet they do much. Mrs. Benlehr is kept quite busy in translating and sending letters about the orphanage work to its supporters. She also consoles the Christian women in time of trouble, and no doubt does many other things which I never know. Mrs. McGavran has a woman's class, and teaches singing to some of the boys. Both of these good sisters show the natives what a real Christian home is like; and it is well known that the influence of Christian homes is a strong factor in mission work. To those good women who establish and maintain homes in these lands is due as much honor and glory as to any worker on the field.

As for myself, I have been busy with language study. Acquiring the language is the paramount issue with the beginner. When I landed in Bombay I did not know the meaning of a single Hindi word. I now know probably four hundred words, and am struggling to learn how to use them intelligently. I now have two teachers, one who understands English,

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another who does not. I have the latter talk to me, and I try to get the meaning of his sentences. I lost two months' study because of sickness.

Occasionally I go out with some of the boys, and in this way become better acquainted with them and also get some practice in speaking the language. The boys have sensitive and loving dispositions, and are quite companionable. I find my love for them and my interest in them increasing day by day. He who could not love many of our boys here has no love in his makeup.

I attend Hindi services each Lord's day; and while I can not understand the words spoken, I CAN understand that spirit of devotion which leads these people to sing and pray and study God's Word: and when we partake of the Lord's Supper, I need no words there. The emblems speak for themselves, and we all eat and drink to the memory of Him who died for ALL of us, brown and white alike.

What I have seen of mission work greatly encourages me. The harvest may not be increasing as rapidly as we would like, and at times the outlook may not seem very bright: but if we remember that with God years are as moments, we can be satisfied with our fleeting lives, and endeavor to do what good we can and do it cheerfully.

As Endeavorers, we should be proud of "our" work, this great Orphanage, and do our utmost to provide for it. **Watchword:. Fifteen Thousand Dollars for Damoh this Year!**

BOOK TABLE.

Griffith John; the Story of Fifty Years in China. By R. Wardlaw Thompson. A. C. Armstrong and Son, New York.

Griffith John was fortunate in several respects. God gave him a vigorous body and a great soul. He has lived and still lives in the greatest era in human history. His lot was cast among a great people, when that people was passing through a mighty transformation. Griffith John was in China during the Taiping rebellion and met the leaders in that movement. About the time it ended he opened work in Hankow. He was the pioneer in all that section of Central China. Griffith John was a born preacher and gloried in preaching to the Chinese. In addition to that, he wrote many tracts and books and translated others into Chinese. He opened schools and hospitals. He trained many Chinese and put them to work and directed their labors. His biographer says, "His clear and strong intellectual grasp of truth, his whole-souled devotion to the service of his Lord and Master, his splendid and inspiring optimism, his tireless persistence in whatever he has set his hand to, his practical wisdom as a counsellor, his rich endowments as a preacher and writer, and his personal charm of character, have increasingly distinguished him from the rank and file of workers and marked him out as a great man and a great leader of men." Dr. Thompson has given the world a most inspiring volume. Such a work can not be too widely read.

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The
Missionary Intelligencer.

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A GOOD YEAR.

This has been a good year for the Foreign Society. The hand of the Lord has been present on every side. The great spiritual impulse awakened at the Buffalo Convention has not expended itself even yet. The Foreign Missionary Rallies in the early part of the year touched high water mark. The preachers and other leaders took exceptional pains in preparation for the March Offering. Extra effort was put upon Children's Day. Already there has been a gain of 255 contributing churches. Not only so, but there has been a gain of more than $10,000 in the receipts in their gifts. The annuity account shows a gain of $11,592. And the total receipts for the first nine months of the missionary year amount to $193,232, a gain over the corresponding nine months of 1906 of $16,059. These figures are encouraging indeed. However, there has been a loss in bequests of $7,029, also a loss of $2,548 in individual gifts.

Nine months of the missionary year have gone. We have only three months more before the books close. If we reach $300,000 by September 30th, we must gain about $15,000 yet. This can, of course, be done, but it will require a little extra effort on the part of the friends. Let us see to it that the $300,000 mark is made good.

Good reports come from all the fields. The schools are prospering. The evangelists report large numbers of additions. The medical staff is doing a mighty work through the hospitals and dispensaries. Many new buildings are in process of erection. Altogether the work moves forward most encouragingly. So far it has been a good year and we press on to its close with renewed earnestness.

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FINANCIAL EXHIBIT.

FOR NINE MONTHS.

Comparing the receipts for Foreign Missions for the first nine months of the current missionary year with the corresponding time last year shows the following:

	1906.	1907.	Gain.
Contributions from Churches	3,154	3,409	255
Contributions from Sunday-schools	2,536	2,490	*46
Contributions from C. E. Societies	912	973	61
Individual Offerings	994	761	*233
Amounts	$177,172 58	$193,232 09	$16,059 51

Comparing the receipts from different sources shows the following:

	1906.	1907.	Gain.
Churches	$81,494 37	$91,686 57	$10,192 20
Sunday-schools	40,981 47	46,960 10	5,978 63
C. E. Societies	6,954 25	7,202 14	247 89
Individual Offerings	23,260 66	20,712 26	*2,548 40
Miscellaneous	3,872 78	1,498 52	*2,374 26
Annuities	13,087 74	24,680 50	11,592 76
Bequests	7,521 31	492 00	*7,029 31

* Loss.

Gain in regular receipts, $11,496.06; gain in annuities, $11,592.76; loss in bequests, $7,029.31.

"The harvest is indeed plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

"I would not have you, if God meant you to be a missionary, drivel down into a king."—C. S. Spurgeon.

Eighty-five per cent of the foreign missionary work done in the world is done by America and Great Britain.

Bishop Tucker of Uganda states that three of the four kings of the outlying district and 4,000 adults are enrolled among the converts.

The Moravian church has recently celebrated its 450th anniversary. The motto of that church is this: "The Bible the sole rule of faith and practice."

The American Board is arranging to send out twenty-four new missionaries this year. One-third of the number come from Oberlin.

The missionaries at Bolengi have translated and published a part of "The Story of the Bible." This is to be used as a text-book in the schools.

At Oberlin College there are sixty-seven volunteers. The students of Oberlin contribute over $1,200 a year for the support of a missionary in China.

Miss Rosa L. Tonkin, Shanghai, China, speaking of the Missionary Intelligencer, says, "It comes as a refreshing breeze when one is tired, is full of interesting facts and helpful thoughts. I appreciate it very much indeed."

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The Methodist Episcopal Board is calling for 100 new workers. This board has already 572 missionaries on the field. It is asking for $3,000,000 for the support of its work.

A missionary dying on the field said, "Tell the church that it is of no use for her to give money unless she gives lives as well." It is much easier to give money than it is to give lives.

In the art of giving motive is all. The widow's mite is as acceptable to God as the benefaction of a prince, and immortality may rest as firmly upon the gift of a penny as upon the donation of a continent.

A young missionary who was invalided home, was asked why he wished to return. His answer was worthy of a great soul, "Because I can not sleep for thinking of them." They were his children in the gospel, and he could not forget them.

Let us not forget the National Convention at Norfolk, Va., October 11 to 17. There will no doubt be a large attendance. Every church should see that its preacher is present. The prospects for a large number of business men are most flattering.

When it was reported that Bishop Hannington was killed, a meeting of a thousand men was held in Oxford. The speaker told of the Bishop's death and asked, "Who will take his place?" Two hundred men arose in their places and said, "We will."

A Happy Family, David Rioch, Mrs. Rioch, David, Jr., and Janet.

In Japan there is one Christian to every 600 people. More than 1,000,000 Japanese are ordering their lives by the teaching of the Bible, and require only to be brought to a public confession of their faith in Christ.

A. F. Hensey and Miss Alice Josephine Ferrin were married at Bolengi, May 15, 1907. The good wishes of many thousands will go out to them as together they take up the Lord's work in that great field.

The course of the American govern. mnet in dealing justly with the Japanese and in proposing to return a large part of the indemnity to China has created a profound impression in the Far East. This will do much to facilitate the work of the missionaries.

Last year the Presbyterian Board of North America sent out forty-nine new workers. This year it is preparing to send fifty. Its income for the last year was $1,227,931. Under this board there are 889 American missionaries and 3,129 native workers.

The receipts of the Foreign Society for the month of June amount to $59,844, a gain over the corresponding month, 1906, of $11,115. This is the largest amount ever received in any one month in the history of the Society. Almost the entire amount was in regular receipts.

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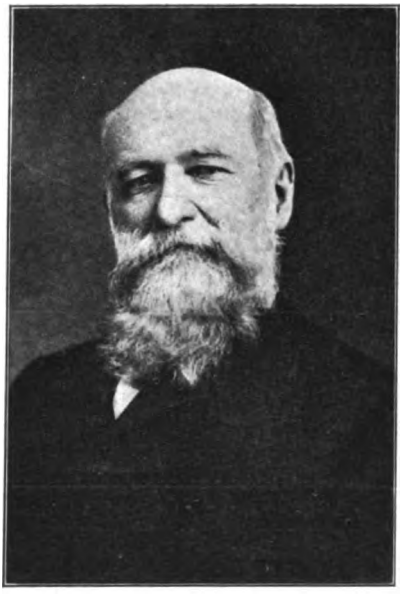
The British and Foreign Bible Society has promoted the issue of the Word of God in 409 different tongues. Three-fourths of all the volumes published go to the mission field. The Bible Societies are the right arm of the missionary force.



J. A. Gordon,

Superintendent of Sunday-school in Marshall, Mo., a live wire.

The Sunday-school at Marshall, Mo., raised $224 on Children's Day. The venerable James A. Gordon is the aggressive, wide-awake, up-to-date superintendent. He has been many, many years in the Sunday-school service. One hundred and fifty reached the one dollar league. This is a splendid showing, indeed, and we extend congratulation to all.

In five years there have been 35,000 conversions in Uganda. There are now 60,000 Christians in that part of Africa. There are twenty-nine evangelists and 2,500 other men and women giving their whole time to the work. These are entirely supported by the native church.

The Church Missionary Society is the largest society in the world. It has an income of nearly $2,000,000 a year. It has 534 principal stations, 1,389 missionaries, 8,536 native preachers and teachers, 90,000 communicants and four times as many adherents.

About two years ago a friend of the Foreign Society in Virginia sent a gift of $5,000 on the Annuity Plan. June 15 of this year he sent another gift of $5,000. He says, "I am surprised that the Society does not receive a very much larger amount than you have been receiving on this plan."

One man in the West offers to support a missionary and his family in China. He proposes to pay his salary, outfit, traveling expenses, and to build him a house, if necessary. He assumes this obligation for thirty years. Should he die in the meantime he has made provision for the support of his representative.

The Foreign Society will hold a conference in its mission rooms, Cincinnati, September 10 to 12, with all its new out-going missionaries as well as all the older missionaries at home on furlough. This annual conference has become a permanent and valuable feature in the plans and work of our Foreign Society.

E. S. Stevens of Akita, Japan, has been ordered home on account of sickness. He is threatened with consumption. His physicians told him he needed the dry climate of Arizona for a time. His purpose is to return as soon as he is able. In another column a sketch of him will be found from the pen of Miss Clawson.

In the last issue of The Intelligencer the need of a mission building in Cin-

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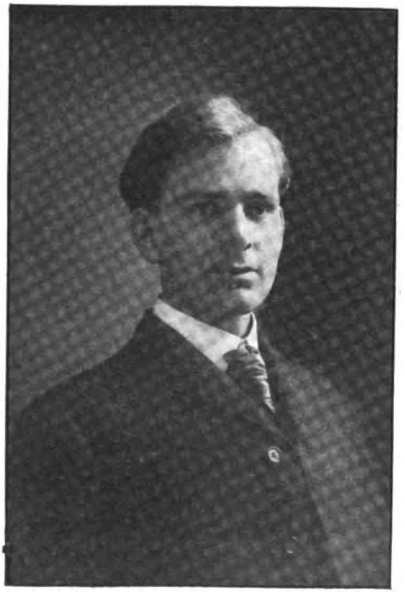
cinnati was set forth. Thus far no response has been made to the appeal in that article for funds for this purpose. It may be that the friends of the Society are thinking the matter over. Such a building would be the most suitable memorial that could be erected in honor of loved ones who have gone on before.

Knox College, Toronto, contributed $8,000 last year for missions; the University of Pennsylvania, $4,000; Yale, $2,500; Harvard, $2,000. The students in Rochester Seminary give nine dollars each. Those in Berkeley, Garrett, McCormick, Princeton, Louisville, Union, Virginia, give five dollars each. In seventeen schools more than nineteen per cent of the students were represented in the gifts.

The Laymen's Movement is spreading rapidly. It has been adopted in Great Britain and on the continent of Europe. Business men in the churches are beginning to realize their obligations to the unevangelized world. F. E. Udell has arranged to go around the world with the representatives of this movement, to look into the work and to report. We had hoped that others would go, but thus far no one has been found who was free to go.

Mrs. Dye, of Bolengi, Africa, is pleading for some young women to help in the great work that is going on there. She asks, "Are there not plenty of strong, capable, consecrated young women to whom this call will appeal? It is such a glad, happy service, we wonder how they can desire to remain at home." Miss Ewing is dead; there is no one to take her place. For every one that falls a dozen should offer to carry on her work.

In the Boxer uprising the London Missionary Society lost thirty missionaries. As soon as this fact was known sixty men from Aberdeen and Edinburgh, and Oxford and Cambridge offered to take the place of the fallen and to carry on their work. It would be a great relief to the Executive Committee if some competent men should ask to be permitted to take the places left vacant by the death of T. J. Arnold in China and G. L. Wharton in India. These places have not yet been filled.



F. C. Buck.

Was educated in Knox College, in Drake and Texas Christian Universities. He is now under appointment as a missionary.

E. B. Barnes, our successful general evangelist, remembers the cause of Foreign Missions in his evangelistic work. In every meeting he holds he posts up a large banner on the wall to which he calls frequent attention. "Go ye into all the world," "The field is the world." This banner is put up the first day and remains in a conspicuous place until the close of the meeting. Every new convert will be-

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come a foreign missionary enthusiast if the evangelist will impress this great enterprise upon his mind and heart.

Miss Pearl B. Miller,
of Atlanta, Illinois, who goes to Wuhu, China.

The Foreign Society has some magic lantern slides. It has one set on China, one on Japan, one on India, and one containing slides from different countries. These slides will be sent out to any one who will pay the expressage both ways and make good any breakage. Notes explaining the slides will be sent also. The Society had a set of slides on Africa. Some one has borrowed this set and has failed to return it. If the borrower will return these slides the Society will have another set to loan.

A Cincinnati banker has called attention to the fact that in a few years not less than four hundred million dollars has been spent for automobiles, an enormous sum to be taken out of the earnings of the community and put into pleasure. As a piece of extravagance he thinks the history of the world can not show anything like it. In one city one firm placed chattel mortgages on sixty pieces of property to enable the owners to own automobiles. When Christian people care as much for Christ as they do for automobiles, the money needed for the world's evangelization will be forthcoming.

Charles Stelzle has a special mission to working men. He says he has a profound conviction that one of the ways in which we are going to reach the working men of this country is by impressing them of the heroic aspects of the work of the church. Working men are not coming to church to parade their fine clothes or their jewels. They are too serious for that. If the church is satisfied with saving herself and congratulating herself, she need not be surprised if the working men will let her do it alone. Let the church undertake to save the world and her appeal will be irresistible. In times of peace it is difficult to get men for the army and navy. In time of war hundreds of thousands apply.

Thirty-five years ago Christianity was proscribed in Japan. Edict boards said, "The evil sect called Christian is strictly prohibited." Recently the World's Christian Student Federation held its convention in Tokio. Twenty-five countries were represented by 700 delegates. Some of the leading statesmen in Japan sent cordial greetings and entertained the convention at receptions in their palaces and at garden parties. They made remarkable addresses, showing their appreciation of the part Christianity has had in making the new Japan. Marquis Ito, the most influential statesman in Japan, sent his check for $5,000 to assist in defraying expenses. President Roosevelt, King Edward and King Haakon sent messages of good will. After the convention was over deputations of from

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two to five visited all the principal cities in Japan on an evangelistic campaign. Marquis Ito said, "This convention will ever remain one of of the most remarkable events in the history of Japan. It ushers in a new era in the intercourse between the East and the West."

An English Bishop thinks the offering of money, just at this stage, is trifling compared with the need of a substantial and notable offering of men to go. He asks that ten ministers in his diocese volunteer, and sets the example by offering his own name first. The Bishop states that the church seems bound with some palsy of action. Everybody seems to be waiting for nobody knows what. What is true in England is true in America. There is growth in numbers and in wealth and in missionary interest; but men are slow to offer for the field. The action of Bishop Boutflower is as if H. W. Elliott had asked ten of the best men in Kentucky to go to the field and placed his own name at the head of the list.

According to **The Missionary Herald** one of the impressive events connected with the Morrison Celebration in Shanghai was the reception given by the American laymen visiting China to the missionaries gathered there. About one thousand accepted the invitation. The parlors of the Astor House were thronged for two hours. The affair made a profound impression on Shanghai. **The Daily News** stated that no other occasion could have so deeply assured all Eastern China of the honor and esteem in which the missionaries are held as this great reception. A conference of laymen was held in the same place, which was presided over by Sir Alexander Simpson, of Edinburgh. Resolutions were adopted approving the Laymen's Movement, urging greater co-operation and unity on the part of missionary organizations at home, and calling upon laymen in Great Britain and on the Continent to joint heartily in the efforts now being made or proposed for the speedy evangelization of the world.

Miss Nobu Nakagawa.
First graduate of the Joshi Sei Gakuin.

Our workers in Africa are jubilant over the promise of land on the Bosira River for a new station. A doctor is needed to open this work. A strong man and his wife are needed now to help found a station in that dark land. It would seem that out of all the doctors in America a score would desire to have the honor of opening this field. Dr. Widdowson, who went out a year ago, writes: "I am very happy in my field of labor. I will never regret that I was sent to Africa, the most needy and most Gospel-hungry land in all the world." The difficulty is what constitutes the charm of an enterprise like this. It is that which

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appeals to all that is noblest in human nature. The Society would be glad to hear from some physicians who wish to undertake an heroic task.

One has more comfort at home than on the mission field. One can make and save more money here than there. Yet it is seldom that one gives up the work and comes home. Many a man says in his heart, "If it were not for the work I would go home." Yes, that is it. It is not the salary or the climate or the romance, but the work that fascinates and holds him. Dr. Macklin could make twenty times as much at home as in China, but no amount of money could induce him to give up his work. The work and Christ whose work it is keep him in China. The work has its compensations. It is one of the rarest things in the world that any man who has the missionary passion resigns and returns to America.

PERSONALS.

John Lord, of Vigan, P. I., baptized three. Others are under instruction.

Charles B. Benlehr, of Damoh, India, reports the baptism of two boys.

Dr. C. L. Pickett, of Laoag, P. I., while enjoying a short vacation, baptized six.

R. A. McCorkle, of Osaka, Japan, writes that twelve more have made the good confession in that city.

Bruce L. Kershner, of Manila, writes that thirty-three have been added at six different points under his supervision.

W. H. Hanna, of Laoag, reports forty-two additions in six places. Most of these were won by the Filipino evangelists.

David Rioch and family sailed from New York on the 6th of July. They will spend some time in Great Britain and then go on to India.

J. C. Ogden, of Ta Chien Lu, at the last report was recovering from typhoid fever. Doubtless he has been restored to perfect health long before this.

Miss Josepha Franklin, of Damoh, India, has reached home on furlough. After five years of continuous work and care, she is entitled to the year's rest.

Dr. C. C. Drummond reports that the black plague has been stayed. Things are becoming more normal in Harda. The inspector of schools has visited Harda and has spoken in high terms of the work that is being done there.

Dr. G. E. Miller, of Damoh, India, writes that he lost his cornet on the way out. A cornet is a great help to a man in India. It helps to attract an audience. It may be that some one will give Dr. Miller a cornet or the price of one.

Dr. Royal J. Dye, of Bolengi, Africa, reports the prospect of securing a mission site on the Bosira River. This is glad tidings of great joy. For a long time it was thought that the government would give no sites for mission purposes. Dr. Dye reports nine baptisms in the Bosira River. It is the first time the waters of that river have been stirred by a baptismal service.

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THAT $300,000 IN SIGHT.

For the past two years our people have been planning to reach $300,000 for Foreign Missions. The prospects of success now seem brighter than at any time in the past.

Here is the record for the first nine and a half months of the missionary year, that is from October 1, 1906, to July 15, 1907. The receipts amounted to $210,813, a gain of $19,336. The churches, as churches, have given $94,572, a gain of $10,775. The Sunday-schools have given $61,021, a gain of $8,888. These are the largest gains from these two sources for the corresponding time in ths history of the work. There has also been a gain of 265 contributing churches and of 93 contributing Sunday-schools. There has been a small loss in personal receipts and in bequests.

If we reach $300,000 we must receive $89,187 from July 15 to September 30, or the two and a half months of the year yet remaining. This involves a gain of $11,938 in the next two and a half months. *Will you not help to make it?* If we do not succeed, we are without excuse. The prosperity of the whole country surpasses anything in the history of civilization. The growth of our churches and Sunday-schools is something marvelous. We are a rich people and growing richer every day and every hour in the day.

The success of the workers in the regions beyond cheer all Christian hearts. We are called upon to plant a new station in the Congo, Africa. The Bolengi success beckons us on to even greater and more daring tasks. A new station must be planted in India. Every report from China challenges our faith and liberaility. Marvels of grace are being wrought in the Philippines. The call from Japan is loud and insistent. The whole horizon is bright. The good hand of the Lord is seen in every quarter. Some eight or ten new missionaries sail for their respective fields September 24. The churches must not draw back nor hesitate when success is crowning our poor efforts on every hand. *On to victory!*

THE NEGLECTED PRAYER.

Dr. Broadus said that the only specific thing that Christ instructed his disciples to pray for was, that the Lord of the harvest would send forth laborers into his harvest. The church has forgotten or overlooked this command of her Founder. She prays for almost everything else; for

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illumination, for protection, for energy, for the daily supply of bodily needs, for prosperity, for comfort; but the petition for an adequate supply of laborers is seldom heard in public worship or in private devotions. As a consequence, while the harvest indeed is plenteous, the laborers are few. There is a great dearth of suitable men for the fields.

When young men hear the call of God and are disposed to respond, they are far more likely to meet discouragement than approval and assistance. John G. Paton said that when he offered for the New Hebrides he was besieged with the strongest opposition on all sides. His teacher in divinity, the minister of the church under which he was serving as a city missionary, repeatedly urged him to remain at home. He insisted that he was going to throw away his life among cannibals. Among all his friends there were only two that urged him to go. Griffith John had a simliar experience. He said, "A large number of my ministerial friends were bitterly opposed to my taking this course. They believed in missions, but they could not see that it was God's will that I should be a missionary. They spoke of my special fitness for the work in Wales, and pointed to the offers which I had already received from several churches as a clear indication of God's will concerning me." These are typical and not exceptional cases. The British Volunteer Movement states that many young people who go out go in spite of the prayers and tears of their parents. The same is true in America. Young men of special promise are urged to enter some profession or some business that promises larger financial returns and that will not require them to leave home. The church is not profoundly concerned whether there are enough laborers to gather the ripening harvest or not. If the church had obeyed this command of her Lord there would be no such feelings when her prayer was graciously answered. She would thank and bless God for putting it into the hearts of young people of ability and education and undoubted faith and piety to offer for the service, and would joyfully undertake to equip and support them. Not only is prayer for laborers not offered, but the prayers that are offered look in the opposite direction.

Here and there are parents and teachers who pray and work to get their children and their pupils to volunteer. The mother of Dr. Jacob Chamberlain placed him before the Lord as soon as he was born, and vowed that he should, so far as her consecration and influence could go, be a foreign missionary. That godly woman was the agent in sending eleven of her sons and daughters and nephews and nieces into the foreign field. Paton was consecrated to God the very hour of his birth to serve him as a foreign missionary, if that should be the divine will. It was the daily prayer of his father and mother that he might be prepared and qualified and led to make the decision. Dr. Peabody of the famous Groton School tells his boys that missions are the grandest work in the world,

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and the missionaries are the heroes of our time. He said to his pupils, "Boys, I would rather you would each one be a foreign missionary than President of the United States." In such an atmosphere young men will be disposed to offer for the work on the foreign field.

We read the great prophecies concerning the triumph of the Kingdom. "The knowledge of the glory of the Lord shall cover the earth as the waters cover the sea." "All the ends of the earth shall see the salvation of our God." "According to his promise we look for a new heaven and a new earth wherein dwelleth righteousness." "The kingdom of the world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." Our hearts are thrilled as we read. But the triumph foretold cannot be realized unless men and women go out in sufficient numbers under the leadership of Christ to make disciples of all the nations. God cannot save the world alone; he needs our assistance.

The Foreign Society always needs men of the right kind. It has never been obliged to refuse any man who was qualified to enter the service. There is only one way to get the men needed. The church must remember the command of Jesus Christ and pray the Lord of the harvest to send forth laborers into his harvest. Advertisements will not secure them. If the church will not attend to this matter the harvest will perish; God will be dishonored; and the church herself will be impoverished.

NO WORK LIKE MISSIONARY WORK.

Once when Griffith John was at home on furlough, his friends thought that he ought not to return to China. Very strong pressure was brought to bear on him in various quarters to accept a pastorate at home. His friends talked a great deal about the bright prospects before him in Wales. But these things did not move him at all, or even *touch* him. His mind was made up. For him there could be no alternative. Writing to a colleague, he said:

"I am convinced that there is no work like the missionary work. It seems to me to be far more real and more noble than anything I see around me. So far as personal comforts are concerned, I could have more here than in China. It would be the easiest thing in the world for me to find among my own people a most comfortable home and a very useful sphere of labor. But, to tell you candidly, I should feel that I was descending from a much higher platform. Even the position of a Spurgeon is inferior to ours. I am telling you what I really feel in my deepest heart, after seeing a little of home life and feeling somewhat its attractions. But in writing this I find that I am thinking of my ideal missionary—what I have longed to be, but never was. You will, in read-

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ing this, remember the many long chats we have had about our ideal missionary. I felt then that that was the sort of man China needed; and, at this distance, I feel so still. I never thought less than I do this moment of the book-makers, the dictionary-makers, the grammar-makers, etc. It is only in those *un*spiritual communities the book-makers are looked upon as the model missionaries. They are useful. Thank God for them all. But book-making is not the highest department of missionary work. I wish that we all believed more strongly in the gospel, and felt more firmly convinced that it, and it alone, is the power of God unto salvation. What I feel this moment is, that if I were back in China again, I would do nothing but preach—preach everywhere and always. I would try and live as intensely as possible in this one thing, and care but little whether my life were long or short."

APOSTOLIC WORK IN AFRICA.

R. RAY ELDRED.

I have just returned from an evangelistic journey through the country lying to the south and east of Bolengi and back from the river. This back country is generally spoken of by us as the interior.

My caravan consisted of twelve men and large boys and one of our leading evangelists, "Lonkoko." Seven of the twelve carriers were Christians. Each had, besides his very few personal effects, a portion of my necessary outfit; one, my folding camp bed; one, my blankets and necessary clothing; one boy, the cooking utensils, etc.; others, salt to buy food for myself and men; others, food-supplies, trade-goods, etc.

We left Bolengi in good spirits on the morning of March 21st and were gone just thirty days. I noted the directions and also estimated the distances of the villages from each other in order to verify and correct our map of this inland country. We traveled, as nearly as I could estimate, three hundred and sixty-five miles. Eighty miles of this distance was swamp. The State Government having ordered the native villages to work the paths through some of these "swamps" made one half or more of this eighty miles a bit more passable, though the native method of working these swamp paths is to fell trees as nearly in a line as possible and then to piece out the spaces with poles. These tree and pole roads vary from big trees to poles the size of one's wrist, and from six feet above to a foot under the water. In fact some of the poles were floating on the water. Thanks to my boyhood's adventurous spirit and the skill then attained in walking the top of a crooked rail fence, or I should have fared worse than I did. However, between the villages farther back there were very few of these improved highways, so thirty-five of the eighty miles we had to pass by wading in water and mud from ankle to more than waist

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deep. Do not think that this seeming long distance of swamp was all in one place or crossed all at one time; on the contrary, I estimated the widest single swamp we crossed to be two and one half or three miles wide.

Now I fancy some one is ready to ask what good can come from all this discomfort and fatigue. To all who object I have no word of reply, I only hear the sweet yet commanding voice of the Redeemer saying, "Go ye into all the world and preach the gospel to every creature." I visited eighty-one villages, fifteen of which had never seen a missionary before. I held one hundred and twenty-four preaching services, besides many smaller services held by different ones of my Christian men, nights, mornings, and whenever they found an opportunity to tell the good news to a few people. Hundreds were given medicines for various diseases, ulcers were treated, while many others were turned away because we had neither the medicines nor the ability to relieve them. This is in contrast to the native witch-doctors, who never admit that they do not thoroughly understand all diseases.

The need of these people for the gospel is great indeed, greater than I can tell you. Their sin and vice are beyond your comprehension. Women, children and the aged, when sick, suffer unspeakable, unwritable things because of ignorance, superstition, and neglect. The delicate plants of love and altruism are scarcely visible in the dense jungle of selfishness, lust, retaliation, etc. In Efosolo, one of the Injolo villages, I found a woman pinned to a log. The log was as big as a man's head and ten feet long. The top end was the natural fork of the tree. The branches of this fork were cut long enough so as to go on each side of the neck and allow a heavy pin to be driven through these and yet pass behind the neck. The pin was driven so close to the neck as to allow very little movement of the head. This huge instrument of punishment was put on the woman, she being compelled to remain in a sitting posture all the time. It was so heavy she could not possibly get up or down. How long she had been in this place I do not know; of the cleanliness of the place I cannot speak. The man gave as the reason for putting this yoke on his wife, that she did not want to live with him and that if he took it off she would flee to the forest; that he had bought her and that he wanted to get something in return for his money. The woman would have died there if left to his mercy and neglect, so, although I had no authority as a State officer, I ordered him to take the tree from her neck. At first he refused, but when I threatened to send a letter to the State post regarding the way he had done, he began to remove the yoke. He began by getting a great club and trying to drive out the pin that passed back of the neck, striking terrific blows, no thought being given to whether it hurt the woman or not. Being unable to drive the pin out, so securely had they driven it in, I ordered him to cut it out. This he did not want to do, as it would render the yoke

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useless after I had gone. This was just what I wanted and what was finally done. After frightening him with punishment at the hands of the State if I heard of his repeating this punishment and lecturing both him and the woman on their relations to one another and preaching a general sermon to the people who had gathered, we left for the next village.

In these back villages one thing that drew our attention was the great number of children up to six or seven years old who had as yet no addition to nature's wardrobe. Another thing was the extreme early motherhood, in one place, for example, a girl of fourteen or fifteen the mother of a child a year old or more. One of the "Injolo" villages got into a quarrel about a woman with one of the "Bempaka" villages. The point at stake was very small indeed, but the quarrel became so great that the Bempaka village seized the woman and took her to a swamp on their way home, and there killed her and left the body in the water. I heard of the matter. In fact, the other side came to me for redress and I sent them to the State. I had heard of so many things that I gave the matter little serious thought till I was going through this swamp a few days later and was horrified at the stench caused by this poor victim.

Two weeks later and some seventy-five miles from this place, I heard of a man being killed and eaten by the people of another town. On investigation I was satisfied that it was all too true. In fact, when I visited this village I stopped to rest in one of the houses where several men were sitting. I spoke of the matter and although they all professed no knowledge of it, yet their actions belied their words; so I finally accused them of having done it or of having personal knowledge of it and of having eaten some of the man's body, and asked them to show me the place where they did the deed. At this those I accused fled to the jungle and I found from others that I had accused the very man who did the killing. I have considerable knowledge as to the facts in these cases and intend to send it to the State post. Whether any action will be taken or not I have my doubts. Nevertheless I will have done my duty.

Besides the vice and barbarism of these people, the progress of the gospel is rendered still more difficult by the Catholics, who add their charms to those already used by the natives. In one village we were unable to hold a service on account of a wine-drinking going on at the time we were there. The women of the village had nearly all gone to their gardens or elsewhere for the time, so as to escape the curses and abuses of the men. I noticed several of the Catholics drinking along with the rest and asked them about it, and they frankly said that they were not forbidden to drink and do several other things that we could not tolerate. Wherever the Catholics were, there we saw the dress of Mary. This is a piece of very coarse cloth about one and one-half inches wide and two inches long with a cross worked on it with common thread. This is sold to the natives,

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who buy it as a piece cut from the real dress of Mary and therefore of great spiritual value. It is worn about the neck the same as they wear their beads.

One must not dismiss this subject without looking at the bright side of it, for in spite of all the opposition of the Catholics and all of the degradation of the people themselves, there is hope for the work in this back region. In Boyela (the largest of all the Injolo villages) while there for a week we not only visited all the surrounding villages, ten in number, but directed the building of their own native church. When we got there they had but very little of the material for the church, and when we left a week later the frame was all up and part of the material for the roof and also for the sides was there on the ground, and all were very happy in the prospect of a new church of their own which would hold two hundred people. In the Injolo villages we have in all about twenty-five Christians with Bonjolongo, a staunch, well-tested Christian as the general leader. In Ekole, one of the Buya villages, the chief of the villages together with the Christians had gathered material for a native church building, and so we stayed there one day directing the putting up of part of the frame of the building for them. In Jipanga, another of the Buya villages, I laid off the ground and helped in starting the frame of their little church building. In one of the Bongiji villages we did the same for them there. In the largest of the Ikingo villages they had already finished their little church. So you see that there is a good work being done in this country. Nearly everywhere we were received gladly and many places where we did not have the time to go they came and asked me to visit their towns also. Of course, in some of the farthest villages that I visited many came out of curiosity to see what they could see, but went away knowing that we were not like the white men of the State. In nearly every place I entered the women were slow to come until they knew I was not a State officer. In many of the villages the people fled at our approach and had to be called from their hiding places. In as many places they would as invariably address me in the State jargon, which is a mixture of many languages, and a bad mixture at that. And when I told them to speak their own language, they were greatly surprised to find that a white man could speak their own language and often I heard remarks about my speaking "Lunkundo itself."

The nearest village that I counted in the eighty-one that I visited is three hours' walk from here and I estimate that the farthest one is not less than one hundred and twenty-five miles distant. There are other villages I did not have the time to visit. I was at one point within one day's journey of the American Baptist's station of Ikoko. At another point I was within two days' journey of this place. In all these villages the people speak our language, which is different from that at Ikoko. In

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the farthest set of villages which I visited (the Ilanga villages) there is an excellent opportunity for an out-station, where a strong native can be placed and a school opened. There are fifty villages that could be evangelized from this as a basis. By going from this point three days' journey one comes to the Momboyo river which is the southern branch of the Bosira river, which empties into the Congo just a few miles above Bolengi. Thus by going up the Bosira to Iongo, where we hope to get land from the State for a mission station, and working up the Momboyo from there, all of the country in this direction can be reached in a systematic way with the gospel. This will take time and strength and men will be needed from home to help do it, but these should not be lacking. This is not a paradise nor is it the most deadly climate on earth. I went the three hundred and sixty-five miles without a day's sickness and I know not the good that was done. The seed was sown as far as possible, the native Christians of this back country were strengthened and the outlook for the future is very bright. Brethren, we must be up and doing while we have the ears and good will of these people, while in part of the villages their minds have not been poisoned by the nefarious teaching of the Catholics. God is opening doors of opportunity to us now that may be closed to us later if we neglect them now. It is ours to march in sunshine and rain, ours to sleep in most uninviting places, ours to preach to crowds the very stench of whose filthy bodies is repulsive, ours to do our utmost in relieving their sicknesses, ours to sow with a most liberal hand the seed of the simple story of Christ and his love for us. We can leave the results to Him who sleepeth not night nor day, assured that His word will not return to him without having accomplished at least some good. I trust that we may have your prayers for the advancement of the work of the church in this far corner of the Lord's ripe harvest field.

Bolengi.

THE ESSENTIAL CONDITION OF CONQUEST AT HOME.*

DR. EDWARD JUDSON.

The single thought that I desire to lay down in your minds to-day is, that world evangelization is the essential condition of Christian conquest at home. The only faith that is adequate to the task of conquering our own country is the faith that is robust to achieve the conquest of the world. "America for Christ" becomes possible only as it is merged in the cry, "The world for Christ." There is no such thing as a nation being Christianized by itself. When Jacob, in the ancient story, asked the herdsmen of Haran to roll away the stone from the mouth of the

* Spoken at Haystack] Centennial.

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well and water their flocks and go on their way, his purpose being to have a private interview with his fair cousin Rachel, they gave the inexorable reply, "We cannot—until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep." The Reubenites, the Gadites, and the half tribe of Manesseh were not permitted to settle down in comfort and security among the oak groves of Bashan. Their mighty men must first pass over the Jordan and help their brethren in the conquest of Canaan. We have here the illustration of a far-reaching principle. It is one of the commonest experiences of life that the things we desire most are secured not by direct and eager search, but indirectly—as it were, around a corner. They come to us when we are looking for something else. People do not become beautiful, or healthy, or eloquent, or popular, or happy, or even good by eager endeavor. If we apply ourselves intensely to the building up of our own church, we fail; it often grows faster when we are interesting ourselves in the churches of others. And our own denomination flourishes most when we are concerned in the furtherance of the great truths that make all Christians one.

Now this familiar fact relates home missions and foreign missions to each other in a most vital way. American Christianity can never be realized by itself alone. We shall reach it, if at all, via China and India and Africa. All the nations must be gathered at the well of salvation before the stone is rolled away from the well's mouth. A pious zeal that ignores the heathen abroad is of very little use here at home. The most effective way of promoting a revival in your church or mine is to inform and interest our people in foreign missions. The most earnest evangelists are returned missionaries. A lonely worker in Assam may be doing really more for the evangelization of his own country than a popular preacher in New York. The bane of the time is a near-sighted Christianity. A man who is trying to convert only the heathen at his door will fail even in that. Victory afar off means spiritual power near by. Religion is a commodity of such a kind that the more you export the more you will have at home.

We sometimes deplore the signs of spiritual declension in our own land—the dying out of the churches in the rural districts, the prevalence of worldliness in our city parishes, the love of pleasure, shameless and undisguised sycophancy toward the rich, a weak sense of obligation to the commandments of Christ, the falling away in church attendance, and the noiseless disappearance from the Christian consciousness of truths that used to be thought essential and precious. The cure of it all is the foreign missionary spirit. In every form of Christian work an element of egotism may inhere—the love of one's own self, of one's own family, of one's own town, of one's own country. But when the heart goes out to the

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lost beyond the seas, selfishness disappears. It is like the love of which the poet sings, which "smote the chord of self, that, trembling, passed in music out of sight."

REPORT OF A VISIT TO THE CHURCHES IN THE CAGAYAN PROVINCE.

DR. C. L. PICKETT.

Two years ago I was apointed by the mission to visit this region and make a report as to the advisability of our entering it for aggressive work. I recommended that it be our purpose to occupy the towns lying along the north coast of Luzon at as early a date as possible, also that a new missionary be requested for this work. The new missionary has not yet put in his appearance. The need is imperative. The opportunity is marvelous and, I believe, providential. But the gospel does not always wait on tardy missionaries or small missionary collections. We did nothing toward entering the field in 1905. In April of 1906 we sent Beunaventura Garcia to Aparri and told him to preach the gospel to every creature, and we would visit him once or twice a year. There is now a congregation of 137 members in Aparri, one of 14 in Tallongan, one of 46 in Canayon, and one convert in Paruddun. These figures tell something of the efficiency of his ministry as well as of the power of the gospel and the condition of the harvest field in those parts. Besides this three visits have been made by other of our workers to the towns fifty miles west of Aparri with the result of a congregation of 30 in Namoac and another of 31 in Claveria. This is a total of 259 converts for eleven months' work and a part of it irregular. These people need a missionary. There are ten other towns in this region where we, as yet, have no converts. Only two or three of the above number of converts have shown much speaking ability. The Filipino is not an adept in developing his fellow-brother. This work requires a mind that is able to comprehend many situations as well as to perceive and develop the latent possibilities of the humble as well as the proud and forward.

In Aparri we found the brethren meeting in the home of the evangelist which is now altogether inadequate. We presented to them the question of building a chapel, and they took up with it at once. The members are all poor. They have barely enough rice to solve the food problem throughout the year, but when the subscription was called for $35 in money was pledged. In addition a number of posts for the frame work and nipa-palm shingles for the roof were promised, while others promised from one to three weeks' work. We made an honest effort to purchase a lot in the name of the Society, but were compelled to come away without being successful. Lots that never yielded a cent of income

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suddenly became very valuable. We left the matter in the hands of Buenaventura and an American teacher. We believe that a good lot can be bought in time by paying about twice the actual value.

On leaving Aparri for our visit along the coast we took Brother Garcia with us to the first town of Santa Cruz. Here we left him and a companion for an afternoon and evening's work and returned the next day. The afternoon was spent in house to house work and in the evening a large company came together in front of the house where they were staying. The town is strongly Romanist and Aglipayano. During the sermon some one took exception to Brother Garcia's presence and threw from the darkness a big piece of bamboo at him. Fortunately it struck a post just over his head and did him no harm. He continued preaching an hour longer and many heard with gladness, though there were no converts. Our next stop was at Abulog. This is an Ibinog town and Ilocano is not much spoken. One of our companions could speak in this tongue and another in Spanish, which the better class understood. We held a service in the streets and another with the soldiers quartered there, and through the medium of a friend requested a service in the home of a worthy citizen of the town. This privilege was denied us, so we had no evening service, but we got to visit some and found out many things about the people. There is probably no town on earth where the devil has more ardent devotees.

From Abulog to Sanchez Mira, the next town to the west, the trip is made by a small boat in from five to nine hours. This is an Ilocano town with an Aglipayano priest; but with little evidence of any spiritual work. We found the people ready to hear the gospel with all eagerness. On every street corner where we would stop the people came from all directions to hear the Word. After we were through preaching they were loath to go away. They bought all we had to sell, Bibles, Christian calendars, the Ten Commandments and the Lord's Prayer. Many subscribed for our paper. All wanted to talk about religion. Hundreds seemed convinced, but were not quite ready to confess. Many asked why we could not send them a preacher. We were sorry to depart after a two days' stay, but time was pressing and we went on feeling that the harvest truly was ripe and we did not have a single laborer that we could send into the field.

Our next stop was at the country barrio of Namoac. Here we already had 28 converts, but a rainy, chilly day spoiled our visit and we could do but little. The next morning there was one to be baptized, so we held a service at the river when we departed. Here another made the good confession. On our return we celebrated the Lord's Supper with them for the second time in their religious experience. The congregation lacks leadership and development.

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At Claveria we reached the farthest point of our journey. Here we found the brethren anxiously awaiting us. The first night and the next day we had some splendid meetings. Then a tropical rain lasting for four days set in and we could do nothing, only visit and talk. We were invited to many homes and did our best between showers to look after the Master's work. The people want a preacher. They want a chapel also. We told them we would send them a preacher if they would build a chapel. This they eagerly consented to do. As fine forests as grow on earth are within a day's journey so they can easily fulfill their pledge. The question arose as to where the chapel should be built. They asked me to look at a number of sites which could be had possibly without cost, but none were centrally located. I finally solved the problem by buying for them in the name of the Society a good lot large enough for a chapel and a home for the evangelist for $6.85. We had three converts, visited some forty or fifty sick people, made a host of friends, and the brethren sent us on our way rejoicing.

The Lord has many people in these parts. Twenty-six converts is the record for the entire journey. We returned feeling more than ever that workers are needed and needed at once. Missionaries are needed to supervise and direct and instruct native workers who shall go into every hamlet. The religious powers that now be are going through the forms and ceremonies of the church, but they are doing no teaching and anything spiritual is as far from them as the east is from the west. How long, O Lord, how long must this continue!

WUHU, CHINA.

A. E. CORY, BERTHA CORY, EDNA P. DALE.

Wuhu is located on the Yangtse River, about 300 miles from Shanghai and 50 miles from Nanking. When one looks at the thousands and tens of thousands of graves, covering acres around the city, there seems little doubt but that its history reaches back many years. It is said that the ancient city of Wuhu was located nine miles east and that it was destroyed in the Sung dynasty (960-1127 A. D.). The present city dates from the third year of King Lih of the Ming dynasty (1573 A. D.).

The wall is a small one, measuring only 1.64 mile in circumference. It is 11¾ feet high, with a foundation of 9.4 feet underground. Much more of the city lies outside than inside the city wall. There are eight gates, named as follows: East or "Speaking of Spring," South or "Rainbow," West or "Faithfulness Written," North or "Come Bird of Prosperity,"—these are the larger or more important ones; the others are—"Receive Refinement," "Upper" and "Lower" water gates.

Wuhu became an open port in 1876. A foreign concession was

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granted in 1906. This is a strip along the river bank too low to build on, but it is being rapidly filled in by the various steamer companies which have secured plots for their warehouses. Many new buildings have been put up within the past five or six years, the city has been growing rapidly.

The surrounding country is a great rice-growing district, for which Wuhu is the shipping point. Over one-half the total export from here for the year 1905 was rice, it having amounted to 10,041,300 civi, valued at £2,905,225.

Something of the condition of the farming class engaged in the production of this rice may be seen from a quotation from the Consul's report (1905): "In the province of Anhui the great bulk of the rice land is not the property of peasant proprietors or village communes, but belongs to some half dozen powerful families, among others that of the late Li Hung Chang. These families which reckon their acres by the tens of thousands, farm their land on the metoyer system, the contribution of the tenants being one-half the crop north of the river and one-third in the southern part of the province. The following statistics relative to the trade of Wuhu are also given by the Consul in the same report: Import of foreign origin £1,103,985, of native origin £320,561. Exports £3,186,857. Less re-exports £2,464, a total of £4,608,933. There was a shrinkage of £49,154 in import of opium, and an increase of 500,000 gallons of American kerosene.

Wuhu is not as progressive as some of her neighboring cities, but she is nevertheless falling into line. (1) Several schools after Western models have been opened—one for girls is to be opened soon. (2) The gentry of the province are contemplating the construction of a railway. A site for the terminus has been secured in the settlement and the line is being surveyed. (3) There is a good wide "horse road" in a new section of the city. (4) The soldiers' camp and drill ground and the police headquarters have been enlarged and improved. (5) A soap factory, a flour mill, and an albumen factory have been in operation some time. A new electric light plant is being erected. Wuhu is noted for the manufacture of scissors. These are made by hand, not in any one large plant, but in numerous small shops along the street.

The man who has done most toward these recent material improvements is Mr. Lai, one of the principal heirs of Li Hung Chang. He has filled in ponds and gutters, leveled the hills and upon these waste places built good roads, erected a whole street of Chinese, foreign and semi-foreign buildings; he has collected flowers, trees and shrubbery from all over the world, and planted a beautiful park. It is he who is at the head of the railroad project. He is a man who speaks English well and has traveled much. He is bringing to his own people something of the civilization of the great world. But he has rejected *the best* the West could

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give him—he has rejected Jesus Christ. He is greatly feared and is despised by the people. He is a curse to the city, for with all the material improvements he has brought to this place he has augmented its sin and wickedness beyond measure. His "foreign hotel" and some other places are such *dens* of iniquity, that when they were first opened even the heathen (?) Chinese business men of the city rose up in indignation. He was forced to place some restrictions on the places; but the reform did not last long.

The people of Wuhu are conservative, superstitious, and great idolaters. There are ninety-seven temples shown on its map—besides there are a *great many* small ones. They are most difficult to reach with the gospel message.

Wuhu has ten churches and chapels, twelve mission residences; one hospital (Methodist), one boarding school, boys (Episcopal) and thirteen day schools. The missions at work in the city with date of entrance and present number of missionaries are as follows: China Inland, 1894, 4; Methodist, —— 7; Christian, 1888, 3; Christian and Missionary Alliance, 1894, 2; American Church (Episcopal) 1890, 4; Faith (independent) 1901, 2; Advent Christian, 1901, 5. The Catholics are here also. (No statistics given for them.)

The second station to be opened in China by the F. C. M. S. was Wuhu. C. E. Molland was our pioneer and laborer here for fourteen years. He was followed by T. J. Arnold, who spent about four years in the work. Miss Effie D. Kellar spent about three years here.

Our church building and street chapel are on the main street in the midst of some of the largest business houses in the city—a most desirable location. We have two day schools under our supervision; otherwise our work is wholly evangelistic.

We send you, dear friends, these facts in regard to our station, with the hope that you may become acquainted with our city, that you may realize more fully its needs and pray with greater intelligence for its thousands of sin-burdened ones and for us your co-laborers here.

MEDICAL MISSIONS—THE NEED, METHOD, AND RESULTS.

DR. E. I. OSGOOD.

The chief surgical instrument of the Chinese physician is a long needle which, sometimes heated, sometimes cold and dirty, he thrusts into various parts of the body where the evil spirit causing the disease is supposed to secrete itself. Into liver or neck, knee or elbow joint, it is thrust, setting up irritations or abscesses, or rendering the part forever stiff. A sick person may have prescribed a piece of human flesh, cut off from the body

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of a slave or other person. A filial child may willingly donate this piece of flesh to his sick parent. Friends gather around the sick babe and by screaming seek to drive away the spirits causing its convulsions.

A mother in her hour of trial is shut off in a dark room by herself and left alone to live or die. The presence of one of their midwives is even worse than being left alone. A new-born babe may not receive its first bathing before it is two years old. A sick person is never bathed. Babies are strapped to the backs of their elder sisters and the little eyes face the sun all through the glare of the day. Dust, dirty washcloths, and the presence of specific diseases do the rest to rob many a child of sight before it begins to see.

The poor have no salvation from the ravages of disease and exposure. A little orphan boy was found on a cold winter's morning with the toes of one foot frozen off, leaving a great ugly ulcer. His hair was matted and his head covered with scabs and sores; his body was covered with itch and his clothes filled with vermin. He had no friends. He lived by begging at the roadside. An old man through ignorance had contracted a vile disease. He had been compelled to beg for years. No one wanted him in his home. It took him eight days to walk twenty-five miles to a Christian hospital where he finally received healing for body and soul. The friendless sick are left to die by the roadside, and their exposed bodies are seen by multitudes passing every hour. If along country roads the body may be left until devoured by wolves and only a grinning skull remains to tell of the tragedy.

The scale of living is so low and the ignorance so dense, that when an animal dies it may be cut up and used for food. Death stalks in the path of such gross ignorance. The kitchen refuse is thrown out at the front door and forms into a cesspool; the result is typhoid fever. There is no relief for pain but the deadly opium pipe. The number of its victims is increasing at an appalling rate. A diseased eye is farther irritated by dirty hands and cloths until the eyelids are drawn in by the cicatrical tissue. The final result is opacity of the cornea. Ingrowing toenails become an adjunct of bound feet, making the large toe a festering sore. Abscesses, ulcers, fistula, and all their relation, run riot under the cover of a dirty, gummy plaster. Their repulsive appearance is hid from the human eye, but natural drainage is denied, and the vitality is weakened by the poison forced back into the system. A piece of injured or diseased bone must be allowed to slowly disintegrate and discharge itself in the form of pus.

There is another need; the Church of Christ has sent out seventeen thousand men and women to bear the Gospel to heathendom. Ten thousand children are living in Christian homes whose circle and circumference is walled back by squalor, filth and contagious diseases, and whose atmosphere

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is penetrated by a weakening climate. These Christian centers are often separated from medical aid by many days' journey. The missionary societies of the world have sent out five hundred and fifty men and two hundred and fifty women physicians, eight hundred in all, who not only have the health of the missionaries in their keeping, but who also treat annually three million patients in nine hundred and sixty hospitals and dispensaries. A medical missionary is often obliged to ride fifty or a hundred miles on horseback to attend a sick case of one of his fellow missionaries.

In large centers modern hospitals have been erected, sometimes by the missionary society, sometimes by private individuals, and sometimes by subscriptions from the natives who have learned to appreciate the value of western medicine and surgery.

The main building has a chapel, waiting room, an examination room, and a dispensary for the outpatients. There are separate wards for men and women, surgical and medical cases, opium breakers and special cases. Conveniently situated is a modern operating room. To this general building will be added side buildings for kitchens, assistant's rooms, laundry, etc. In smaller places the buildings are less elaborate, built to fit the needs.

In the vast majority of cases the responsibility of the entire plant is placed upon the shoulders of one medical man. He must be an executive, handling assistants, cooks and coolies; watch and instruct every assistant during the clinics, operations, and subsequent nursing of patients. The buying of all supplies, the preparing of all dressings, the recording of all cases, the paying out of all moneys, and even the various methods of presenting the Gospel to the thousands of cases must be under his care.

The daily clinic will have patients from the next door and one hundred miles away. Every patient is accompanied by a friend or two. They gather in the chapel and listen to the Gospel story. Each pays a nominal fee and is registered as to name, sex, home and disease. Each receives a copy of a Gospel and a Christian tract or calendar. The door is opened. In turn they pass to the examining and dressing rooms. The abscesses are lanced, the ulcers cleansed and dressed; the surgical cases are prepared for the operating room and hospital; medicine is dealt out and each patient is carefully instructed as to the manner of taking medicine, diet and care of the body. The number passing through the various clinics daily runs from ten to two hundred and fifty.

The doctor must watch them all. The assistants do the washing, dressing, the preparing of drugs and dressings under his eye. Each patient must be carefully instructed as to the system of foreign medicine, as it is so utterly different from their own that, even with the greatest watchfulness, the patient may take the external internally and rub the internal medicine on the surface, or take a week's prescription at one dose.

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The influence of the medical work extends beyond the bounds of all other missionary activity. No single evangelist can visit as many towns as are represented by the patients who enter any single dispensary. It has no limitations. The evangelist may be driven out of a place but no brute force stops the sick of that place from entering the mission hospital.

Shall we tell of the mobs in distant places that have been stilled by the mediation of some one who, through ministration to his sick body, has been brought under the spell of Christ, and who now willingly endangers his own life to save those of the missionaries; or of the homes that have been thrown open to the evangelist itinerating to these distant places; of the churches which have sprung up and flourished for years before reached by the preacher, all under the fostering care of these same grateful patients who have been saved both body and soul while on a forced visit to a hospital?

Common laborers have refused pay for little helps rendered to the doctor, because of his kindness to them. Mighty evangelists have come from the ranks of opium sots, saved by the foreign doctor from the toils of the opium demon. Thousands caught their first glimpse of the Christ in the hospital and are humbly following Him to-day.

The large part of the servants and assistants employed in the hospitals are taken from the ranks of those who have themselves been healed. These have learned the ministry of love from the medical missionary and are pouring it out upon others who are now suffering as they once suffered. They minister best who have themselves been thus ministered unto.

Chu Cheo, China.

AMONG THE MISSIONARIES.

INDIA.

Objects Heathen Worship.

Mrs. Helen A. McGavran.

One has naturally a curiosity to know what kind of objects heathen worship. I remember how I used to wonder about it and my imagination pictured shrines such as I had read about or heard of in Roman Catholic countries. But how different the objects of worship which I found here! It was a long time before I recognized them readily, and they never cease to give me a shock of mingled surprise, disgust and pity.

In towns and large villages there are temples in which the shrines are quite pretentious, but I am thinking now of the ordinary small shrines which are so numerous on the roadsides and in and about villages. These are usually very rudely constructed, often nothing more than a slab of stone stuck upright into the ground. This stone has at some time had on it a dab of red paint put on by the priest when the stone was consecrated, and renewed on some special occasion, but at long intervals, so that the mark in many cases has disappeared.

One often finds these stones propped up against a tree trunk. Or in some cases a rude platform has been constructed around such a stone,

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or collection of stones. Sometimes one finds a number of stones piled carelessly together in no especial order, and one recognizes these as shrines mainly by the broken pieces of cocoanut shell lying about. The favorite offering in our part of the country is a cocoanut. The offering of it consists in breaking it before the god, the nut itself being all eaten by the offerer.

One shrine which we came upon lately struck me as very curious. It consisted of three slabs of stone carved in bas-relief with figures—such ugly things—and set into a platform. These were the smallpox gods and as a special effort to avert a recurrence of a smallpox epidemic they had been daubed all over with paint to represent pock marks. It looked as though they expected to avert the smallpox by giving the disease to the god.

Damoh.

Temples Built Over Graves.

E. M. Gordon.

A few miles from the Christian Church at Mungeli there is a group of ancient Hindu temples. To the passer-by there is nothing to distinguish these temples from others which may be found all over India. However, these temples do differ from others in one marked particular. Each of them is built over the tomb of a high priest of a certain mendicant caste. We have here what may be called a survival of ancestor worship. On the death of a high priest a pit is dug on the spot selected. The priest is placed in this excavation in a sitting posture. He is provided with the articles with which he has been most familiar during his life-time. His shoes are placed by him. A drinking vessel with water is also there, together with his staff, some unleavened bread and other minor articles. The grave is not filled with earth, but is surrounded with large quantities of salt. Only the upper portion of the grave is filled with earth. Every night for many years a lamp is seen burning on the grave. It is tended daily by some devotee, relative, or disciple. Then some wealthy member of the caste, in order to perform a work of merit, will build a temple over the grave of the high priest. And so it comes that each one of the temples in the group referred to is built over the tomb of a high priest long de ceased.

Recently we had the Resurrection as the subject of a sermon delivered in Mungeli. The people in the audience were all familiar with the temples built over the tombs. But it was a new thought to them when they heard the Christian religion described as a great and beautiful temple also built over a tomb, over the tomb of a High Priest, but a tomb which was once found empty. I think the significance of the empty tomb of Christ never came home to our people more forcibly than when it was mentioned in connection with the temples in our neighborhood. Here is an illustration which many of our preachers might use with much force in America when they have occasion to speak of the Empty Tomb and the Resurrection morning.

Mungeli.

AFRICA.

Good News from the Congo.

R. Ray Eldred.

It was the last of February, 1907, in tropical Bolengi. The native evangelists had been out in their respective fields of labor since the first of January. Two months had passed since they bade adieu to the missionaries and to their own families and pressed forward, each to his own appointed field to teach and to live, as best he might, the gospel of light and purity. Each had had his own temptations,

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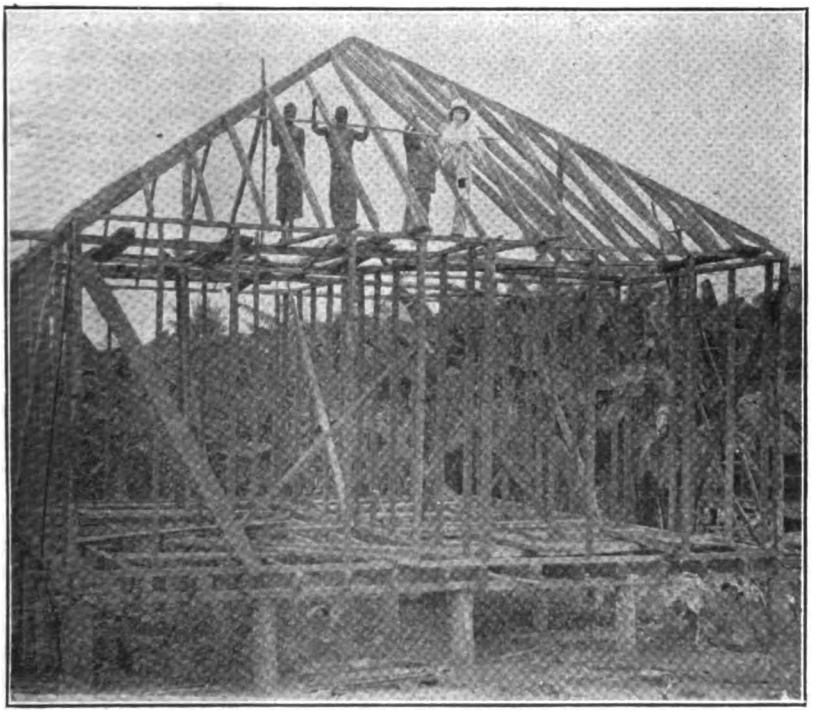
his own difficulties, and each had had more or less, a successful period of labor.

From Bonkombo, far to the southwest, some forty miles, down and across the great Congo, Evangelist Ekakula, with his more than faithful wife Biluke, and Impani, the school teacher, together with the local Christians, could be seen gathering together a few necessary things and placing them in their small canoes preparatory to starting on the long and hard paddle up against the strong current, for their Mecca, Bolengi. Leaving Bonkombo in the morning, they arrived at Mpombo in the afternoon, and found evangelist and school teacher Bogilenganda and his wife Eilekola making the same preparations they had made the day previous. As evening drew on they all joined in, what was to all present, a great service. The next day evangelists, etc., and all of the local Christians who could possibly be spared from the work of gathering the heavy state tax, started on together for the home of their white teachers. Simultaneous with this pilgrimage, others of a like nature, some by land and some by river, could be seen approaching this their Mecca; Bonjolongo, from Injolo, seventy-five miles distant by a winding foot-path through the jungle and some swamps, were returning with many who had had a taste of the "Good news," and wanted more; Bontaci, from Bengiji, two days' journey by land, came, and as is the custom of all of our evangelists, they preached in all the villages through which they passed; Mboyo, from Buya, seventy-five miles distant by land; Ekwela and



The Bolengi Tabernacle in Course of Erection.

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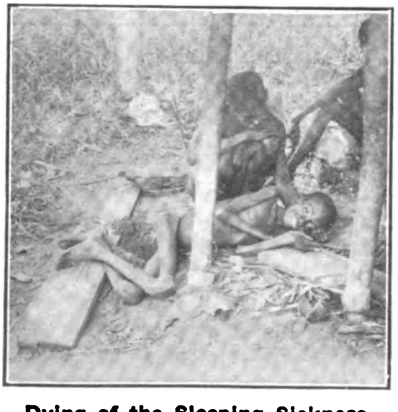
Bolange, from Bonsole, one day's journey; others from Ikengo, one hundred miles distant; Bombanza from spying out the land in the region beyond Hanga, which is itself 120 miles away; Bolulu, our little giant preacher and school teacher, together with others from Longa, 120 miles up the Bosira. All these came scattering the seeds of truth by the wayside, trusting to the Lord of the harvest to give the increase.

It was planned so that they all reached Bolengi on Friday, then on Saturday evening, at the regular business of the church, they gave a report of the work done while in their various fields. Encouraging, is altogether too mild a term to apply to these reports. More enthusiastic reports of difficulties encountered, temptations overcome, faithful work done, and interest manifested would be indeed hard to imagine. Doors of opportunity are opening to us that we dare not ignore. The day of greater things has already come to Bolengi; pray ye therefore the Lord of the harvest that he will grant those on the field wisdom and strength, and that he will send forth other laborers into his harvest.

Bolengi.



Dying of the Sleeping Sickness.

THE PHILIPPINES.

Through Evil Report.

W. H. Hanna.

Presumably, there never has been and never will be a field in which evil report has not followed and will not follow the missionaries. Missionaries have been reported to covet the eyes and hearts of children in China. We are not so blood-thirsty and cruel as this, according to rumor, but our purposes are not consonant with the welfare of the Filipinos, by any means.

For more than a year now, the story has been traveling through Ilocos Norte, at least, that the Protestants have a large steamer at their command, hovering near the northwestern coast of Luzon. It only awaits the time when there will be about two thousand converts. Then it will anchor in Currimao Bay and we missionaries will summon all our followers to Currimao that they may, ostensibly, celebrate the Lord's Supper on the vessel. As the service is in progress, the captain will order up the anchors and steam away for America or for some other islands. This makes us the successors of the Moorish pirates, who, in the centuries past, carried away captives, whom they enslaved. The simple-mindedness of thousands who believe the steamer story does not incline them to think about the expense of maintaining this vessel for a number of months or years, nor to question whether the government would allow us to make such a conquest or not be able to force us to return the captives to their homes.

The last three months have heard the supplement or rather a new chapter. Some women carried into a barrio, in which we have some twenty converts, the news that the vessel had landed at Bangui and over three hundred Protestants were forced

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aboard and had seen the last of the Philippines. The little company of believers was much stirred up. While they do not have a great many comforts in life, another land, with ills they know not of, does not appeal to them. The Lord, who is caring for His own out here, sent them an evangelist the following Lord's Day. He declared our way and the way of the Lord more perfectly. Two Sundays ago I was privileged to meet with the little band and I found them disbelieving the lie and disposed to continue in the way of truth.

Would that it were not so, but, in a province where there are no friars, we are reported to be their successors as devourers of men's possessions and subservient to covetousness. One Lord's Day morning an old brother, who has found it difficult to break away from saying in responding to the question as to his health, "I am well, by the favor of Saint Mary," came to me distressed in mind. His wife, not yet a follower of the truth, had taunted him, charging him with not caring for the welfare of his wife or children. The basis for the charge was that, at his death, the missionary would come and take possession of all his property and leave the widow and orphans to beg or starve. Just how widely it is reported and believed that we force believers to give their all to the church, I know not. The falsehood, believed in many towns, dies hard. A more plausible tale has come to still others. Some one started going in San Nicholas the slander that, while at the first in Manila, the missionaries made no charges, they are now collecting at frequent intervals, five dollars from each convert, and we missionaries in Ilocos will soon be following our fellows in the capital. Even our free-will offering, made on the Lord's Day after the memorial supper, is evil-spoken of. We are said to charge two and a half cents to a half-dollar for the privilege of communing.

I know of no converts who have been persuaded into believing these crude creations of the father of lies, but many hearers have been affected and have not pressed into the kingdom. The educated natives, members of Romish and Independent churches, do not believe such tales, but they do not hesitate to give them currency in the ears of the humble folk. They are temporarily effective and reveal to us our duty of preaching more earnestly concerning truth-telling, bearing and believing false witness and laying up treasures in heaven.

Laoag, P. I.

CHINA.

Nantungchow.

Dr. W. E. Macklin.

I have just paid a visit to the city of Nantungchow. The city is the gateway of the great and fertile plain lying between the Grand Canal on the West and the Ocean on the East. We were landed in large sampans on the shores of the Yangtsze and rested in a thatched shed till we could hire wheelbarrows, to the city five miles away. It is not a very pleasant experience for the ordinary foreigner to cling to and be jolted by a wheelbarrow and go as slowly as they do; but by employing two coolies, one to pull and one to push, the speed is greatly increased though the jolting increases proportionately. During the slow progress of my journey I meditated on what I have seen and read of the wheelbarrow.

A Traveler's Tale.

One wheelbarrow story is quite interesting. Chai Yung, the founder of the lesser Chow dynasty just preceding the Sung dynasty, about our Nor-

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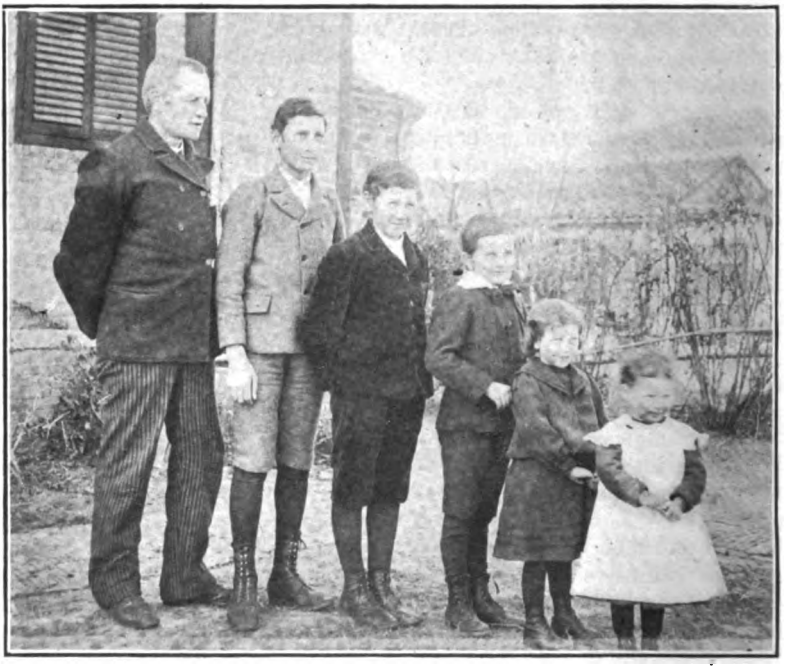
man period, was earlier in his career a wheelbarrow man. He sold umbrellas for a livelihood and carried his wares on a wheelbarrow. On one of his trips he met Chen Tsz Ming, who afterward became one of his leading generals, but at this time a vendor of oil and soy. Chen was a powerful giant and helped Chai to pull his wheelbarrow. He went so fast that Chai got overheated and took sick, when Chen sold all the umbrellas and the wheelbarrow and ate up the money and left his friend to his fate. Chai became a beggar and begged his way to the North, where his aunt was wife of one of the rulers, Kwoh Wei. Kwoh Wei made him his heir and he afterwards became one of the good rulers of China. He forgave Chen Tsz Ming his unfriendly conduct and gave him official rank.

A Fertile Plain.

The plain we are riding over is most fertile alluvial deposit cut up everywhere by canals and irrigating ditches. There is a fine crop of barley just being harvested, and the wheat harvest is about ready. Before the crops are cut I notice that soy, beans and cotton have been sown and are up so no time is lost on the recropping.



Dr. W. E. Macklin, of Nanking, China, and Children—Theodore, William, Henry, Louise, Rachel.

"Cotton is King" in this district. I had expected rice would be the great crop, but found it was not so. Every farm has its irrigating pump, consisting of a trough of wood and an endless wooden chain to raise the water. It is worked usually by man power, but sometimes the buffalo is the power used. Much of the land is owned by big landlords and in many cases rent is paid in money. It is a very prosperous country and though the crop was

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less last year than usual, there was no famine and I noticed that beggars were old or maimed and there was little sign of able-bodied people not being able to make a living. It takes a rich country to support a dense population and give one-half the crop to a landlord class. I learn that north of this in the famine region the landlord gets six-tenths of the crop, so that the poor people had no reserve to carry them over the few months of crop failure. This same landlord class is taking advantage now of the distress of the poor peasants and buying up the people's farms for a mere song.

Mission Work.

James Ware has been for many years preaching at Yung Chow and for a couple of years John Johnson and D. E. Dannenberg and families have been living in the city. The people and officials are very friendly with the missionaries. During the past year Dr. Layton, an accomplished physician of Chicago, has been with them preparing to open a hospital. They have bought some land for residences without any obstruction, but during the purchase of a chapel and dispensary building on the main street they were made to understand that China had her bosses as well as the Americans. The leader of the gentry, whose brother is Senior Wrangler of the Empire, ordered the magistrate to stop the sale, and a charge was trumped up. No effort was made by the foreigner to fight. A meeting was arranged by the official with the boss and we hope he is well talked out of his opposition. It seems to be a case of not understanding the aims of the missionary. The Chinese dread the land grabbing tendency of the Westerner. The boss liked the idea of a hospital. This boss is detested by people as well as scholars and the foreigners would have gained popularity by a good fight with him, but ours is not a fighting religion. A leading merchant last night gave us an excellent feast because Dr. Layton had cured three of his people of severe diseases. Our friend the boss is a patron of foreign schools and is head of the shareholders in a steam cotton mill. It is said that he is misdirecting funds of the mills, also that he arbitrarily taxes the farmers to support schools which do not educate the farmer's sons.

Buddhism and Scenery.

We visited the only hills in sight of the city—Wolf Mountains—where the people are very religious and waste lots of money on idol worship. The people north of them in the famine district are learning that idols do not save them, as they were treated worse than the people by the flood. "A big flood even breaks down the Dragon King's temple" and the Dragon King is supposed to have charge of the waters. The scenery and landscape we pass through are pleasing to the eye, the houses being surrounded by so many trees. The houses of the farmers are built of woven reeds thatched. The reeds are grown on the banks of the canals and ditches. Though the country is damp and malarial most of the men and women look strong and robust.

Nanking.

Reaching the Field.

Geo. B. Baird.

After a very pleasant and delightful trip, I arrived in Chu Cheo about three weeks ago. The ocean voyage agreed with me very much. I have never felt better than I do now. I am living with Dr. Paul Wakefield at present, and am perfectly satisfied with my appointment to Chu Cheo. I am more than pleased with China as a field for mission work. Now that I have seen China myself, and have looked into the faces of a few of her people, I am more than ever convinced

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that I made no mistake, when I gave up my work in America. As I see the Chinese day after day, I believe more and more in their great possibilities. Their face is the expression of strength and character, although their lives seem to contradict it. Everywhere is the system of graft and dishonesty. The Chinese are unmoved by the suffering of their fellow-men. In China no man is his brother's keeper. This, to my mind, is a weakness, not of inherent character, but of hundreds of years of training. The Chinese have only to be thoroughly awakened and pointed in the right paths and they will surprise the world. I believe they are destined to become the leaders of the Orient. China knows that there is something lacking in her life; she does not know what it is. Her arms are stretched westward. Now is the time for the church to enter with a united and organized army. The scattered forces that we have now will make their impression, but it is only a beginning. As a new missionary one is impressed with the vastness of the undertaking and the littleness of his own influence.

TIBET.

Suffering in Tibet.

Mrs. A. L. Shelton.

For concentrated misery I never saw anything equal to the following incident, and I have seen lepers, cripples, and beggars of all kinds and descriptions.

We have a Tibetan woman who brings our milk every day. True, it has a layer of dirt in the bottom, and is never guilty of a yellow scum on top, and has always to be boiled. It is diluted with water and bean curd and is a mixture of goat and yak milk, but it is rather white, and we call it cream, and use it as such. For two mornings the woman failed to come. About noon of the second day her sister came and said their house had fallen down and they were burned a bit. That was the day for our woman's meeting. After the meeting and the work of the dispensary was finished we thought we would go out and see what the family needed. As the place was two or three miles distant we took a sedan chair for the baby and me and Dr. Shelton. Mr. Ogden and Mr. Saunders took their guns to kill a pheasant, if they should happen to see one. It was such a beautiful day and we were happy and having a rest from the filth and stench of the city. We got there and walked up the mountain a little way, and how I wish I had words to picture the awful misery and suffering we saw, and make your hearts ache and the tears come to your eyes as they did to all of ours! The house was built of stone with mud mortar, and on a hillside. There was barely a roof on the house. The floor was made of round poles about the size of a man's arm. These were laid on some kind of cross pieces. On these poles a few skins were laid, and this was their home and bed. They slept on that corduroy floor. They had not even a flat place to lie down upon. In one corner they had a pile of dirt and three or four stones, and on these had been placed a big flat iron pan of boiling water. Some way the floor fell in and all of them with it, and also the hot water. The goats and yak were kept in the basement of the building. Filth had accumulated for years, for the idea of cleaning a barn has not occurred to the Tibetans. For forty-eight hours those people sat on the ground in agony which can not be told. They had no relief whatever, no vaseline, no oil, not even a rag to wrap themselves up in. Beside the woman on the ground was the iron pan with water and corn-meal and a green vegetable stirred in it. This was all the food they had. Mrs. Og-

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den sent some bread and meat and I took some, which I laid down by them, and Dr. Shelton began to look at their burns. A boy of ten was burned from the knee half way to the thigh and had great blisters standing out on his leg. A little boy of seven or eight had escaped entirely. The baby, a little girl of four, had been burned to death, and the poor mother cried and said how pretty she was. That morning the neighbors had found them and buried the little girl, but she did not know where. The man was able to walk, but his leg was horribly burned and he had a great gash in his head. The woman was burned from below the knee to her thigh; there were great blisters as big as the palm of your hand on her leg, and the flesh seemed almost ready to drop off. She sat on the ground moaning and almost helpless. The men forgot their guns and began to work. The little boy was frightened when the doctor took his instruments to open the blisters, as the children are as wild as rabbits. But he had taken only a small box of vaseline and saw he could do nothing for the boy or woman there. So the woman was carried and put in the chair, and baby and I with Mr. Saunders started to walk home. Mr. Ogden tried with a few dried leaves and stems to make a fire and get some hot water. The doctor had just enough vaseline and bandages to dress the man's leg and head, and we left him and the little unburned boy there. How to get the other boy to town was a question. He could not be carried on any one's back, so Dr. Shelton and Mr. Ogden made a stretcher of sheep skins and two poles and set him upon that, and one in front and one behind, they carried him in. We are taking care of them now and feeding them. "Johnny," the doctor's Chinese assistant, goes out to dress the man every day, and yesterday the doctor walked out himself. I know how weak this sounds, but the reality was indeed frightful.

JAPAN.

E. S. Stevens—An Appreciation.

Bertha Clawson.

Mr. and Mrs. Stevens, together with Miss Oldham and Miss Rioch, came to Japan fifteen years ago at a peculiarly trying time in the Mission's history. Though new missionaries the entire responsibility of the work fell upon them, as the other workers were all in the homeland.

The next year they were joined by Mr. and Mrs. H. H. Guy and until the return to the field of Mr. and Mrs. C. E. Garst, none but they can tell the trials and hardships, together with great joys, through which they passed.

After the return of Mr. and Mrs. Garst to Japan, Mr. and Mrs. Stevens were asked to take charge of the work in Akita, and with some misgivings and sadness of heart they willingly laid down the work that had grown dear to them in Tokyo and obeyed the call. Now we can make the journey from Tokyo to Akita all the way by train in twenty hours. Until within the last four or five years it required three full days for the trip, going for the greater part of the way over mountainous roads in jinrikisha and stopping two nights at Japanese inns by the way. For over ten years they were the only Protestant missionaries in a city of 40,000 people and in a district of many more thousands. They were over 100 miles from a railroad and often for weeks and months at a time they would see no white face outside of their own home. Combine with the isolation and loneliness, the rigor of a long, cold, dreary winter in Akita, and one may form some idea of the situation. The writer came to Japan in the spring of 1898 and spent the greater part of her first year in

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Akita in their home, and she has no hesitancy in saying that never has she passed a more happy year in Japan and never has she been in a home where the Christ light has shone more beautifully. Nothing was withheld—money, time, privacy, very life itself, all were given gladly and ungrudgingly that souls might be brought nearer to God.

Henry Asbury, now a sturdy lad of nine years, was then a tiny babe, and he was then as he has continued to be throughout the years, the greatest joy and blessing that has ever come into their home.

For thirteen years they have lived and labored in the Northland of Japan and throughout all this region the name Stevens is synonomous with Christianity. Mr. Stevens has never had any ambition to be what the world calls great, and yet he is known among his fellow-workers as one of God's truly great and good men. The secret of his beautiful life is portrayed by two quotations from the Apostle Paul found in Romans 12:2 and Philippians 2:3, "In honor preferring one another," and "let each esteem other better than himself" are the rules of his life to such a degree that he has been a constant example of humility, modesty.

Dr. Nina Stevens' life among us has been no less helpful. "Nina, the hopeful," is a title that was once applied to her, and it is certainly very appropriate. The chief characteristics of Mrs. Stevens' life are her hopefulness and determination in the face of great obstacles, her untiring energy, her unbounded enthusiasm, and her unexcelled ability in planning great things for the work and in leading others to assist her in the execution of these plans. During her years of service in Japan she has carried healing both to the body and soul of great numbers of men and women who at the last day will call her "blessed."

Teachers and Pupils of the Joshi Sei Gakuin, 1906-1907.

One must have known the work thirteen years ago and know the same work to-day in order to appreciate

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properly the influence of these two lives in Akita and surrounding districts.

Never did greater joy come into any home or to any mission over the advent of a little child than when Henry Asbury Stevens was born. A beautiful boy with the favor of God upon him, he has carried joy and blessing not only into his own home, but into many Japanese hearts and homes. One of the teachers in the Girl's School recently asked him what he expected to do when he became a man. His answer was, "My father is a preacher and my mother is a doctor, and they are both missionaries. I expect to become a preacher, a doctor, and a missionary. I shall go to America to prepare myself for this work and then I shall return to Japan and work in Akita."

Thirteen years of the long, cold winters in Akita wherein he has been tireless in evangelistic work in the country places, traveling over rough roads through rain and sleet and snow, and sleeping in cold, comfortless Japanese inns, have proved too much for Mr. Stevens' bodily strength and he has been ordered by his physician to a warm, dry climate in which to recuperate. The family sailed on the Minnesota May 24th., followed by the loving prayers of hundreds of loyal friends. We have faith to believe that God will hear our prayers that as an unbroken family they may be spared many years to service for Him.

Tokio.

Why Win Japan?

F. E. Hagin.

Japan will be the dominant factor in the Orient for generations. When Paul planted the seed of the kingdom, he tarried in the great cities and at the cross roads of travel. Corinth, Philippi, Ephesus, Derbe, all knew the man who was turning the world upside down. Paul struck at the heart of the Greco-Roman world, for it held the reins of power. He left the Gauls, the Germans, the Hungarians, for other men and another age. He must be blind who can not see that Japan is situated geographically and constituted physically to rule in regions near her. Who can say that the limit of her expansion has come? It is a principle of military strategy that the strongest fort should be captured. When Japan took Port Arthur, a great stretch of country fell open to her. If we can but win this aggressive and powerful race for Christ, the greatest inroad will be made into the heart of idolatry and anti-Christian faiths.

Japan is ripe for the harvest. Christianity stands for the best and highest in morality. The Christian movement has opened schools and orphanages. The Emperor has contributed to the work of the Y. M. C. A. and Okayama Orphanage. Higher education has severed the tie which bound thousands to their old superstitions. These thousands are seeking some intelligible and heart-satisfying expression of their religious nature. Five young men from the Formosa College were baptized recently at the Koishikawa Church. These are representatives of tens of thousands of students who are without God and without any religion. My experience has been that whenever I went to a town or city to work, or whenever I invited Japanese to come regularly to my home, the seed has always found good soil and souls have been won. The Japanese are exceedingly religious. "He that cometh to God must believe that He is." A tribe or nation that is careless and apathetic in its reachings for God, will never make an aggressive Christian body, a growing evangelizing church. It is a great mistake to think that the Japanese are so fickle that, because they use the Singer Sewing Machine and Standard Oil, the multitudes have cast away

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their old beliefs. Ancestral worship is still the basis of their religious life. Then comes Buddhism and its concessions to the innumerable native gods. Because the Japanese are so zealous, so earnest, so true to their old faiths, they will be the better saints when they know the way of the Lord. Saul of Tarsus, so zealous, so bigoted, when he became a Christian, was he tame, and did he hide his light under a bushel? The spirited Japanese likewise, when they know their Lord, will not keep silent.

The Christian body is a select body. They are not like the Lycaonians, who would confound Barnabas with Jupiter. They are not "rice Christians." They would not turn and stone the ones who impart to them the words of life. Very few Christians smoke in Japan and practically none drink. They own their own song books and Bibles and subscribe for religious periodicals. When one comes into the church, he is as completely divested of his old idolatry and his old faith as any one possibly could be. He is a new creature, and you see it in his face, in his talk, and in his life. He gains nothing in this world, but he may suffer persecution and be driven from home. We do not baptize thousands in a day in Japan, for the simple reason that none rush blindly into the church. When they come, they come intelligently, determinedly and with full, hearty and final surrender to the King of kings.

Japan is the strongest center of anti-Christian faiths. **Let no one misunderstand this statement.** No one is stoned in Japan. I would sooner, for my own safety, preach on a street corner in Tokyo than in some American cities I could name. The Buddhists and their friends raised money to rebuild every church that was burned by the mobs in Tokyo in September, 1905. Notwithstanding the freedom with which heralds of the Cross may push their work, it can not be contradicted that Buddhism in Japan, if we may expect Christian enthusiasm and Mohammedan zeal, presents the most determined, intelligent and thoroughly organized religious force in the world. Christian readers, you may travel, or with your mind's eye you may run over the Orient, where upwards of 800,000,000 souls are in darkness and nowhere will you find a land and a religion so aggressive, so wide-awake, so ready to adopt the appurtenences of success as Japanese Buddhism. Believe me that it is here that Christian teachers and Christian thinkers must gird themselves for the mightiest struggles to extend and keep pure the faith which has been laid upon the church for fifteen centuries.

Tokyo.

SUGGESTIVE NOTES.

The first Protestant missionary went to Korea in 1882. At the end of twelve years there were 120 converts. Now there are 100,000. Korea promises to be the most fruitful of all mission fields.

The Southern Baptist Board received last year $400,000. This was an increase of $100,000 over the amount received the year previous. In ten years this board has increased its force from 150 to 500.

A few days before his death Dr. Yates said, "So much work, and I can not do any of it." A friend wiped the tears from the cheeks of the dying veteran and said, "God can have it

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done." He answered, "But God needs men."

"The outlook is brighter than the retrospect, the uplook brighter still. Conviction is intensifying, vision is clarifying. The blessing of God is upon us. There is the militant spirit upon us, and the thrill of battle runs along the line. The same Spirit that throws wide the gates of heathendom calls and equips the Church to enter. 'Awake! Awake! Put on thy strength, O Zion.'"

An English newspaper correspondent writing concerning Foreign Missions said, "I believe in them as an essential part of living Christianity, because life involves growth, and the church which is not a missionary church is dead. I believe in them, too, because of what I have seen of the lives and the records of the representatives of the churches in distant lands. I believe, further, in Foreign Mission because I have witnessed something of the lower levels of life from which Christianity seeks to raise men."

A little more than thirty years ago Uganda was one of the most savage and cruel countries in the world; there are many living to-day who have lost their hands or feet or eyes owing to the barbarous tyranny that existed. The most terrible wickedness was rampant; slavery was unchecked. To-day the whole nation has been penetrated with a Christian spirit; a nation has almost literally been born in a day. The son of Bishop Hannington has just baptized the relatives of the late king of Uganda, who, in the old heathen days, had put the Bishop, his father, to a cruel death.—The Epiphany.

But it admits of no question that when the record is fairly considered an enormous preponderance appears on the side of the missionary as a factor of human progress. Here in Japan the country owes an immense debt of gratitude for his example, no less than for his efforts, and in China his quiet, self-sacrificing labors have done much for the cause of moral elevation. That he should not be appreciated is, perhaps, inevitable. Nothing good is ever appreciated at its true worth. But that he should be assailed and abused is one of the strangest phenomena of modern times. —The Japan Daily Mail.

At the recent convention of the Southern Baptists one man pledged fifty thousand dollars for Foreign Missions. This man began with five thousand. He has been so well satisfied with his investment, that he has increased it ten-fold. He wants others to share in his joy and profit. He is calling for one hundred men to give five thousand each a year for ten years, and another hundred to give $2,500 a year, and still another hundred to give $1,250 a year. He states that the Southern Baptists should give twenty-five millions for Foreign Missions in ten years. It is a hopeful sign when business men take hold of the work in this way.

The Morrison Centenary Celebration was held in Shanghai from April 25th to May 7th. This was the greatest assembly of missionary and other Christian workers ever held in China. The following countries were represented: China, Manchuria, Africa, Australia, Burma, Canada, Ceylon, Finland, Formosa, France, Germany, Holland, Great Britain, Honolulu, India, Italy, Japan, Macao, Norway, Philippine Islands, Siam, Sweden, Straits Settlements, Switzerland, and United States of America. There were 1,170 names enrolled. At this celebration the past was reviewed and plans laid for fu-

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ture work. It is believed that this celebration will make an epoch in the history of missionary work in China.

In 1807 there was not one Chinese Protestant Christian. Now there are more than 160,000. Then there was only one Protestant missionary. Now there are 3,800. Then there were no native helpers. Now there are nearly 10,000 Chinese preachers, teachers, colporteurs and other native helpers. Then no part of the Bible had been printed in Chinese. More than 3,000,000 copies of the Scriptures in whole or in part were sold in China last year. Then no Christian books or tracts were published in Chinese. In the last thirty years from one station more than 26,000,000 Christian books and tracts have been circulated. Then China was closed against the gospel. Now the whole of China is open to missionary work. The people are eager for new light, new knowledge and new life.

Some years ago I opened a preaching hall in a market town 150 miles south of Canton. Here an old woman had her home, and she heard the gospel and applied for baptism. She could not read, and understood only the simplest fundamentals of our faith. She was accepted on the assurance given by our helper that she was a very sincere seeker after the truth. Her son, a young boy twelve years of age, was employed to watch buffaloes for a few dollars and his rice. She taught him as much as she knew of our doctrine. The boy was bright, and finally his uncle permitted him to go to Canton to study. He spent eight years at our school, graduating from the theological department, and is to-day one of the brightest teachers and ablest preachers in the mission. He is employed in a large Christian school in San-ning City, and will ultimately be ordained and called to one of our largest self-supporting churches.—Dr. A. A. Fulton.

"Missions are not a department of church activity, the evangelization of the world is not one of the varied functions of the church to be fulfilled by an annual collection put upon the same plane with a dozen others; it is the goal of all church labor, it is the end for which the Christian church exists. Mr. Gladstone was right in saying, 'The missionary problem is the one great question of the age.' The Anglican and Protestant Episcopal Bishops in that great Lambuth Conference were right in declaring: 'Missions constitute the primary work for which the church was commissioned by her Lord.' The Presbyterian Church voiced the ideal of Christendom in the declaration, 'The Presbyterian Church is a missionary society whose chief business is the propagation of the gospel to the uttermost parts of the earth.'"—Bishop J. W. Bashford.

SUNDAY-SCHOOL DEPARTMENT.

A Strong Record.

T. C. McClelland is serving in his eighth year as Superintendent of the Wellsville (Ohio) Christian Bible School. He is sanely missionary. This school raised $200.00 in its "Children's Day" offering for Foreign Missions.

It has also raised since the first of April $109.32 for Home Missionary and benevolent purposes.

Last year the school gave $162.00 on

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"Children's Day," and sent the minister of the church, W. C. Prewitt, to the Buffalo Convention in October. These amounts were not reached by large gifts. No single individual, we suppose, gave over $5.00.

The average attendance of the school the past quarter has been between 175 and 200. The attendance on "Children's Day" was 234.

The school is growing and making large plans for the coming year.

W. C. Prewitt.

Mrs. W. C. Smith,

Missionary Superintendent Central Christian Sunday-school, Indianapolis.

This Sunday-school gave $389.20 on Children's Day. Dr. Clark's class of this school gave $108. The class taught by the Missionary Superintendent gave $38, and Mrs. Chandler's class of 25 little girls and boys gave $35.

H. H. Elstun,

Superintendent Central Christian Sunday-school, Indianapolis.

Charles M. Bardolph,

Superintendent First Christian Sunday-school, Allegheny, Pa.

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BOOK TABLE.

A Typical Mission in China. By W. E. Soothill. (Fleming H. Revell Co., Chicago. $1.50.)

This is a most illuminating book. It was written to give the friends at home a clear and consistent view of the work in China. It discusses every phase of the work. It is a delightful book. There is a rich vein of humor running through it from beginning to end. The author is an able man; he has done a great work; and he has entered into the joy of his Lord. This is a capital work to put into the hands of one who wishes to know what a missionary does and how he does it. It is a capital work to put into the hands of an opposer of the work or one who is skeptical or one who is indifferent. It is believed that no one can read this volume without becoming more interested in the work of giving the Gospel to all nations. No one can read it without thanking God for such men as the author and for the triumphs that are being won under the banner of the Christ.

S. M. Bernard, our minister at Boulder, Colorado (address Box 611), has written a small volume in which he sets forth, chapter by chapter, the differences between the New Testament Church and each of the leading denominations. It is highly commended by J. W. McGarvey and other brethren. The author will mail this book to you for examination and approval, if you will send him your address as above indicated.

The Dying Heathen.

"Having no hope, and without God."

Hark, there comes the sound of crying,
Borne across the restless sea;
Countless heathen millions dying,
Moan in hopeless agony;
Moan on moan, with none to pity—
So they die, eternally!

Lo, the priests are chaunting, chaunting,
Endless prayers in monotone;
While, like demon-spirits haunting,
Hired mourners shriek and moan;
Incense burns, while souls are dying—
These can ne'er for sins atone!

See the shrines are dimly lighted;
Hear the mourner's measured tread;
Past the chaunt for souls affrighted;
Now the worship for the dead;
Vain is all that man can offer,
For the souls for which Christ bled!

So the countless millions, passing,
Go beyond this earthly light;
So the countless millions, massing,
Enter death's eternal night;
So the days go by, and going,
End our time of doing right!

Christ is coming; judgment awful
Waits the souls which die in sin;
Christ is coming, judgment lawful,
Will with Church of Christ begin;
Rouse ye saints! arise, deliver;
They will shine who souls shall win!

—H. W. Frost, China Inland Mission.

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THE SUFFICIENCY OF CHRIST.

IF THE missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was, therefore, laid down needlessly for the world. Nineteen hundred years ago, to the best of all the non-Christian religions—the religion between which and all the other non-Christian religions a great gulf is fixed—Judaism, Jesus Christ came, and that, the best of all religions, He declared to be outworn and inadequate. The time had at last come, He taught, to supplant it with the full and perfect truth that was in Him. It will be enough for us, quietly, as men and women who love Jesus Christ, and to whom He is in no sham and unreal way Master and Lord—it will be enough for us to recall His own great words: "I am the good shepherd." "All that came before me are thieves and robbers." "I am the light of the world." "I am the way, and the truth and the life: no man cometh unto the Father but by Me." "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." We bow our heads beneath the cross on which our Savior hung, and for us no other word needs to be spoken regarding the absoluteness of His faith and the inadequacy of the half-teachers who have gone before Him or who were to come after Him. No word needs to be spoken to us beyond His word, "I came to save the world," and the great word of the man who had loved Him dearly, whose life had been changed from weakness into strength by His power, and who was to die in His service: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

R. E. SPEER.

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FINANCIAL EXHIBIT.

FOR TEN MONTHS.

Comparing the receipts for Foreign Missions for the first ten months of the current missionary year with the corresponding time last year shows the following:

	1906.	1907.	Gain.
Contributions from Churches	3,277	3,538	261
Contributions from Sunday-schools	3,460	3,541	81
Contributions from C. E. Societies	974	1,071	97
Individual Offerings	1,033	805	*228
Amounts	$202,198 89	$223,382 37	$21,183 48

Comparing the receipts from different sources shows the following:

	1906.	1907.	Gain.
Churches	$86,418 43	$98,090 92	$11,672 49
Sunday-schools	59,228 87	68,229 25	9,000 38
C. E. Societies	7,536 83	7,974 49	437 66
Individual Offerings	24,127 28	22,339 92	*1,787 46
Miscellaneous	3,936 93	1,523 29	*2,413 64
Annuities	13,387 74	24,690 50	11,302 76
Bequests	7,562 71	534 00	*7,028 71

* Loss.

Gain in regular receipts, $16,909.43; gain in annuities, $11,302.76; loss in bequests, $7,028.71. Send all offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

A COMPARISON.

COST OF NATIONAL ARMAMENT FOR ONE YEAR—

Russia	$356,444,083
Great Britain	350,996,855
Germany	218,195,218
France	200,255,552
United States	199,702,081
For all Europe and America	1,631,983,886

COST OF WORK OF THE FOREIGN SOCIETY FOR ONE YEAR..... 268,000

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts."—Longfellow.

"What the world needs is the limitation of armaments and the expansion of Foreign Missions."

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Ora E. Leak,

Superintendent of the Lizton, Ind., Christian Sunday-school. His is a small village school. It gave $123 on Children's Day for Foreign Missions.

Miss Adelaide Gail Frost, of India, writes interestingly of the new Bible College at Jubbulpore, India, in this issue of the Intelligencer.

Only words of good cheer and hopefulness come from every mission field. Our missionaries are happy and busy. The work enlarges before their eyes. These devoted workers need and deserve our constant support.

We hope the preachers will call the attention of the churches to the advantages and great usefulness of the Annuity Fund of the Foreign Society. We can use several thousand dollars now to great advantage in the expansion of the work.

Nothing less than a world-wide evangelistic enterprise can justify the existence of a Church calling itself a Church of Christ. We need to remind ourselves constantly that the one supreme business of a Church is to sound out the gospel.

The Marshall, Mo., Church now gives almost enough to support a missionary. It expects to give the full amount—$600—soon. B. T. Wharton is the pastor. He is a brother of the late G. L. Wharton, the eminent missionary that gave his life to India.

Leslie W. Morgan, General Secretary of the Christian Association, England, speaks in the highest terms of the value of Brother B. B. Tyler's visit to a number of our Churches in England. J. H. Coultard, of Paw Paw, Mich., has just taken the work at Birkenhead.

Let us see to it that the attendance at the National Convention, Norfolk, Va., October 11-17, marks a distinct advance in our missionary work. It will be well for every Church to see that its preacher is present. And we hope to see a larger attendance of business men than in the past.

It will be remembered that C. C. Chapman, of Fullerton, Cal., recently gave $5,000 to enable Dr. A. E. Layton, of the Foreign Society, to build a hospital in Nantungchow, China. It is found that an additional $1,000 is needed for this special purpose, and Mr. Chapman cheerfully provides the required amount.

Get ready for the National Convention, Norfolk, Va., October 11-17. It is certain to be a great gathering of earnest, consecrated men and women. Every church should send its pastor and provide his expenses. This custom is coming to be quite common among the churches. It will do the preacher great good; it will do the church even more good.

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Every preacher, however great, whether pastor, evangelist, or professor, or editor, should fertilize his mind and warm his heart and widen his vision by reading an up-to-date, well-written missionary book. No preacher can preach well upon any subject without the missionary passion. Like a fire, the missionary interest will smolder and die if not fed with the fuel of fresh fact.

One of our annuitants who held our bond for the payment of six per cent interest on $1,000 since January 9th, 1900, and who has always given the interest to the work when due, returns the bond and asks us to cancel it, as she does not need the income. We appreciate the generosity of this consecrated woman. Her life is a beautiful one. She lives every day for Christ and His cause.

Victory is in sight! The total receipts of the Foreign Society to August 15th amount to $230,377, a gain for ten and one-half months of $24,052. If we can gain only $7,222 in the next six weeks the $300,000 will have been reached. It can be done. Let us not fail when victory is so near. Let every friend and every Church do full duty at once.

Many are surprised at the great work being done by the Foreign Society with the comparatively small means at its command. It has hundreds in its employ. The gospel is preached far and wide. The missionaries sow beside all waters. Hundreds of orphans are being supported. Thousands of patients are being blessed by the healing touch of the medical staff. Great numbers are in our schools and colleges. We appeal to your good judgment as we do to your generosity when we ask you to help this work before the books close September 30th.

Do foreign missions hurt State missions? Within the past few months this Church became a living link in the foreign field—the C. W. B. M. also became a living link—and our offering to American missions was large, and now Brother Rose writes that the offering to Indiana State missions, made by this Church on the first Lord's day in this month, is the largest ever made by any single Church in the State to State work. Good! This makes the pastor feel good. W. H. Book.

Columbus, Ind.

The receipts of the Foreign Society during the month of July amounted to $30,148, a gain over the corresponding month last year of $5,121. The total receipts of the Society for ten months of the current missionary year amounted to $223,380, a gain of $21,181. The churches, as churches, have given $98,090, a gain of $11,672. The Sunday-schools have given $68,227, a gain of $8,998. If the $300,000 is reached by September 30, the Foreign Society must receive $76,620 during August and September. This involves a gain over the corresponding months last year of a little more than $10,000. Victory is in sight.

September 30th is now at hand. On that date the books of the Foreign Society close for the current missionary year. We ask every Church to send an offering which has not already done so. Some Churches have sent only part of their contribution for the year. Let all such gather up the balance and send in at once. And every Sunday-school should be represented in the gifts of the year. The Endeavor Societies are doing better than in any former year. They will

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show a handsome gain on the year. Personal gifts should flow in by the thousands. Let there be wide-spread and generous activity during the month of September and our hearts will all rejoice to see $300,000 reached.

Miss Inez Logan, Kilgore, Ky.,

Who goes out to the Philippines as a missionary of the Foreign Society September 24th.

The new mission study book, "The Uplift of China," is, we believe, the strongest mission study book which has been published. It is written by Arthur Smith, who is both a great missionary and a brilliant writer. He has written some of the very best books ever written on Chinese life. "The Uplift of China" is brief enough for a mission study book, and yet sufficiently comprehensive to give one an excellent vision of the largest mission field in the world. He not only shows the wonderful opportunities now before the church to evangelize China, but he makes you acquainted with the people about whom he is writing. You lay down the book with a warm heart for the Chinaman and a prayer that the church may awaken to its great opportunity and duty.

The new Church at Atlanta, Ga., was dedicated July 28th. The property cost $65,000, the house alone costing $55,000. This is by far the best building we have in the State of Georgia, and ranks among the best church buildings in our brotherhood. The minister, H. K. Pendleton, was assisted in the dedication by Secretary F. M. Rains, of the Foreign Society. Over $26,500 was raised. There were sixty-three $100 gifts. This is an unusually large number of gifts of this amount. The attendance upon the dedicatory services was very large. Four made the good confession during the services of the day. The Georgia State Christian Missionary Convention will be held in this splendid new church building in November next. It is believed this will be the greatest convention ever held by our people in the State.

Less than one-half of the Churches have sent an offering for Foreign Missions. Why can we not enlist every Church in this world-wide campaign? Bad as this showing is, it is considerably better than in former years. All the friends of missions desire to have the record even better before the close of the current year. Is your Church on the non-contributing list? If so, can you afford to have it stay there, giving absolutely nothing to the greatest cause of Christ, paying no attention to His explicit last command? Can you expect a blessing in your local work if you do noth-

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ing for the world-wide kingdom? There is time yet to act. Arrange, if possible, for a public offering before September 30th, and work it up with care. If this is impracticable, circulate a subscription paper with your own name at the top. Some one must act, why not you?

Much injustice is often done the work of the Foreign Society by unnecessary delay in receiving the offerings from churches and Sunday-schools. Many times these offerings which were made on the first of March or the first of June are held for months before we receive them. The money is always needed either for the payment of missionaries' salaries, or the equipment of the stations. Many times the Society is obliged to borrow money at the bank and pay interest on it to meet the demands of the work, when an aggregate of thousands of dollars is being held by church or Sunday-school officers. The amount in each case may be small, but the added amount is very large indeed. How much better it would be if every offering made for the foreign work was sent in at once to be put to the use for which it was given. Occasionally there is some good reason for the delay, but usually the matter is simply overlooked from day to day. All offerings for this year should by all means be in before September 30th. The missionary year closes then, and all money received later than that will have to be credited on next year.

There can be no sort of doubt but that the conquest of the world for Christ is the supreme task of the Church, and further is the imperative command of the head of the Church. The definiteness of the programme is a feature in our task which makes it impossible to have any sort of compromise with duty. In other words, we can not be confused by any variety of definition as to the great commission. Whatever may or may not be involved in that commission, there is no sort of doubt but that Jesus commands that the Gospel shall be preached among all nations. I wish I could put some new emphasis on some old thought that would serve to stir the hearts of the indifferent toward this tremendous task—the work which has been so marvelously blest in the past, and which must more and more come to be the work of the Church.

E. L. Powell.

Louisville, Ky.

GOD SAVE THE WORLD.

By Robert Garside.

Our Father, King Most High,
To thee in faith we cry,
  God save the world!
Send forth thy love and light,
Put forth thy power and might,
Conquer our sin and night.
  God save the world!

O Christ, the Light divine,
On every nation shine,
  To save the world.
May thy cross everywhere
Thy deathless love declare,
Lead all to faith and prayer,
  And save the world!

Spirit enthroned within,
Of judgment and of sin
  Convict the world!
Point souls to Him who bled
And suffered in their stead,
Give life unto the dead,
  And save the world!

O blessed One in Three,
Our earnest prayer shall be,
  God save the world!
Then when this night has gone,
And from thy glorious throne
Thy word will say, "'Tis done."
  Saved is the world!

—Sunday-school Times.

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THE WATCH-WORD IS A POSSIBILITY.

The $300,000 by September 30 is a possibility. It can be reached. But it will require enthusiastic and united effort. It will be no child's play. Every church which has been in the habit of giving must respond. All the Sunday-schools which usually give must be loyal now. No one must break rank if we land on the $300,000 mark. Great numbers of individuals must send generous gifts. Some should send thousands, many should give hundreds, and thousands should give smaller amounts.

The Lord has blessed us in basket and in store. The whole land is prosperous as never before. The material prosperity of this country is one of the marvels of the world. Our people are growing in numbers at a rapid rate. They are building fine churches. They are enlarging and beautifying old church buildings. Hundreds of new congregations are being organized. On every hand and in every way the hand of the Lord is with us. In the midst of our numerous blessings we must not forget our brethren, the missionaries, far out on the frontiers of the world. They hunger for the fellowship of their brethren at home. The dark faces of the heathen are constantly before them. Strange tongues are heard day and night. The bells in heathen temples, calling to idol worship, greet their ears on every hand. The least we can do for our heroes of the cross is to provide food and raiment and shelter while they break to the perishing millions the bread of life. They are the apostles of the churches, the harbingers of good news, and the constant guide to a higher and better life.

A good financial report insures a successful National Convention. If we make a distinct advance, it will encourage and nerve to larger things. If we raise $300,000 this year, it will not only insure a great Convention at Norfolk, October 11-17, but it will send a thrill of joy through all our churches in the home land. Not only so, but it will fill the hearts of the missionaries and the native churches with praise and gratitude.

If we do not reach the $300,000, it will have a depressing effect on the Centennial Campaign. This we can not afford. No one thing will strengthen the onward sweep of the Centennial enthusiasm more than to be able to announce $300,000 raised for Foreign Missions during the sittings of the great Norfolk Convention.

The receipts to August 15 amount to $230,377. This is a gain over the corresponding ten and a half months of last year of $24,052. We

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must receive $69,623 in the next six weeks if we reach the amount. Shall it be done? This involves a gain of only $7,222. Victory is in sight. Let every man do his duty now.

A SOUND POLICY.

It is the policy of the Foreign Society to receive money from whatever source, provided there are no objectionable conditions expressed or implied in its reception. We believe this to be a sound policy. The duty of the Executive Committee of the Society is to appoint missionaries, direct their work, and receive and disburse money for their support.

Some good friends by their demands upon us would complicate these simple duties. Here is an example: A church has a local difficulty. Part of the members go off and organize a new church. The original church notifies us of this fact and states if we receive offerings from the new congregation, we thereby approve their course in withdrawing. We have always pointed out their mistake in this matter and have invariably refused to become a party to a local trouble by refusing to accept such offerings. We have had a number of cases of this kind. One church refuses to support the work if we use the word "pastor." A friend says that if we receive money from a certain source, he will not give again, while another friend who has been supporting the work in a very liberal way for many years, says that if we refuse to accept money from this same source he will cease his offerings. One friend says that if we put a certain man on the program at the National Convention he will cease his co-operation. These are only examples of conditions of support expressed by real, sincere friends. It will be seen that it is difficult to please all. Friends of missions should guard against what sometimes has the appearance of intolerance in their liberality. We of all people should be free from the spirit of intolerance.

It is not our policy to investigate how donors come into possession of their money. This would lead to endless troubles. When the rich young man came to Jesus and asked what good things he must do to have eternal life, no question was asked how he came into possession of his wealth, but he was told to go and sell what he had and give it to the poor. Nor is it our policy to investigate the motives that prompt men to give. Our business as a missionary society is single, as expressed above. We have received money from churches and Sunday-schools of other religious bodies for years. One man of another body gave enough at one time to support a missionary for a year, and gave it for that particular purpose. We do not thereby necessarily approve the teaching and practice of these churches any more than we approve all the teaching and all the conduct of one of our own churches when we receive its offering to evangelize the nations of the earth. Some friends

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who are not members of any church give liberally. We are glad to have them do so.

Our policy is a sound one. We receive money from whatever source, provided there are no objectionable conditions expressed in its reception. We are no ecclesiastical court, nor are we a tribunal on the motives of donors.

A WORTHY CAUSE.

F. E. Meigs is in the United States in the interest of a school in Central China for the children of missionaries. The education of their children is the most difficult and pathetic problem in the lives of the missionaries. This has been called the Gethsemane of Foreign Missions.

It is proposed to establish a school at Kuling in which children may begin in the kindergarten and go as far as the entrance to college. For this purpose $100,000 are needed. One third of this sum is for buildings and the remainder is for endowment. This will enable fathers and mothers to remain much longer on the field. In this way the cause of missions will be greatly advantaged.

The need of such a school will appear when it is known that there are 4,000 workers in China, and only one school in which the children of missionaries are educated. There are 1,000 children in the mission homes in China, for whose education no provision is made.

No appeal is to be made to the churches. There are thousands of people whom the Lord has blessed with an abundance to whom this should appeal. There are homes from which children have been taken that might feel like educating the children of our heroes and heroines in China. Brother Meigs is preparing a pamphlet on the subject. He can be addressed at 2372 Seventh Avenue, New York City, or Box 884, Cincinnati, Ohio.

A NEW STATION IN AFRICA.

For some time the Foreign Society has hoped to be able to plant a new mission station in the Congo Free State, Africa, not far from Bolenge, our present successful work. The government has not in the past been disposed to grant our missionaries any concessions. The situation now seems to be changed somewhat. A government official recently encouraged Dr. Royal J. Dye to hope that land might be purchased.

Longa is the site of the proposed new station. Here we have five native Christians. Our missionaries were driven from this place by both the State and the Catholics fifteen months ago. Upon a recent visit of our evangelists the whole town turned out to meet them. The little band of Chris-

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tians and friends of the gospel stood in the pouring rain singing, "There is a land fairer than this." The chief and elders of the town gave the missionaries a hearty reception.

Longa is situated about one hundred miles from Bolenge, southeast, on the large southern tributary of the Congo river called the Besira. It occupies a strategic position. This region is densely populated. There were a number at Longa who for some time have been interested in the Gospel. Of these nine made the good confession and were baptized during the recent visit referred to. These are the first ever baptized in the waters of the Bosira. The people in all this region are depending upon us for the gospel. There are millions here who never so much as heard of Christ.

Dr. Dye says, "This large opening country demands of the church at home a large step in advance." It will require not less than $5,000 to open up this new station. Are we ready for this advance step? Remember, the $5,000 would be the first cost of land and a few buildings. We are abundantly able to reinforce our brethren in darkest Africa. Their cry for help is loud and insistent. Let us make one more forward move upon Africa.

If we can reach $300,000 by September 30th the way will be clear to capture this new outpost. Are we ready for the advance step?

A MISSION-STUDY CAMPAIGN.

Dr. Trumbull, the editor of the "Sunday-school Times," on being asked what place the study of missions should have in the life of the Sunday-school, answered, Yankee fashion, with the question, "What place should military instruction have at West Point?" This answer is worth pondering. To question the advisability of misson-study in a department of the church to-day is almost like questioning the study of the Bible.

The Acts of the Apostles tell of the conquests of early Christianity; the history of modern missions is the Acts of the Apostles brought down to date.

The advisability of mission-study is an undebatable question. For the preacher, church, or Sunday-school to remain ignorant of the movements and successes of modern missions, is like sailing an uncharted sea or fighting a battle blindfolded. It is the first business of the church to save the world. It is entirely unsupposable that this will ever be done while the church remains in ignorance either of the vastness of or the progress of its task.

TESTED AND PROVEN.

Mission-study has been well tested. It is no longer in an experimental stage. When *fairly* tried it has never failed. It has been a success in

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big churches and small ones, in the city and in the country, among old and young. With the splendid experience of the past behind it, mission-study will, we believe, this year mark great advances and victories. Testimonials have come from every quarter. Pastors have been helped and enthused, Young People's societies have been rejuvenated, volunteers for foreign missions have been made,—all through the education and enthusiasm of mission-study classes. We had a rare testimonial the other day. Ora E. Leak, of Lizton, Indiana, organized a study class last winter. He was a busy Sunday-school superintendent, but, finding no one else to lead, took charge of the class himself. A young man of another church came into the class. He was strongly opposed to missions, but joined the class through friendship to the teacher. He had been among the sailors at Seattle. They had told him that missions were a failure and the missionaries troublesome. He did not know that the enmity of the sailors grew out of the fact that the American missionary was the only man in the foreign seaport who dared to rebuke the wild life of the sailor. The book studied in the class was "Daybreak in the Dark Continent." When the course was finished the young man was converted to missions. He joined the Christian Church, gave five dollars for the Children's Day offering, and declares that hereafter half of his benevolence goes to save the heathen.

STRONG COURSES PROVIDED.

The Young People's Missionary Movement is issuing an unequaled series of books for this work. This year the mission-study book is "The Uplift of China," written by Arthur Smith, for thirty years a missionary in China. He is, perhaps, the most brilliant writer on missionary subjects of to-day. He is an authority on China. We do not hesitate in saying that this is the strongest mission-study book yet published. You will not want to lay the book down until it is finished. It makes the reader touch elbow with the Chinaman. We ought to have one thousand classes studying this great book in our Young People's societies and Churches.

This year marks a new departure in mission-study. A book has been written for the Intermediate age. "Uganda's White Man of Work" is the book. It is the story of the great African missionary, Alexander Mackay, written by an expert, for boys and girls between the years of ten and sixteen. It has the thrill of exploration and adventure in it. An intermediate teacher read it and said: "It is grand. I could hardly lay it aside long enough to get something to eat. I am reading it a second time." It is the purpose to have intermediate teachers organize their classes into study or reading clubs, to meet a night each week in their own homes to read and study the book. The noble Christian ideals thus attained

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would be invaluable. The Foreign Society can furnish either of these books at fifty cents, postpaid, in cloth binding; thirty-five cents in paper.

Let us begin planning for mission-study classes in earnest. Let this department of education be no longer a timid experiment. May we not launch into it with all the enthusiasm which so needy and noble an undertaking deserves?

IS THIS THE LORD'S PLAN?

Several years ago Strother M. Cook was a missionary under a Baptist board among the Lagos people in West Africa. A few years after S. M. Jefferson's expedition to London, which was undertaken with a view to founding a work in the Congo basin, Bro. Cook applied to the Foreign Christian Missionary Society to get them to take up his work, but was unsuccessful. He then turned to the churches which opposed societies and boards and announced his intention of working on the "Lord's plan."

He has had indifferent success. Many expensive trips home have been necessary on account of the state of his finances. He has had to leave the Word of God and serve tables. He has had to do the work of the board, secretary, treasurer, as well as missionary. The plan has not worked well. While he has been away the work has languished, and nothing approximating the work at Bolenge has been accomplished, though he began nine years before we did. And now, when the workers on the Congo are announcing scores of baptisms, Bro. Cook is preparing to abandon the field and no one seems to be willing to take up his work. He says: "I am leaving the field in a few weeks, never more to return. The self-sacrifice on my part is about as much as any sane person will endure. At the present time the financial support is little or nothing, and it has been a struggle all along to even pay my bare personal expenses. This is what some of our churches, who are opposed to missionary societies, call the 'Lord's plan.' Perhaps it is. The plan is all right if they will work at it."

The question naturally occurs, What will become of those who are already in the church? He answers this question thus: "The Baptists have quite a large membership here, and many of my members are not able to see any difference between themselves and the Baptists. And when I am gone from the field I think they will all be one. I hardly know which one, but the Baptists I suppose."

This incident does not, of course, prove the necessity of boards, but it does prove that those who so stoutly oppose our organized work and claim to be using the "Lord's plan" are doing no such thing. It is not the Lord's plan to starve his workers for seventeen years, making them lose much time from their work trying to get a living, and finally to drive them from the field, leaving the sheep without a shepherd.—Christian Courier.

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NEW BIBLE COLLEGE, JUBBULPORE, INDIA.

ADELAIDE GAIL FROST.

There is a college and normal school here, besides several high schools, but the most interesting to us of all is the Christian Bible College, of which Prof. G. W. Brown, of the Foreign Society, is president. Oh, we are going to be proud of our Bible College buildings, as we already rejoice in the work the students are doing! It will be a beautiful, artistic, gray green building amidst tropical trees. The tower already rises and it has a belfry which will be somebody's great privilege to complete with a suitable bell. Think of the joy of placing a sweet-toned bell here where temple bells call to prayer to senseless stones. It thrills me to think of the future of this Bible College. We must have the prophet's vision to be hopeful, encouraged and untiring in heathen lands. There is an open court in the midst of the building, in the center of which is a baptistry where we trust many in the future through the work of the Bible College shall here obey their Saviour in the beautiful rite of baptism. I can easily imagine even now what a bower of beauty Mr. and Mrs. Brown will make of this court with palms and tropical plants.

As we passed through the class rooms I was imagining all the time the groups of young men who would soon gather in those rooms to study and recite, here Aryan roots will flourish, they will not be nearly so far gone nor so far back as even in Prof. Peckham's old room at Hiram. Sanskrit and Hindu Philosophy, English and Psychology will echo in these rooms. President Brown and the professors who shall reign here must add to their work of teaching and lecturing in a foreign tongue the translating of text-books. As I sit here visiting Bro. Brown is getting ready lectures in Hindi on Church History; he has about half printed a book on Homiletics in Hindi.

Slate blackboards and book shelves are set in the walls of the class rooms. The president's room opens into his office in the southeast corner of the building. The Assembly Room or chapel is commodious and reminds me of other lands, though here will meet young life of the Orient—the hope of the East. This building will see gayly embroidered cap, turban and pith sun helmet, its floor will be met by sandal and bare brown feet, but in the essentials and in spirit one will still be able to recognize the old familiar feeling of the assembling of students far over the western seas. Note book and well thumbed text-book will be here, laughing eye will meet other shining eyes, jokes will have their place and eager earnestness and brows knitted in thought will be here, too. Diagrams and maps will abound. Balchand, one of the students, is making most beautiful maps of Bible lands for these rooms, printing in so perfectly the Hindi names. President Brown has translated a Bible geography. A great work lies before our missionary educators in translation, but where can they get time to undertake

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anything much in advance of their present necessity? Even that is almost beyond a possibility. After a while we will have some professors of this land, but now there is a great work laid on two men, for they must be translators also, as I have mentioned before. A learned Hindu pundit, Vishweshwar Dat, teaches Sanskrit and Hindu grammar and a young English lady teaches English. Mrs. Brown has her own peculiar and most necessary work of helping the young wives and mothers here, for nearly all the students are married. The necessity of the work can not be overestimated. G. L. Wharton's short sojourn here and his part and interest in this institution in its beginning must go down through the years.

The printing establishment needs an article to itself. Our first Hindi periodical was printed in the beginning on a hand press, now a fine press turns out a first-class little weekly Sunday-school and Christian Endeavor paper, with the news of the week and other matter. This is by no means all the press does; numerous other things are daily printed. Much job printing in English and Hindi is taken and some of our orphanage boys are doing good work in the printing establishment; it is excellent employment for them. The printing rooms are especially fascinating to me. Mr. Grainger is doing a great work here as well as teaching in the Bible College. I know how our young people look forward to the weekly visits of the Christian Sahayak (Helper). A great force is at work in this new enterprise of one mission.

Our brethren have done a great and noble deed in making this good beginning of what promises to be of wide benefit and great influence.

ANCIENT AND MODERN MISSIONS.

H. D. C. MACLACHLAN, SHELBYVILLE, KY.

In its deepest spiritual elements, primitive Christianity must ever be the ideal of the church. At the same time, from the very nature of the case, this fundamental identity of church-life is not incompatible with, indeed presupposes, many elements of diversity, in the points of view and centers of interest from which certain perennial problems are approached. Not least among these problems is the evangelization of the heathen world.

1. The Kingdom and the Individual.

Perhaps the most notable divergence between the Foreign Missionary ideals of the primitive church and those of to-day, is to be found in the conception of the gospel which dominated the labor of the first disciples. For them the gospel was pre-eminently that of a kingdom. Their point of view was social rather than individualistic. The individual had not yet come to his own. The state was still the unit in politics, the church in spiritual affairs. Add to this the large emphasis that Jesus himself had

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placed on the Kingdom of God, and it becomes plain that the early disciples were simply following the natural line of development when they made the establishment of the society, the community, the all-important thing. Take Paul as typical. It is the idea of the church that more and more fascinates his imagination and controls his thinking as the years go on. Reflection and organization succeed those of pioneer missionary labor, and in his two latest epistles the churches, the life of the individual Christian and even of the local churches is on the point of being submerged in the "vision splendid" of the church universal, ideal and exalted in the heavens.

With the modern world, on the other hand, the point of view is different. Since the Reformation the unit of reference has shifted from the aggregation to the individual. The individual (in popular thought at least) is primary and necessary, the church secondary, and in some cases accidental. Hence when we talk of sending the gospel to the heathen, our idea is not so much the Pauline and Catholic one of establishing a visible theocracy to be the channel of salvation to the people as that of making converts of individual men and women in order to the saving of their souls, and, only incidentally as it were, binding them together into a church. Now in this individualistic conception there lurks an essential point of weakness. So far as it exclusively prevails, the argument for Foreign Missions is greatly weakened; for if the measure of evangelistic success be the wholly numerical one of counting heads, then the money now being sent abroad had much better be spent at home, where the expense *per capita* is a great deal less. Moreover, the whole process tends to become mechanical and uninspiring; the church daily becomes a mere organization to be ritualistically "joined;" and the conscience of the church loses the stimulus of that most glorious and compelling of all ideals, the world-Lordship of the risen Christ. This is not to say that individualism has no rights in the Gospel, but only that it needs to be corrected by the conception of the kingdom. The true missionary ideal lies between. We need a conception which, while remaining true to the Reformation principle of individual conviction and responsibility, shall at the same time kindle the imagination of God's people by the vision of the universal church dominant through all space and time, and of a kingship of Jesus, not only over this individual and that, but over the whole universe of created things.

2. Material Blessings.

In the conception of material blessings modern missions possess a motive that does not appear to have come within the Apostolic horizon. This aspect of the Gospel might indeed have been inferred from the many miracles of Jesus which were wrought as mere acts of mercy, overflowings of the infinite love in the alleviation of physical pangs; but it

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is not to be wondered at that the first disciples could not so forestall the centuries as to understand fully that the gospel for sin was also a gospel for suffering and the bread of heaven also bread for earth. They had only the Christ of history; we have the Christ of experience also, and to this extent are wiser. We know that wherever the feet of Jesus have trod, there the hungry have been fed, the naked clothed, the sick healed, and in general the material condition of the people raised in direct proportion to their assimilation of the truths of the gospel.

This is essentially a late addition to the missionary argument. Even in a hymn so modern as Bishop Heber's classic the argument from material benefit is almost wholly lacking. It is "Error's chain" from which we are called upon to deliver the heathen. Man is not hungry and oppressed and ignorant, but only "vile." The curse of heathenism is not at all lack of material comforts and intellectual opportunity, but wholly that,

> "In vain with lavish kindness
> The gifts of God are strewn;
> The heathen in his blindness
> Bows down to wood and stone."

No doubt the essential thing is here, viz., the destitution and its remedy; but there is an instructive contrast between this whole point of view and that of the articles and reports in any of the up-to-date missionary magazines. The spiritual element is indeed still in the forefront, as it ought to be, but in addition there is an ever-growing emphasis on the humanitarian and cultural aspects of the gospel. This is the fuller light which God has granted us in these latter days, and just because of it we moderns have the less excuse for failure to do His will.

3. Lower to Higher and Vice Versa.

In the Apostolic age the missionaries went for the most part from a lower to a higher grade of civilization and culture. Antioch, Ephesus, Philippi, Athens, Corinth, Rome, were all on a higher cultural plane than Judæa. To the average Greek or Roman, Paul was a "mere barbarian Jew," and Peter an unlettered, provincial boor. Two results followed,—both handicaps to the gospel. The first was that there was available only the spiritual condition of the Gentiles to arouse the sympathies of the first missionaries; their imagination was not stirred as ours is to-day by tales of physical suffering and intellectual need. In the second place, outside the inherent majesty of their message, there was back of them no authority to guarantee a hearing.

To-day the reverse is the case. We are the higher civilization, the heathen the lower. The very word "heathen" carries with it a suggestion not only of spiritual lack, but also of low material development. The miserable details of their lives as they are told us by the workers on the

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field, kindle in our imagination and stir the very dullest of us into sympathy. Suffering childhood, down-trodden womanhood, brutalized manhood, here together constitute an appeal that the bare humanitarian conscience can understand; and even if there were nothing else in the Gospel, at least for common humanity, there are few of us who would not be glad to let it do for the heathen what it has done for us in the bettering of the condition of life. On the other hand, being the higher civilization, we approach the heathen world with an authority altogether lacking to the first missionaries. The secular sword is behind the spiritual voice. The great governments and the authority of all intellectual and social achievements, and armaments of the world are on our side. No foreign port dare remain closed against us. To stay one of our missionaries is to call down summary vengeance on the offending people. No doubt Christianity may be and is resisted to-day, but it can never again be publicly sneered at as it was on Mars' Hill by the wits and sophists of Athens. I need not point the moral; for Christ has already done so: "To whomsoever much is given, of them shall so much the more be required.'

THE MISSIONARY MANDATE.

J. WALTER CARPENTER.

The word that sums up the missionary mandate is the saying of Christ, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." This mandate carries with it a threefold obligation, a threefold application and exists because of a threefold necessity.

1. *The threefold obligation.* (1) It is commanded by Him who has "all authority in heaven and on earth." To him who believes in the authority of the Son of God this command is final and sufficient. (2) The obligation to disciple all nations also grows out of the very nature of the gospel. It is expansive in principle. Like all other things of life, to live it must grow. The most familiar sayings of Jesus tell of the extension of His kingdom. The seed sown in good soil yielded thirty, sixty or a hundred fold increase. The leaven hid by the woman in three measures of meal leavened the whole lump. Like the mustard seed which harbored the birds, so His kingdom was to shelter the nations. If Christ had never by explicit command directed His followers to preach a world-wide gospel, its very nature would have compelled it. (3) The obligation rests on us because of the needs of the field. True we are enjoined to clothe the naked, but without the command, one's nakedness would put the obligation upon us. The needs of heathen peoples cry

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loudly to every Christian soul. The temporal advantages of Christian civilization would seem to be sufficient to spur a sluggish church to active ministry, that the non-Christian peoples might share in the larger life of to-day. But when it comes to the spiritual hunger, there is no food outside of Christ. Confucius and Buddha have influenced more lives than any one who has ever lived on earth, but they never satisfied a single soul. Whoever turns a deaf ear to the heathen cry is guilty either of culpable ignorance or damnable neglect.

2. *The mandate bears a threefold application.* (1) It was spoken to the apostles. They obeyed it under spirit guidance, but the task was far too great for twelve men to compass it. Had its obligation come to them alone, the impossibility of accomplishing it would have made the command itself of no avail. (2) The mandate applies to the church. She must carry on the work entrusted to her by the Lord. She must use all means available to accomplish the end. Here the door opens to permit offerings of money, of prayer, of houses and lands, of men and women to go out under church support to do the work. The church to maintain her right to live must be a missionary church. The non-missionary church will die, nay is already dead. But so long as the command applies to the church as a body, the world will not be evangelized. When a general commands his army "Forward," and all the soldiers think he means the army, and not the individual soldier, the army will not advance. Each will shift the responsibility for the disobedience by saying, "He said the army, and did not mean me." (3) This command applies to the individual. When the general's command comes and every soldier says, "He means me," the army will advance with irresistible power. Christ has commanded the individual follower, and every individual follower must obey. Not one can shift his responsibility to another. The chief business of every Christian is to practice and preach a world-wide gospel. When the church becomes individually aroused the Lord's command will see its realization. Beloved, let us each in his own corner make all efforts count to this great end.

3. *The missionary mandate exists because of a threefold necessity.* (1) To show in the clearest possible way what the Lord's will is. Had not the mandate been given men might debate about world-wide evangelization being His will. But the command having come, all controversy is hushed, the Lord's will can not be misunderstood. (2) To take away from the church all excuse for neglecting the work. Without the command the church might excuse herself and think herself guiltless for non-missionary purpose. But having been spoken, the Lord's mandate robs her of every shadow of excuse. (3) The mandate is needed to encourage the obedient that the stupendous task of winning the world for Christ is not impossible. Infinite indeed seemed the task outlined

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for the twelve, yet the few missionary centuries of the Christian era have seen marvelous inroads into the ranks of heathenism. We can all be encouraged by the success attained. God would not mock His people by commanding an impossibility. So every Christian who presses the battle, fights in a winning cause. We must, we can, we shall succeed, for the Lord hath spoken it. Glorious indeed is the outlook to-day for the Christ of universal dominion. Let any to-day who feel discouraged be cheered by the words of Adoniram Judson, "The prospects are as bright as the promises of God."

Uniontown, Pa.

A STANDING COMMITTEE ON MISSIONS AND BENEVOLENCES.

ERNEST P. WILES.

If the Disciples of Christ stand for any one thing, other than the cause of Christian union, it is World-Wide Missions. We boast of our missionary enterprises, and well we may when we "consider the works of their hands." But after all, we have little to brag about, for we have hardly entered our Father's vineyard.

How shall the church increase, annually, the *number* of her givers as well as the *amount* of her gift? It seems reasonable to say that what we need in our congregations, year by year, is not so much more *heat* on this great theme, but more *light*. More or less enthusiasm is created at the time of our various offerings, but is there much more intelligence? Ask the average giver to tell you how his money is expended and his reply will be similar to the one the unprepared boy gave his teacher when he said: "I know, but I can't tell." Did he really know? Nay, verily. All of us have some vague idea of the subject of Missions, but so little that is positive. Why should n't we be able to give an intelligent reply to all general inquiries, at least? Is it not because the church has neglected a very important duty? We have not taken hold of the subject of Missions in a business-like way, and trained our people up to the point of *intelligent* as well as *cheerful* giving.

The Jackson Street Christian Church of Muncie, Ind., feels that it has been guilty of this sin of omission, and has determined to clear itself of the stain, if possible.

A NEW STANDING COMMITTEE ON THE OFFICIAL BOARD.

Some weeks ago there was appointed a new standing committee in the Official Board, to be known as the Committee on Missions and Benevolences. This committee is made up of six of our representative business men. Each of the members is sub-chairman of a special line

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of missionary activity, viz.: Foreign Missions, Home Missions, Church Extension, State Missions, Ministerial Relief, and Local and National Benevolences. So far as it is possible each sub-chairman will work in the field in which he is primarily interested. The committee holds regular monthly meetings and makes a formal report to the Official Board when it convenes.

SOME OF OUR PLANS AND PURPOSES.

We propose that each sub-chairman post himself thoroughly in his chosen field and also get a general view of world-wide missions. With the assistance of the chairman of the committee and the pastor, he is to formulate definite plans for conducting the two weeks of intensive campaigning prior to the date of his offering.

We have hung on the wall, both in our main auditorium and in the Sunday-school room, large placards, neatly printed and framed, giving the names and dates of the various missionary offerings. By this means we shall keep *constantly* before the eyes of our people *"Our Open Doors."*

This ever present reminder is augmented by another: the Duplex Envelope System. In each carton, which every member of the church receives at the beginning of the fiscal year, there are, besides the regular fifty-two envelopes for current expenses, special missionary envelopes printed on a different color of paper which appear at their proper chronological places. Each *pink* envelope bears the name of its particular offering. A third constant reminder appears in our weekly Church Bulletin. At the top of the first column of "Notes" is the figure of a clock dial with the hands pointing to eleven o'clock. Over the dial (by way of illustration) appear the words: "Offering for Foreign Missions." Under it the words: "Eleven o'clock is the hour; the First Sunday in March, the day." This notice appears every Sunday until after the offering is taken. It is then changed to indicate the next offering, and so on throughout the year.

Although we mean to do all in our power to keep the missionary spirit warm all the year, we shall keep it at *white heat* for a fortnight just before the day of every offering. This is our scheme for a two-weeks intensive campaign:

Two Sundays before the offering is taken we shall distribute literature, in large quantities, bearing upon the offering. During the following week some personal work will be done. The next Sunday will be in the nature of an all-day rally. Banners, charts, maps, etc., will be hung on the walls of the church. A special missionary service will be conducted during the Sunday-school hour for the education of the children. At the regular morning hour of worship a missionary sermon will be

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preached by the pastor or some one secured from without. In the evening the Christian Endeavor Society will have a missionary program, and the evening church service will be missionary throughout. The Church Bulletin will be devoted entirely to giving valuable pointers on the offering.

After such a day we hope to be in good condition to do some effective personal work during the week following. The mid-week prayer meeting on the Wednesday night just before the offering will be our crowning service and ought to give us a splendid opportunity to clinch the missionary knowledge disseminated during the two weeks. Such a campaign surely will go far towards preparing the minds and hearts of our people for an intelligent, cheerful, and loving service on the following Lord's Day when the offering is taken.

Several other plans have been outlined by the committee, but space forbids mentioning them here. One word, however, should be added relative to our *sixth* offering: *Benevolences.*

Here is a great opportunity for the Church of Christ. She must hang her head in shame if she is going to leave this work of local charities entirely to the lodges and the Salvation Army. Not a word of disrespect is uttered towards the very excellent work these splendid organizations are doing. This committee, then, will "visit the fatherless and widows in their affliction," and do all in its power to help the worthy needy in our midst. A special fund has been created for this purpose by devoting the Sunday night offerings once a month to this work. Besides this, we have placed attractive boxes in the vestibules bearing the inscription, *"Inasmuch."* Here the casual passer-by may drop in his mite for God's needy ones at home.

Not long ago our pastor sounded out this note in one of his sermons, and the Committee on Missions and Benevolences has taken it for its motto: "Every member of this congregation should be a contributor to our missionary enterprises, or his name should be added to our charity roll."

Muncie, Indiana.

THE STUDY OF COMPARATIVE RELIGION—A RESULT.

W. J. LHAMON.

From the first the claims of Christianity have been unique. Christ did not present Himself as a Teacher among teachers, but as the Teacher of teachers. He acknowledged no equals, He gave place to no rivals. He assumed the supreme and dominating place among the religious leaders of all times. The claim to supremacy is necessarily exclusive. There can be but one who is supreme. The claims of absolute rectitude, finality,

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inerrancy, and sinlessness are likewise exclusive, and Jesus made these claims.

Christianity, following the lead of its Founder, refused to be a mere cult among cults, a sect among sects, a philosophy among philosophies, or a yielding and accommodating hypothesis among innumerable religious hypotheses. She went forth, spiritual sword in hand, "conquering and to conquer." Her warfare was against all the gods and goddesses of Alexdria, Damascus, Athens, and Rome. She cried out against a whole empire of idols and their unclean altars, telling their worshipers that there was but one God, the Maker of heaven and earth; that there is one Mediator between God and man—the Man Christ Jesus, and that there is but one name under heaven given among men whereby we can be saved. Like its Inspirer, Christianity acknowledges no equals and gives place to no rivals. It claims, not merely superiority, but supremacy.

This claim has been the occasion of many bitter persecutions. The price of supremacy has been paid in the blood of myriads of martyrs. She —Christianity—waging a spiritual warfare from parlor and platform and lecture hall and schoolroom, has been answered with the weapons of carnal warfare, and not a century has passed since the Master died in martyrdom and atonement without its roll of Christly heroes gone to sleep by the hand of violence.

Is it all for nothing that our brothers have suffered? Is it a mistake —this claim of the uniqueness and exclusiveness of Christianity? Is it, after all, but an ethical cult elbowing its way through the centuries among other cults as desirable or nearly so as itself?

Some think so. We hear it said: "Let them alone. Buddhism is as good for the Buddhists as Christianity for the Christians, and Brahmanism suits the Hindus, and Confucianism the Chinese, and the unschooled black man loves his fetish. Let them alone. Why send your money and your sons and daughters to disturb them? Your pains are an impertinence."

The rebuke is timely, if the exclusive claims of Christ and Christianity are false. If there are other names the equal of His name, and other teachings and revelations the equals of His; if in any other one there are promises of victory and life equally based on holiness and death and resurrection; if other religions bring the same or even similar "good news" to man, then it is well to cease our missionary efforts, to withhold our money, and call back our sons.

Those of us who have believed and declared on a Biblical basis the uniqueness and Divinity of Christianity, and who have by experience been convinced of its transforming power, find ourselves reassured by the study of comparative religion.

This study has long since attained to the dignity of a science. It

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approaches religions without predilections. It seeks simply to know them thoroughly, to compare them justly, and to decide according to their merits. The preacher and missionary may be looked upon as special pleaders, the devotee is all but necessarily and unconsciously biased; but the scientific student, while sympathetic toward all, must show favors toward none. It is his business to be absolutely fair in his comparisons and conclusions. The moment he shows a predilection without foundation, that moment he ceases to be a pure scientist and becomes to a degree an advocate.

Now, it may boldly be announced as one of the results of this science that Christianity is without a compeer. From many a scientific standpoint our faith has no equal and no rival. Science has declared that Christ was right in the assertion of His uniqueness, His superiority, and His Divinity.

The general position of James Freeman Clarke is well known. He sees good in all religions, but deficiencies also in all except Christianity; in that he sees a fullness, a "pleroma."

Principal G. M. Grant agrees with Professor Boyd Carpenter in finding that Christianity makes a complete response to the three permanent religious needs of our nature, namely, dependence, fellowship, and progress. No other religion can or does answer fully and permanently these demands.

Professor Allen Menzies closes his fine volume on "The History of Religions" with this paragraph: "With growing experience the world becomes more assured that the simplest and broadest religion ever preached upon this earth is also the best and truest, and that in maintaining Christianity as at first preached, and applying it in every needed direction, lies the hope of the future of mankind."

Professor Louis H. Jordan, in his recent great work on "The Genesis and Growth of Comparative Religion," makes many a positive assertion to the same effect. Whole pages might be quoted from him. "Christianity," he affirms, "has absolutely unique features." He quotes with approval the late President John Henry Barrows in the following glowing sentence: "The splendor of Christianity, like that of the sun, becomes only the more apparent when rush-lights and candles are held up before it."

Joseph Cook spoke of Christianity as the peerless religion, the one alone that has a hope of conquering the world, and the one alone that satisfies permanently the deepest demands of the soul.

The claims of our Lord are vindicated. Science rises up to crown Him King of kings and Lord of lords. One can not think of this but he sings his "Coronation" with new fervor, and with deeper desire prays for the world-wide regnancy of this dear, brotherly King.

Columbia, Mo.

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HAVE YOU EVER BEEN AT TROAS?

O. G. WHITE.

If the great apostle to the Gentiles has a type that type is Jonah, for when the Lord told him to go to Nineveh he chose to go in another direction. After Paul had received such implicit instructions from the Lord to go to the Gentiles, it would seem that he would have been swift to go upon his journey, yet years pass before he accomplishes the task upon which he was sent. Another point of similarity between these two foreign missionaries is the argument each indulged in with the Lord. Jonah was angry with the Lord, as he sat upon the mountain and reflected that it was even as he imagined, and though he had preached that yet forty days and Nineveh should be destroyed, the Lord had not destroyed the city. And he wanted to die because his own way was not granted him. While Paul said to the Master when in vision he was told to get out of Jerusalem, because they would not hear his message there, that he was the logical pastor for that city church, thinking, no doubt, because he had been the great opposer, and because of his turning he would attract great crowds.

Paul's coming to Troas, geographically, is clearly pointed out even from the time he left Damascus. When he was converted, he went out into Arabia, then returning to Damascus "after three years I went up to Jerusalem. . . . Then I came into the regions of Syria and Celicia." From his home town Tarsus in Celicia he is brought to Antioch, Syria, by Barnabas. Here he preached for a year, when the Holy Spirit said to the church: "Separate me Barnabas and Saul for the work whereunto I have called them." And setting sail they departed unto Seluecia and from thence to Cyprus. They crossed the island from Salamis to Paphos and set sail for the mainland, landing at Perga, going at once to Antioch, Pisidia. They next visited Iconium, then Lystra, then Derbe, then back through Lystra, Iconium, Antioch, to Perga, preaching the gospel there, went down into Attalia, and sailed for Antioch.

Now because opposition to the work of the missionaries had arisen, being agitated by brethren who came from Judea, the council at Jerusalem was called which Paul attended. From there he went back to Antioch, and was off again with Silas on the second tour. He passed through Syria and Celicia, visiting the churches; went through the regions of Phrygia and Galatia, where Paul was sick. Then he started towards the southwest, where afterwards the seven churches of Asia were planted; but the Holy Spirit forbade them and they turned towards the northeast, to Bithynia on the Auxine sea, when the Spirit turned them again. Passing through Mysia they came to Troas.

But, friends, the spiritual coming of Paul to Troas is of far greater

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interest and worth. When Paul had told Agrippa of his call to be the missionary to the Gentiles, he added "and I was not disobedient to the heavenly vision." It will appear to you at first sight that he was; but the deeper study will give the picture of a growth in faith, the gradual dawning of the conception of duty especially assigned, and the clearer insight into the purpose of the Savior and His kingdom.

It would seem that the special manifestation to Paul would have burned his duty and his special mission into his soul so that he never could have misunderstood; and those further revelations in the which Jesus appeared unto him, no doubt in Arabia, should have sent Paul by first boat to the Gentiles. But Paul was a Jew, and the knowledge that God now was to take unto Himself the whole world, must first sift through the natural exclusiveness. Paul was not disobedient; he did not see all that Jesus was to do, but he obeyed all he could see.

It woud seem that Paul was intending to stay in Jerusalem, when the Lord said to him, "Make haste and get thee quickly out," repeating the command after Paul's protest, "Depart: for I will send thee far hence unto the Gentiles." You will see that the trouble was for Paul to see that preaching could be done anywhere outside of Jerusalem. It is a big point gained when we all find out that God wants us to go, and not to wait till the proselyte comes to us.

The departing from the city only brought Paul as far on his spiritual journey as his home city, Tarsus. There he rested until Barnabas came from Antioch to bring him to that second capital of the church. There is not very much "go" in Paul yet, for he is found there after a year, by the Spirit's instructions to get him gone upon the work whereunto he *had* been called.

On this first missionary tour we find them at first preaching to the Jews, which is continued until they reach Antioch, Pisidia. In the synagogue there were many proselytes, and as Paul had addressed "those that fear God," these Gentiles asked Paul to repeat his sermon the next Sabbath, which was done. But when the Jews saw the multitudes they opposed the missionaries; whereupon they said, "It was necessary that the word of God should first have been spoken unto you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." We now have Paul outside of the Jewish centers, and preaching to the others besides the chosen people. It remains for the Spirit to lead him "far hence" to the Gentiles.

On the second tour Paul visited the churches of Syria and Celicia, toured Phrygia and Galatia, being stopped from going in the wrong direction first by sickness, then turned from his way towards the southwest into Asia, and again from the northeast into Bithynia, his face is set in the right direction at last. Westward the church took its march when

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Paul walked into Troas, and it is still going with the advancing sun. Visions of men in need have ever been before some souls of the kingdom, until it seems to-day that Jesus is bringing his whole body to Troas, and showing them the man asking for help to come over.

Friend, have you ever been at Troas, and have you seen the man of Macedonia there? If you have you will have gathered that the Lord has called you to preach the gospel unto them. The one great reason we do not see the man is that we have not come to Troas; and we have not come to Troas because we have been busy with the man at home, there being heathen enough at home. Phillips Brooks asks, "What can be more shameful than to make the imperfections of our work at home an excuse for not doing our work abroad?" This "heathen at home" excuse has this error under it, that the work of the church will not be done until every man at home has accepted the gospel. Every man will never accept the gospel, and our duty to him is done when we give him the chance. Our duty to our Lord and his cause will never be done until we give every man in His world his chance.

May God lead us all to Troas and make us to see the man! May we realize that every man is God's child, and that God so loved the world that he gave his only Son to be their Savior. Loving God we will love His children, of every color and language, and will be swift to tell them that they are our brothers, being the children of our Father. And so will every soul be, that is possessed of the church, that "belongs to" the church. There are so many who seem to possess the church, to whom the church belongs. The church possessing us will send us upon its only mission to the world, and that is to gather the Father's children home.

Huntington, W. Va.

AMONG THE MISSIONARIES.

INDIA.

India's Unevangelized.

D. O. Cunningham.

I believe that the hope of the Church in America rests in the fact of heathendom. That is to say, that the salvation of the Church at home depends upon her attitude toward the unsaved in heathen countries. The religion of Jesus is essentially diffusive in its nature, and for the Church of Christ to be inactive in the propagation of her treasure, atrophy and death is necessarily the final issue. We want to give a few figures relative to India's unevangelized as a challenge to the spirit of Christian missions.

In the Bombay Presidency there are one and one half millions of people without a single Christian and unoccupied by any mission. In the Province of Bihar there are 21,000,000 with but twenty-one missionaries. That is to say, one missionary has the task of giving the gospel to one million souls. In North Bengal only one

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in one thousand is nominally Christian, and only one ordained missionary to every two million of the population. There are five native States containing a population of 14,000,000 unoccupied by a single Protestant missionary, and 583,117 that have never had a resident Christian worker among them.

In Bogra there are 5,000,000 people to whom the gospel has never gone. In a part of the Punjab there are eighty Christians in a population of 3,500,000. In Gualion two of the three millions are beyond the reach of the gospel. Kashmir, with 3,000,000, has only 200 native Christians. It is estimated that after allowing for the utmost increase in the existing missionary agencies, there will be fully 10,000,000 people in India who can not hear the gospel message in their life time.

We believe that Jesus Christ is looking upon the home churches, pointing toward India and saying, "Give ye them to eat." As He looks upon the multitudes, He is moved with compassion more to-day than 2,000 years ago, and asking the reason for the church's delay.

India needs men, and the awful need of the millions is the cry of the Master for helpers. Practically every mission station held by the Disciples in India is undermanned. We need your sympathy and prayers; we need your able and consecrated sons and daughters.

Harda, India.

Missionary Books.

Dr. George E. Miller.

In looking over the last copy of The Voice, I noticed a number of missionary books advertised, especially some books for the young. Now, I would urge every Sunday-school to procure these books for its library, and all God-loving and God-fearing parents to purchase them for their children. Surely a Christian ought to feel ashamed if he is ignorant as to the primal aim of Christianity. The reading of missionary books will give that knowledge, and also the desire and zeal to make use of it. How can a Christian read about the work of establishing God's kingdom in heathen lands and not have the missionary spark in his breast fanned to a burning, glowing flame?

Parents, put some juvenile missionary books into the hands of your children, and see if they do not prove an antidote to the present-day bane of cheap and demoralizing novels. Childhood is the character-making period. Most people in Christian lands are children of God, because of their hearing the old story from their mother's lips while they were yet tottling about her knees. Why not inculcate the missionary spirit in the same way?

I believe all good religious books are God-given, and that we are duty bound to read as many as we reasonably can. God would not hold us guiltless were we to fail to read the Bible. What may His judgment be against us if we refuse to read missionary literature and thus fail to realize the purpose of the great calling to which Christ has called us?

Damoh.

CLAMOR—CALM.

Remembering G. L. Wharton.

Adelaide Gail Frost.

The cry of dying thousands
  Has echoed in his ears,
The sound of prayers all meaningless
  Has veiled his eyes with tears.

The shouts of victory to gods
  Who've cursed the East full long
Have clamored often on his brain
  And hushed his own glad song.

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Nor night, nor day has seldom found
The little place apart,
Where heathen voice could still not pierce
The calm of waiting heart.

Oh, heathen clamor how it beats
Upon a fainting soul,
How cool and sweet and comforting
Heaven's music grand must roll!

The cry of victory to the Lamb,
How its glad tone must thrill,
All glorious harmony at last,
All discord quenched and still!

And would we call him back to hear
The cries of idol mad,
The sigh, the moan, the bitter wail,
In India, sinful, sad?

Oh, let him rest where fern and palm
Cast lace like shadows fair,
He listens to praise anthems burst
In that pure, upper air.

Our Visitor.

R. J. Thomas.

One morning in June an aged woman from a neighboring village came over to the Orphanage and waited in the veranda of the office-room to have a talk with the manager. Near by her was standing one of our brightest orphan boys; he is a good Christian, a member of the Christian Endeavor, a teacher in our Sunday-school, and has been in the Orphanage for the last six years. Mr. Benlehr received her and talked with her very cheeringly in Hindi. During the conversation she very often nodded towards Amarmashi, who repeated Mr. Benlehr's words, and then she showed signs of understanding the talk. It is a very curious sign of modesty in village women and of tribal fear of traps in conversation.

The old lady was a neighbor of Amarmashi's parents before the dispersion by famine. Last year while she was working on our tank, she recognized Amarmashi, and during a wedding trip told the news to his mother and three uncles, who live some 100 miles away in a land-locked village. Being requested by them to find out whether the present Amarmashi is their Gotaria, she took the first opportunity to pay us a visit. Mr. Benlehr explained to her the boy's prospects and said that his relatives were welcome to come to see him any time, and also requested her to describe to them the work of the Orphanage.

Amarmashi was asked to show her the whole establishment. She seemed to have been taken aback when she was introduced to the cobblers' department; for she was not accustomed to the sight of cured skins of bears, tigers and their stuffed heads. The carpenters' and blacksmiths' machines, such as lathe, fret-saw and drill, appeared to her as incomprehensible puzzles. She simply gazed at the boys while they were dexterously plying their tools in neat and orderly manner, quite in a different style to her village carpenters. The American ploughs, five hoe drills and other agricultural implements gave her a very high opinion of our farming. The air motor that grinds wheat kept her at a respectful distance. When we came out of the building she uttered an exclamation which meant either "I saw and live," or "I am happy to have lived long to see such things."

I accompanied them to Mr. Benlehr's bungalow and persuaded her to enter in; I played a Hindi tune on the organ and Amarmashi sang. She stood stupified with open-mouth and fore-finger on the lower lip. I explained to her that there was no one inside the organ. Mrs. Benlehr being away at the hills and Mr. Benlehr

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busy at the office, I was given the pleasure of taking her to some of the rooms. When she beheld the mounted heads of various animals on the walls of the dining-room, she inquired where did such a number of animals come from; Amarashi told her that Sahib killed them in the jungle and gave the boys the flesh to eat. I had to tell her that boys did not eat the flesh of bear, tiger, and crocodile; for the last two had an approach-me-not appearance to her. When we came out she uttered again the very same exclamation in a stammering way.

The garden she admired. She asked me whether all the different work is taught to the boys. Being answered affirmatively, after a thoughtful silence she said, "Larkon ke liye bara bandapast hai." (A great arrangement for the welfare of boys.)

I was not able to keep company with her further, so I told Amarmashi to take her to the nursery, dormitory, hospital, tailoring- department, godown, kitchen, and dining-hall, and also to show her the trunks and beddings of the boys.

Such are many of our visitors. They approve of the work done for the boys. We hope their appreciation will grow into faith in Jesus Christ, through whose power alone the management of this and similar institutions are possible.

Damoh.

Unrest in India.

Dr. C. C. Drummond.

Day before yesterday when on the train coming from Damoh to Harda, my attention was attracted to some writing on the sides of the car in which I was riding. Some of it was in Hindi and some in English.

I give below some of the sentences as they occurred in English:

"English are worse than Indians."

"English are civilized thiefs."

"Sedition (to the English) is patriotism (to our mother country)."

It is very evident that the author of these is more familiar with some other language than English.

It is perhaps generally known that for some months there has been a feeling of unrest in India. In Bengal there has been a boycott against English manufactured goods. A few weeks ago there was an uprising in the Punjab.

Some public meetings were held addressed by the anti-British sympathizers and the people were incited to organize a mob which attempted to destroy property belonging to Europeans. The mob was soon dispersed by the police, and one of the ring leaders, Lola Rajpat Rai, was arrested and deported.

Lately there has been a good deal of manifest opposition to British rule.

But why should not the people of India rule themselves? Some one has said that when a people have proven their inability to rule a country they have forfeited the right to rule. I think this applies to India. The people are divided into so many factions that unity of action is out of the question. The prevailing rule is, "every man for himself." There is no national spirit.

I quite agree with the following which I quote from a recent issue of the Pioneer, the leading daily paper in India:

"The unrest in India is the topic of comment in Japanese journals, which declare that the abolition of British rule in India would be an irreparable calamity to the country, as it would condemn the people to exchange the manifest blessings of English administration for the divided, despotic, unprogressive government of former times.

"There is but one remedy—but one thing that will prepare the people for

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governing themselves, and that is Christianity.

"About a year ago a Hindu gentleman writing in the Pioneer expressed his opinion as to what would quiet the unrest. It is very significant, coming, as it does, from a non-Christian. He says:

'What are these men crying for? My answer is that they are crying for Christianity.'

"Young India is growing more and more Christian and progressing rapidly toward Christianity, though imperceptibly and unknowingly. But, speaking frankly, there are yet many Christian elements wanting in them, and their obtaining Christian rights and privileges depends upon the completeness of those elements in Indian life.

"Let our countrymen remember that the teachings of Jesus Christ, who was an Asiatic himself, not only prescribed attending churches, preaching the Gospel, and reading prayers, but courage, self help, civilization, power, and similar virtues which Christians have acquired by no other course than by their faith.

"The educated Hindy has already abandoned all orthodox and prejudicial ideas. It is only want of moral courage to cut off the deep-rooted social customs of many centuries that has still kept him under the shadow of Hinduism.

"Christianity may be false and Hinduism true, but India is rapidly moving on to the path of Christianity and no human power can resist fate."

Harda.

THE PHILIPPINES.

Gerardo Pascua.

W. H. Hanna.

Gerardo Pascua is one of our converts who became a public school-teacher. Last year he taught school in one of the barrios of Dingras, Ilocos Norte, at four dollars a month. In this town and its barrios we had no believers. The young teacher began to let his light shine, singing hymns at night and reading his Testament. When any neighbors came and asked questions about the songs and the contents of the book, their coming was seized as a God-given opportunity to preach. It was not long until some of the chief men of Dingras visited the barrio and warned and charged our brother not to speak in the name of the Lord Jesus; but as he had not introduced the matter of religion into the school-room, he was not aware of having committed wrong. The chief men reported the case to the supervising teacher, and he advised the young teacher not to sing aloud in his home any more. About this time a woman of the barrio gave birth to a child, and both seemed in a dangerous condition. The teacher was asked to sprinkle the babe. He refused this, but, on behalf of the parents, gave the child a name, accompanying the same with songs, prayer and Scripture reading. News of this reached the ears of the son of a principal citizen; and he went out to the barrio and threatened to arrest the teacher because he had usurped the function of a priest. Very much concerned and agitated, Gerardo appealed to me. I explained that the law could not touch him, and that all he had to fear was the possibility of being ousted from his position. His heart was lightened, and until the close of the year he enjoyed his religion and witnessed for the Master. As a result of his life, a husband and wife became obedient to the faith.

The afore-mentioned son of a principal, finding he could not frighten the teacher into silence and cowardice, attempted to corrupt him. This was his proposition: The two would baptize, by hook or crook, a

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hundred or more persons, and then after a lapse of some weeks or months they would force all to pay ten pesos. The financial returns would beat those of school-teaching and clerking in the office of the Justice of the Peace. Preposterous as the scheme sounds to American readers, it is on a par with what has been done here under the guise of religion many times. The brother to whom the scheme was proposed turned it down. He refused to walk in the way of Judas and Simon of Samaria and many hundreds of Filipino priests. He is one of many who suffer threats and persecutions, are tempted on every hand, and who must enter into life through much tribulation. Remember him and them in earnest intercession with the Father.

Laoag.

CHINA.

Notes From the Life of Dr. Griffith John.

A hundred years hence I envy our children, grandchildren and great-grandchildren. We can see only in a vision the great things that will be seen in their day. But we do see and rejoice.

A missionary life is the greatest of all possible lives. If a messenger from God should come and tell me that my life was to be spared another fifty years, China should have them all.

Oh, that I were just beginning my missionary life! I have come to the close of it, and all the work seems to be before me. Nothing has been done compared with what remains to be done.

Speaking of the work of a missionary he said, I know no work like it—so real, so unselfish, so apostolic, so Christlike. I know no work that brings Christ so near the soul, that throws a man back so completely on God, and that makes the grand old Gospel appear so real, so precious, so divine.

It has always been my desire to die in China among my people at Hankow, and to be buried in the soil of Hupeh. You may call this mere sentiment, and perhaps it is. But sentiment is worth something in this prosy world. It has done much for the world in the days gone by, and will do more in the days to come. I wish I had more of it.

It is hard to break off from a work that I love so much, and leave those dear converts whom I love as my own children. It was my intention to spend five years more in China, and then come and see you all. It is a greater trial to me to leave China at this time than I can possibly tell you.

I long to be filled with Divine knowledge, Divine wisdom, Divine holiness, to the utmost extent of my capacity. I want to feel that all the currents of my soul are interfused in one channel deep and wide, and all flowing towards the heart of Christ.

From the beginning it has been my desire to give my whole time and attention to my missionary duties. There is no other work I love so well, and I hope that my passion for it will now be gratified to the full.

The conversion of China will cost the Church her treasures, the colleges their brightest ornaments, and the missions the lives of their best men. Unless we are prepared for all this we had better give it up. If our brethren at home knew what it was to contend with the power of darkness, as concentrated in the form of Paganism, as it is developed in China, they would certainly send out men by hundreds and not by tens.

God has designs in reference to China; one is, that it shall be given to Christ for His inheritance. Whatever stands in the way of this glori-

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ous purpose must be removed. The standard of the Cross must be planted in every city of the Empire. Let China and her missionaries be frequently remembered at the Throne of Grace by all who love the Lord Jesus and feel an interest in the extension of His kingdom.

Among the Mills in Shanghai.

Miss Rosa L. Tonkin.

There are eight large cotton spinning and weaving mills in the northern district of Shanghai along the Yangtsepoo Road. In these mills are employed over forty thousand women and girls, besides men. In the home lands in large factories we think of the regular hours for work and recreation. Here the latter is unknown. The bell rings at 5.30 A. M. in some, 6.00 A. M. in others. The night hands rush out to go home, while the day hands pass in, and with a stoppage of five minutes to fifteen minutes to eat their food, then back to work again until 6.30 P. M., when the night workers again enter to take up the duties with the same brief stoppage at midnight. When we think of these poor little-footed women working from one Chinese New Year until the next without a day of rest, and many of them get so little wages because of their slowness, the latter is not to be wondered at, for the average Chinese girl and woman has never been trained to think or read. Our hearts go out to them in sympathy. She knows nothing outside the cooking of rice, making shoes, and worshiping idols.

It is among this class we are trying to work. It is very slow work compared with that in many fields. The difficulties are great. The darkness of the mind and the superstitious fears of the Evil One hinder us. Truly China is one of the devil's greatest strongholds, and he is fighting desperately to retain it.

Our greatest and best results have been with the Christian women who have entered these mills to work. They have told the Gospel as best they could to those they worked with and invitetd them to come to the services, and in this way we have been brought into touch with many of them, and when they have been sick or had wounds that needed attention they have come to us and we gave them medicines and dressed their wounds; so in this way have won the confidence of many.

Of late two or three of the mills have closed on Sunday to clean their engines. This has made it possible for those who would to attend our services. Chinese New Year is, of course, our great opportunity. They come in crowds all day and until quite late in the evening.

The district is large and increasingly busy. It will undoubtedly be the industrial center of Shanghai. So that outside the mill hands there is a great work to be done. Our prayer is that the day may be hastened when China shall be truly our Lord's and He shall reign where now darkness and superstition reign.

Shanghai.

Famine Notes.

Miss Mary Kelly.

Mr. Jones, of the Union College, wrote: "San Dja, May 17. We find much poverty of the worst type. People are eating bark with peas, bark with wild onions, with grass, with leaves; or leaves, bark or grass alone or in various combinations. In almost every house it is the same. Men, women and babes are dying before our eyes. Many filter water through pots of earth to catch the salt that may come through from the earth.

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Some places we see men and women unable to get up from the ground, many groaning from swollen abdomens—the result of eating mulberry leaves. A few have starving pigs and cows, etc. They are being held for the final struggle which they want to defer as long as possible. The wheat ripens June 20th. The crops at this point are far below the average. The houses in many places collapsed during the floods, and it sorely adds to the awful desolation.

We worked all day on the north side of the canal. We found all kinds of sickness and all stages of starvation. We go into a house and see three or four formerly strong people lying on their filthy beds in their filthy rooms groaning in the death pangs of hunger. It is terrible beyond description. To-day we found a woman who had a strange case of swelling from eating mulberry leaves. Most people swell over the whole abdomen, but this one's face was swollen so full that her eyes were shut so tight that she herself could not open them with her fingers. Little children swell almost all the way up to the neck."

Mr. Titus wrote: "I am out in the country digging drainage ditches. I have to-day 2,700 to 2,800 Chinese employed in this work. What makes me happy is to see the eagerness, the evident relish with which they work. It has taken two months to get started, and even now we are going ahead without the officials' consent. But the people have been willing all the time. It is an inspiring sight to see a line of workmen three miles in length working as though they appreciated the privilege. The committee have placed $5,000 at my disposal. I have two ditches going now at the same time, and two Chinese helpers to keep oversight of 3,000 Chinese."

Mr. Titus was in the famine district three months and did a fine work there. The relief having begun earlier and being kept up systematically there the people never reached the awful state described by Mr. Jones. Some of the places where Mr. Jones visited it is said that one-third of the population have already died.

Nanking.

JAPAN.

A Joyful Day.

R. A. McCorkle.

We had a great day at the church yesterday. Only the regular services, but they were full of inspiration. At Sunday-school in the morning there were ninety-eight children present, which does not count teachers and older people. At the morning service eight were baptized into the Kingdom and in the evening four more, making twelve for the day. At a meeting of the Christians in the afternoon they requested that an Endeavor Society be organized, and a committee was appointed to start the movement. It was indeed a glorious day, and, like one of the Bible women, I wish that every Sunday were like it.

Our work is badly crippled by the loss of so many of the missionaries this spring. We hope to see them all back again, but now we need men for their places and all the church can send besides. Meanwhile, we pray for a double portion of God's grace that His work may not fail.

Osaka.

AFRICA.

Church and Sunday-school.

Dr. R. J. Dye.

The Bolenge Church now numbers over 300 active, living members. The Sunday-school had an attendance of 525 last Sunday. This was our great-

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est day in point of numbers. The big tabernacle is beginning to fill up. John Whitehead, of the Baptist Missionary Society, came for a short visit and brought a magic lantern. The people fairly went wild over it. The missionaries are going to buy a lantern, and want the brethren who are interested to send slides illustrating Bible stories. Life of Christ, Parables, Miracles, Anatomy, Natural History and Temperance slides would be most valuable.

Bolenge.

Building and Medical Work.

Dr. W. C. Widowson.

I have one room of the new house for the young ladies ready for occupancy, and another room about ready. This house is much higher and better ventilated than the other houses here, which are old style, low and of English build. By the time more ladies are sent the rest of the house will be completed. I was very much facilitated in the erection of this house by having lumber at hand which Dr. Dye had made ready during Brother Eldred's absence. Otherwise the building of this house would have been impossible for some time.

We have the plans drawn for the new hospital, dispensary, and Dr. Dye's residence, a copy of which we sent you. This is a very much needed and economical building, as it provides hospital, dispensary, and Doctor's residence with the cost of one roof and without taxation.

Dr. Dye turned the medical work over to me February 15th, when he and Mrs. Dye started on their short and much needed vacation to Stanley Falls. Since that time I have had the medical work, seven carpenters, and my language work. So you see I am kept busy from morning till night. I owe a great deal to Dr. Dye, who gives me great help in the medical vocabulary and in the treatment of many of the diseases common to the tropics, with which he has had much experience.

I feel that I am winning the confidence of the people every day, as I enter more and more into their lives and sympathize with them in their troubles and diseases. Best of all, I find that I have more love in my heart for these people as I see their devotion to the work. Many times they do things that are very disappointing; yet they are but children who have had but little teaching and no Christian ancestral influence. Taking it all through, I am very hopeful for the work here and its spread through the vast interior.

The class of seven carpenters that I am training were taken from the rawest material, yet the results are very gratifying. The great trouble is to get these people to do an honest and conscientious day's work without one standing over them. They think that white man the most merciful under whose supervision they can get out of the most work.

I am convinced that a missionary who may never become a great preacher in the pulpit may here have a marvellous influence through personal work and a word spoken in season.

During Dr. Dye's absence on a trip to the Bosira district, I was with Mrs. Dye when she had another bad heart attack, due to general nerve exhaustion. I never saw her or any one else in such an attack, and, to say that I feared for her life, is putting it very lightly. Were it not for her self-control and unlimited hope and confidence during one of these attacks I am sure no human power could save her. She is a woman of strong faith, and I feel sure this is a source of great strength to her, else she would never have withstood all she has suffered. The extreme pain and suffer-

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ing does not in itself last very long, else she could not live through it, but it leaves her in extreme exhaustion which takes time to regain strength from.

We are all very sorry to see Dr. and Mrs. Dye leave the field. No one knows as well as we (their fellow-workers) their true value and what their leaving means to the work right now. They both have a tremendous influence with this people; an influence that is far-reaching and everlasting. They have won their way into the hearts of these people by a long, hard, and prayerful service, and they are now beginning to see some of the results of their glad labors here. However much we would like them to stay with us and enjoy their fellowship in the work, yet we all feel that they must and should have returned some months ago. This is a very trying climate, and in the absence of other workers they labored far beyond their strength. I feel sure that a rest at home midst good friends, good climate, good, fresh and wholesome food, and the presence of their two little girls will once more restore Mrs. Dye to her usual good health and enable her to return in due time to the work that is all-in-all to her.

We are all very happy with the result of the trip of Dr. Dye and A. J. Hensey to the great Bosira district. Never has so much been accomplished in so short a time. In the native language I do not believe there could be a better or greater preacher than Dr. Dye. His use of the language and command of the native idiom and proverbs make him a master-hand in preaching to the heathen.

I hope you will be able to secure a doctor and wife as soon as possible for this needy field. The sooner they can reach here the better; so they can get command of the language before proceeding to the new station.

At the present time a medical man is the one to open up a new field, as the natives clamor for a medicine man and the State imposes it as a condition for securing a site.

Bolenge, however, must not be without a doctor, as it is and will always be the center basis for the work, and at present all the other mission stations up and down the river depend on us for medical services.

I am very happy in this, my field of labor. I will never regret that I was sent to Africa, the most needy and most Gospel-hungry land of all the world. We crave your prayers for us and the work of the Master here.

Bolenge.

An Inspiring Letter.

Dr. Royal J. Dye.

"Bolengi has now twenty-six evangelists in the field. The work prospers. We need your prayers for our guidance and for the young native church so recently removed from the fearful practices and moral depravity of ages. As you plant at Bolengi now so shall you reap in a wonderful harvest of souls. Lift up your eyes here. Can you not see that the fields are ripe unto harvest and waiting the sickle? The native church challenges you and is depending upon you to supply men to teach, to train, and to guide them in the Master's great harvest field. Do you wonder why we delay our home-coming? It is hard to leave them now when every month means so much for the work. New fields are being opened. God is blessing us. Come and feel the throb of the pulse of Bolengi's spirit. The Lord is returning to you now dividends on your investment, better than Standard Oil, or even Congo railroad bonds. Send us more men. Look for them. Ask for them. We must have them. We can live in tents if neces-

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sary, but we can not go without more men."

Bolengi, Africa, March 31, 1907.

A Sunday-school on the Equator.

By Rev. E. E. Wilford, B. M. S., Yakusu, Upper Congo.

On our way up the mighty Congo River, we had the joy of spending a week-end at Bolengi, a mission station of the Disciples of Christ of America. Bolengi is about as near to the equator as any place on the map. Here God is very graciously blessing the efforts of His servants, and some remarkable evidences of His power can be seen in the transfigured lives of men and women who only a little while ago were in the darkness of heathenism. Among the Christianizing agencies at work, perhaps the Sunday-school is the most successful. I have seen many Sunday-schools in England, beginning with my own in Manchester, and in Congo-land, but none so remarkable as this Central African Sunday-school.

Let me briefly describe it. It is a beautiful Sunday afternoon, about three o'clock, as we walk along a lovely avenue of palms from the mission house to the school chapel. It is a wood structure, with a roof of palm-fronds, and is capable of seating about 350. The scholars have already gathered, to the number of about 300—the average weekly attendance—and await the arrival of Dr. Dye, the senior missionary. It is a strange scene. The ages of the scholars range from the little piccaninny of only two years old, to some of the oldest natives in the town. They vary considerably also in their dress—and undress—from the young children clad only in a smile or a string of beads, to the well-dressed young men and neatly, and in some cases prettily, clothed girls and young women.

All the classes are taught by natives, redeemed children of Africa, and I thought, as I looked at these little assemblies dotted about on the grass amid spreading palm-trees, listening to the story of God's love in Christ from the lips of African Christians, that it was in many respects the most beautiful picture I had ever looked upon.

How attentive most of the scholars are—I have never seen a better behaved Sunday-school in Christian England—and how earnest the teachers as they stand up to tell their story! Every class is full of interest, but the most interesting is a class of old women, about thirty in number, the largest number of old women I have ever seen together in Africa. They are not in any sense pretty; you would call them at first sight repulsive, for they wear very little clothing, and their faces and bodies are very much disfigured by the tribal marks cut deep in the flesh; but, look again, and you will see that though their dark, heathen day is wearing towards sunset, the Eternal Light is beginning to break in their darkened minds and sin-stained souls. Several of them have been baptized and are members of the Church, and others are very near the Kingdom. Here, as at many other mission stations, the old people have been very hard to influence. "No," they said—or thought—"the palaver of God is very good for the young people, but we are old, and can not change our customs." Two years ago Dr. Dye's aged father came out to spend his closing days with his son. He was a kindly, cheery old man, and though he never learned the people's language, his happy disposition and kindly deeds were a perpetual sermon. Here is an old man, who follows Jesus, and finds joy and satisfaction in God's palaver; perhaps, after all, it is good for old people as

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well as young. So they are now coming to the springs of life and finding a satisfaction and peace to which they had through all their life's day been strangers. Thus is it that the largest class in this equator Sunday-school is the old women's.

One lesson is taught in all the classes, and for half an hour before school Dr. Dye instructs the teachers, who gather on the verandah of his house, and equips them for their afternoon's work. After fifteen or twenty minutes' lesson, the classes re-assemble in the school for the closing service, the chief part of which is a brief address from Dr. Dye, in which he gathers up and emphasizes the chief points of the afternoon's lesson. The black-board is then displayed, giving the attendance of the various classes, and there is a good deal of interest to know which class has had the largest attendance. This afternoon 297 scholars are present.

The mission Sunday-school is far larger that this number represents. Several teachers are out teaching in surrounding towns and villages, so that, according to Dr. Dye's estimate, nearly 1,000 scholars listen every Sunday to the same lesson. The good work is not over with the close of school, for the teachers, and many of the scholars, separate into two bands, and hold a Christian service in two sections of the town—saved ones seeking to save.—Sunday-school Chronicle.

Class No. 10, Wellsville, Ohio.

This Sunday-school class gave $90.30 for Foreign Missions on Children's Day.

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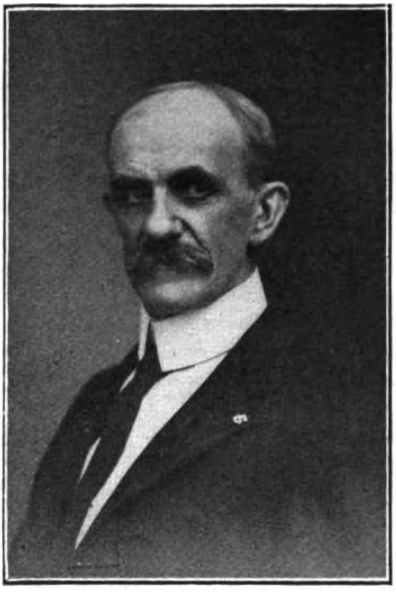
CHRISTIAN ENDEAVOR DEPARTMENT.



B. P. Emley,

Chairman of the Missionary Committee of the Christian Endeavor Society of the Central Christian Church, Cincinnati, Ohio.

The Endeavor Society of Central Church, Cincinnati, has given $100 for Endeavor Chapel to be erected in Manila and about $40.00 for the Orphanage Work at Damoh, India, this year. Their liberality is due largely to the untiring efforts of Mr. B. P. Emley, Chairman of the Missionary Committee. He has been a member of the society since its organization. Brother Emley is a Life Director of the Foreign Society.

Shall We Reach the Goal?

This is the third year we have asked our Endeavor Societies for $15,000 for the Orphanage Work at Damoh, India. Last year the receipts were $12,207. A gain of $2,993 was needed to realize the watchword. Up to the present time we have received in cash and pledges payable before September 30th, about $14,000. This is very encouraging. If two hundred societies will send $5.00 each the victory will be won. We urge that your society join that number. You may have already contributed to this work this year. If so, can you not give $5.00 more to aid this great cause? If you have not contributed we believe it only an oversight, and that you will come to the rescue in the hour of need—this crisis. The goal is in sight. Now is the time to act. If all societies will assist we will pass the mark and be ready for the new Centennial Watchword next year.

"Trusting in the Lord Jesus Christ for strength, I promise Him I will strive to do whatever He would like to have me do." If we trust in Christ for strength and guidance there is no question about what we shall do for this God-given work—the Orphanage Work at Damoh.

You can easily raise the money if you ask for it. A little from each one and you will be surprised at the amount and the ease with which it was given. You will all be richer for assisting Christ's work in darkened India.

An interesting letter from Dr. G. E. Miller, physician in the Orphanage, was printed in the July number of the Missionary Intelligencer. Read this letter to the Society urging every member to assist.

Whatever amount you give, give it cheerfully and promptly. Be sure to have it in our hands before September 30th.

(Every pastor should urge his Endeavorers to assist in raising the $1,000.)

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PERSONALS.

Abram E. Cory was operated on for appendicitis. The operation was successful. At the last report he was making a good recovery.

Dr. Drummond, of India, writes, "We are looking forward to a good season of work, unless the plague should interfere again. The missionaries are well and have every reason to feel encouraged over the outlook."

E. S. Stevens is improving in health and strength every day. He lives and sleeps in the open air. He spends part of his time fishing and shooting. The climate of California is doing wonders for him. He feels like a boy again.

H. P. Williams writes that a dictionary containing 7,000 English and 9,000 Ilocano words has been completed and is being published in Manila. He adds that two very important booklets in Ilocano are now on the press.

Dr. and Mrs. Dye expect to leave Matadi on the 23rd of July. Their ship is due in Liverpool on the 11th of August. They will rest in England for a few days and then sail for America. They are hoping to meet some new workers on the way out to Africa. In this they are to be disappointed.

ITEMS OF INTEREST.

It is said that 1,060,000 have died of the plague in India during the past six months.

Wide-spread interest is being taken to induce the International Lesson Committee to provide for more Sunday-school teaching in the Sunday-school lessons of the coming years.

Dr. Daniel March, the author of that splendid missionary book, Morning Lights in Many Lands, recently preached a vigorous sermon, fifty minutes in length, at Woodburn, Mass., on his ninety-first birthday.

General Booth has arranged for the establishment of a department of the Salvation Army in Korea. Through the generosity of an English lady he is able to offer $75,000 toward establishing a traveling hospital which may give medical and other help in the homes of the people through doctors, trained nurses and other like service.

One step toward a betterment of conditions on the Congo has, we trust, been taken through the agreement between the Belgian and Congo Governments whereby the State will probably be administered by Belgium and not by King Leopold, who, with his cabinet, has had entire control ever since the State was created by the Powers of Europe twenty years ago. The situation vitally affects our important mission at Bolengi in the Congo Free State.

W. J. Bryan, speaking of missionary work in China, says: "In China missionary work has made progress, although it has had to bear the brunt of the fight now being made against foreign influence. During the Boxer

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trouble there were examples of heroism among the Chinese Christians which recall the early days of martyrdom. There were thousands who suffered death because of their devotion to the Christian faith, and thousands more who did not hesitate to take the part of white Christians against members of their own race. It takes time to educate a race to make an impression upon a great population like the population of China. But the next quarter of a century is likely to see the Chrisian religion spread more rapidly among the inhabitants of the Flowery Kingdom than it has during the last century."

In the Boxer outrages of 1900 in China the worst atrocities were committed in the Province of Shansi, where 177 foreigners were killed. Dr. Timothy Richard, the well-known English missionary, suggested that instead of paying an indemnity of money for these lives, the province should establish a university. His suggestion was approved, and Shansi has the first university established in China on Western methods. Recently twenty-five graduates of this institution arrived in England, being sent thither for special studies to qualify them for developing the vast mineral resources of their province. Dr. Richard, a chancellor of the university, gave these young men a farewell luncheon at Shanghai May 15. His Excellency, Shen Tun-ho, said truly in his farewell address to the students, who for the first time wore the Western dress, that "good has come out of the evil of 1900."—The Congregationalist.

GREAT FACTS ABOUT CHINA.

The total number of Christian Workers in China is 9,444. This includes the representatives of all Protestant Churches.

The total number of Day Schools conducted by missionary agencies is 2,383, and the total number of pupils is 50,910.

The total number of Catholics in China is 950,058. They have 5,630 chapels. The number of European priests is 1,206.

The whole number of Protestant Missionary Forces in China, including missionaries' wives and medical missionaries, is 4,769.

A Commission has now been engaged in a revision of the laws of China, a difficult but indispensable task, which can be accomplished only gradually.

There are 340 Medical Missionaries in China. The number of Hospitals and Dispensaries conducted by Protestant Missions number 461, and during the year 1906, 1,125,422 patients were treated.

China has issued a new opium edict under date of September 20, 1906. Farmers are forbidden to plant new ground to poppies, and the area now used for that purpose must be diminished ten per cent each year, and ceased entirely at the end of the ten years.

Anti-foot binding reform, begun by missionaries generations ago, has within the past few years made such progress, in considerable part due to the energy and persistency of Mrs. Little, the wife of a British merchant, that on the tenth anniversary of the meeting of a society to promote it, in November, 1906, it was disbanded and its work turned over to an influential Chinese organization which has taken it up with vigor.

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THE SALT OF CIVILIZATION.

THE missionary enterprise is the very salt of our civilization. Wherein lies our splendor? In spiritual magnanimity. If you want to take care of your empire, take care of your missions. The guarantee for your splendor is your sacrifice. You keep your wealth as you give it away in noble causes. The tonic for luxury is the generosity that does and dares for the perishing. If you want to keep your place with the topmost nations, you must do it by a tremendous stoop to those who are at the base. If you want to put a ring of fire around the grandest civilization that this world has ever seen, put a belt of mission stations around your empire, and your empire will last until the millennium.

—DR. WATKINSON IN LONDON QUARTERLY REVIEW.

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FINANCIAL EXHIBIT.

FOR ELEVEN MONTHS.

Comparing the receipts for Foreign Missions for the first eleven months of the current missionary year with the corresponding time last year shows the following:

	1906.	1907.	Gain.
Contributions from churches	3,373	3,632	259
Contributions from Sunday-schools	3,643	3,783	140
Contributions from C. E. Societies	1,058	1,198	140
Individual contributions	1,112	847	*265
Amounts	$221,333 44	$242,378 33	$21,044 89

Comparing the receipts from different sources shows the following:

	1906.	1907.	Gain.
Churches	$91,069 65	$103,569 83	$12,500 18
Sunday-schools	62,266 70	73,104 86	10,838 16
C. E. Societies	8,269 58	9,211 06	941 48
Individual Offerings	27,488 12	22,880 28	*4,607 84
Miscellaneous	9,788 94	7,887 80	*1,901 14
Annuities	14,887 74	25,190 50	10,302 76
Bequests	7,562 71	534 00	*7,028 71

*Loss.

Gain in regular receipts, $17,770.84; gain in annuities, $10,302.76; loss in bequests, $7,028.71.

There will be a large company of missionaries of the Foreign Society at the Norfolk Convention.

There are many hopeful signs of a great National Convention at Norfolk, Va., October 11th-17th.

During September, Secretary F. M. Rains dedicated churches as follows: Salem, Ill.; Mitchell, Ind., and Baltimore, Md.

The total receipts to September 14th amounted to $265,822.80, a gain of $28,601.49. We are in great anxiety at this time over reaching $300,000.

The following new missionaries were appointed by the Foreign Society, September 13th: P. A. Sherman, Riblake, Wis.; Miss Katherine Blackburn, Chicago; and A. W. Place and wife, Bellevue, Pa.

We ought not to fail to send out fifty new missionaries this new missionary year; that is, from October 1st, 1907, to September 30th, 1908. It would be difficult to overestimate the demand for at least this number.

The time for the National Convention is at hand. We are hoping for a very large and enthusiastic gathering of Christian workers from every part of the country. It is sure to be a convention of great importance.

A. C. Roe, Buchanan, Mich., says: Brother McLean's article, "Too Many

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Appeals,' in the last Missionary Voice, should be read in all the churches. If you have extra copies of the Voice and will send same to me, I will distribute them among our members."

There are twelve churches and Sunday-schools in Johnson County, Ind., and all of these have given for Foreign Missions this year except one Sunday-school. Their aggregate gifts amount to $869.91. This is a fine record indeed for the county. It is a worthy example.

What is most needed now is that the whole body of our people be enlisted in the work of preaching the Gospel to the ends of the earth. It is easy to offer objections, it is no great task to make criticisms; but it requires faith and downright real service to help on the work of the Lord.

Mrs. F. E. Meigs, Nankin, China,

Who is the Living-Link of South Broadway, Denver, Colo., of which B. B. Tyler is pastor.

The missionary year has closed. The Foreign Society has completed thirty-two years of successful service. It has been a great year, both at home and out on the fields, with the workers. We now turn our faces to the future. We must do even better this new year. The new year begins with October 1st.

The splendid gain in the receipts from the Sunday-schools is due largely to the wise and consecrated efforts of Secretary Stephen J. Corey. He has toiled day and night. Already he is a tower of strength to the Foreign Society. He is destined to be one of the most useful men that has led in our missionary history.

A friend has recently turned over $10,000 to the Foreign Society on the annuity plan. This was a wise step. He is now retired from business, and desiring to be entirely relieved of all care and to place his money where it will do good while enjoying an income on it during life, naturally turns to an annuity bond of the Foreign Society.

The class of 1905 of Eureka College is planning to write the life of Miss Ella Ewing, who recently fell at her post of duty at Bolengi, Africa. It will be a small volume of about 125 pages. The Young Woman's Christian Association will be active in its circulation. For further information, address Erving S. Chenoweth, 5153 Kensington Ave., St. Louis, Mo.

We need to send out a great many more workers. The harvest truly is plenteous, but the laborers are few. Fifty new missionaries this year will help to strengthen the broken columns and enable us to throw out a number of new lines of advancement. There should be earnest, devout prayers that well qualified men and women will step forward for the foreign service.

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Leslie Wolfe,

Who sailed for Manila, P. I., September 24th. He will be associated with B. L. Kershner. He went out from the church at Zearing, Iowa, which he served as pastor for several years.

Mrs. Leslie Wolfe.

Their daughter Edith is three years old. This family will be a source of great strength to the work in Manila.

There are two ways by which missionary zeal is created and maintained: one, the study of the missionary facts, and the other the study of the Bible as the missionary book, which method is indispensable. To know the Bible without knowing the efforts which are being made to spread the truth is to miss the most valuable commentaries upon the Scripture.

In the death of M. E. Harlan, of Indianapolis, August 3d, the Foreign Society has lost one of its best friends. As a pastor, he always helped the work to the fullest extent of his power. His sympathetic and helpful letters will be sadly missed at the office of the Society. He was a brave, true, Christly man. We extend sincere Christian sympathy to the bereaved family.

Mrs. M. H. Wadsworth, of Rock Island, Ill., a generous contributor to the Foreign Society, is making a tour of the world and incidentally getting acquainted with the missionaries. We received a note from her under date of August 7th, from Yokohama, Japan. She says: "This country has much to interest us, which we enjoy; however, give me dear America. We visit China and India later."

The Gospel not only contains the missionary idea, but it is the missionary idea and nothing else. It avoids being anything else, it gets rid of all incumbrances, it has no labored law, or existing code, no stereotype system, or ecclesiastical institutions, but it is simply a voice, a voice crying in the wilderness, a voice from heaven, a voice which invites every human soul into the kingdom of God and adds, "Let him that heareth say come."

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In the future the church at Lawrenceville, Ill., will support Mrs. F. E. Hagin, of Tokio, Japan, as their Living-Link missionary. She spent Sunday, August 25th, with the church as an honored guest, to the great delight and profit of all. The special missionary music at all the services of the day was an attractive feature. H. A. Macdonald, the popular and useful minister, has done solid service for this good church.

The chief work of the Lord's ministry was to train His company of messengers. He sent them out two and two. They were carefully drilled in the permanent method of His work. They were to go preach the kingdom, healing and saving. He designed them eventually to go into all the world. He knew that the work would take time and that many more messengers would be needed. He told them that a great harvest was waiting; it was the harvest of all the world. He taught them to pray that the Lord of the harvest, the King in heaven, would send out sufficient laborers.

The article on mission study in the Endeavor Department of this issue will interest you. Mission study is imperative if we keep up with the march of modern world-evangelization. "The Uplift of China," the new mission study book, is a remarkable volume. It takes up the problems of the most populous nation on the earth and makes them live before you. You lay down the book with a feeling that you have almost been to China. Arthur Smith, the author of the book, is perhaps the strongest literary missionary on the foreign field. He has been in China thirty years, and knows the Chinese. We should have at least five hundred classes studying this book this fall and winter. Why not begin now to plan for a class?

Richard Harding Davis, the writer from the Congo, says: "Before leaving the subject of the Congo, I wish to testify to what seems to me the enormously important work which is being done by the missionaries. Almost the only people who are working in behalf of the natives are those attached to the missions. Because they bear witness against Leopold, much is said by his hired men and press agents against them, but they are deserving of great praise. It is due to them that Europe and the United States know the truth about the Congo. They were the first to bear witness, and the hazardous work they still are doing for their fellow-men is honest, practical Christianity."

Do not fail to read the article on mission study in the Sunday-school in this issue. Here is the great uncultivated field for missionary education. The Sunday-school is the base of all supplies. It will furnish the missionaries, the missionary preachers, the missionary workers, the missionary givers of the future. If we do not train up a missionary Sunday-school, we can not expect a missionary church. We must teach missions in the Sunday-school. All great religious bodies are awakening to that fact. We believe that the problem can be partly solved by following the suggestions of the article to which we refer. "Uganda's White Man of Work" will appeal to any live boy or girl. It is a book that appeals to the heroic and at the same time implants missionary seed. Read it, then push it in your Sunday-school.

In a list of the twenty best selling books handled by the Educational Association of China, the primer of the Standard Mandarin Romanization stood at the head as to number of copies sold within a given year. This

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is evidence that the system is rapidly becoming popular and that it will likely supersede all other systems of Romanization. It has already become the system of the Educational Association, and was also adopted by the Centenary Conference held in Shanghai this year. It is claimed that the general use of this system will greatly facilitate the acquirement of proper pronunciation by foreign students of the Mandarin language, and that it will furnish a most useful medium for instructing the large number of people who can not read Chinese hieroglyphics and who have no time or opportunity to learn them. F. E. Meigs, missionary of the Foreign Christian Missionary Society, has been for more than seven years chairman of the committee which has prepared and introduced this system.

A very delightful Conference of missionaries was held in the missionary rooms of the Foreign Society, September 10th, 11th, and 12th. The following missionaries at home on furlough were present: Mr. and Mrs. F. E. Hagin, Tokio, Japan; President H. H. Guy, Tokio, Japan; Mr. and Mrs. C. S. Weaver, Osaka, Japan; Mr. and Mrs. E. I. Osgood, Chu Cheo, China; President F. E. Meigs, Nankin, China; Miss Emma Lyon, Nankin, China; Miss Josepha Franklin, Damoh, India, and Mr. and Mrs. Melvin Menges, Havana, Cuba. Prof. C. T. Paul, of Hiram College, once one of the missionaries of this Society, was also present. The following new missionaries were present: Mr. and Mrs. C. E. Robinson, appointed to Sendai, Japan; Miss Edna Kurz, Nankin, China; Miss Pearl B. Miller, Wuhu, China; F. C. Buck, China; Mr. and Mrs. Leslie Wolfe, Manila, P. I.; Miss Inez Logan, Vigan, P. I.; and Mr. and Mrs. A. W. Place, Tokio, Japan; Miss Katherine Blackburn, Bolengi, Africa. The following missionaries sailed on the Steamship Korea from San Francisco, September 24th: Mr. and Mrs. C. E. Robinson, Miss Edna Kurz, F. C. Buck, Mr. and Mrs. Leslie Wolfe, Miss Inez Logan. Miss Pearl B. Miller will sail on the Steamship Asia, November 8th.

The Cry of the Heathen.

Isa. xliii, 5, 6.

From out the gloom, from out the gloom,
Come pleading tones to Pity's ear,
Sad voices from a living tomb,
Voices of misery and fear,
From heathen souls with wistful eyes,
From shades of death sad faces loom,
From outer darkness hear the cries,
From out the gloom, from out the gloom.

Into the gloom, into the gloom,
Shall pierce the true, lifegiving ray,
And deserts shall as gardens bloom.
The darkness shall be chased away,
The Sun of Righteousness shall rise.
The church shall in her courts find room
For multitudes from whose sad eyes
Is chased the gloom, is chased the gloom.

Into the light, into the light,
The church aroused, the lost shall call.
The sons and daughters of the night
Before Emanuel shall fall.
The invitation shall go forth,
The gospel clothed with heavenly might,
To East and West and South and North,
Come to the light, come to the light.

—Alfred E. Seddon.

Atlanta, Ga., Aug. 6, 1907.

We will meet you at the National Convention, Norfolk, Va., Oct. 11-17.

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FIFTY NEW MISSIONARIES.

The call for reinforcements from all our foreign fields is loud and persistent. The number of American workers has not materially increased in the past two or three years. True, many have been sent out, but the ranks have been broken by death and sickness and other unavoidable causes. The present force staggers under the mighty weight resting upon them. Some have worked far beyond their strength. All have been faithful. If we hold our present ground, more missionaries are absolutely necessary. If the work is at all enlarged, reinforcements are imperative.

We are face to face constantly with these stubborn facts in the office of the Foreign Society. It has been determined, therefore, to inaugurate a campaign to send out at least fifty new missionaries by September 30, 1908, if they can be found. This is by far the boldest task we have ever before undertaken. But we believe our people will respond quickly and in no uncertain way. Fifty men and women should step forward as one man for the highest service known to the world. They should not be under twenty nor over thirty years of age. They must be well educated and of sound bodies and good family records as to health. Above all, they must be unreservedly consecrated in gospel service. Those who have not shown willingness and fitness to work in the local church at home can hardly be trusted to labor among the heathen abroad. If a young man is not likely to make a useful preacher in America, he will probably accomplish little or nothing in Asia or Africa.

We would like to secure young men who have not only finished the course in college, but who have also had a few years' experience as preachers. We appeal to this class for volunteers. We hope to hear from a number soon.

The Student Volunteers ought to delight to help us in this campaign. They have already committed themselves to this service. This is a time for action. The preachers and church officers can aid mightily. We look to our colleges as never before for help.

If we can send out fifty new heralds of the Cross to the pagan lands of the world, it will be the beginning of a new era in our missionary history. It will indeed be a fit preparation for the Centennial Celebration in Pittsburg in 1909. How it would cheer the hearts of the lonely workers on the field who have been crying for reinforcements so long! It would

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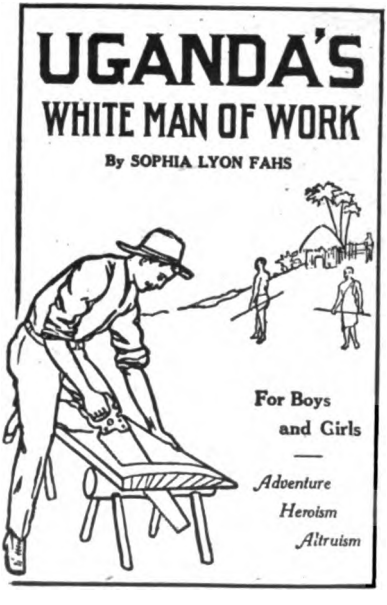
fire the hearts of our people everywhere. It would be an indifferent soul that would not be thrilled over such an accomplishment. We believe the task proposed in an altogether possible one. Already four of the number have been found.

The symposium on the subject in this issue of the INTELLIGENCER ought to be carefully and prayerfully considered. These men all speak out of full hearts.

WHY NOT?

STUDY MISSIONS IN THE SUNDAY-SCHOOL?

H. Clay Trumbull, for so many years editor of the Sunday-school Times, when asked what place the study of missions should have in the Sunday-school, replied Yankee fashion by asking the question: "What place should military study have at West Point?"



Was he not right? The Sunday-school is the church at work. World-wide evangelization is the avowed task of the church. Is it supposable that the Sunday-school can ignore in its teaching, knowledge of the task to which it is set? Modern missions are but a later chapter in the Acts of the Apostles. The Sunday-school which does not understand something of what is going on in the great conquest of the world for Christ, is like a public school in America ignorant of the English language.

How can Mission Study be made popular in the Sunday-school? This has been a problem, but it has been solved. We doubt if anything could be *more* popular than the courses of Mission Study we now suggest.

"Uganda's White Man of Work" is the book which will be used by the Intermediates in thousands of Sunday-schools this year all over the world. It is a thrilling biography of a great mission hero, written expressly for boys and girls between the ages of twelve and sixteen years. Alexander M. Mackay was a great man. He was missionary, engineer, builder, printer, physician, and surgeon. His work in Uganda, East Africa, is one of the remarkable chapters in modern missionary conquest.

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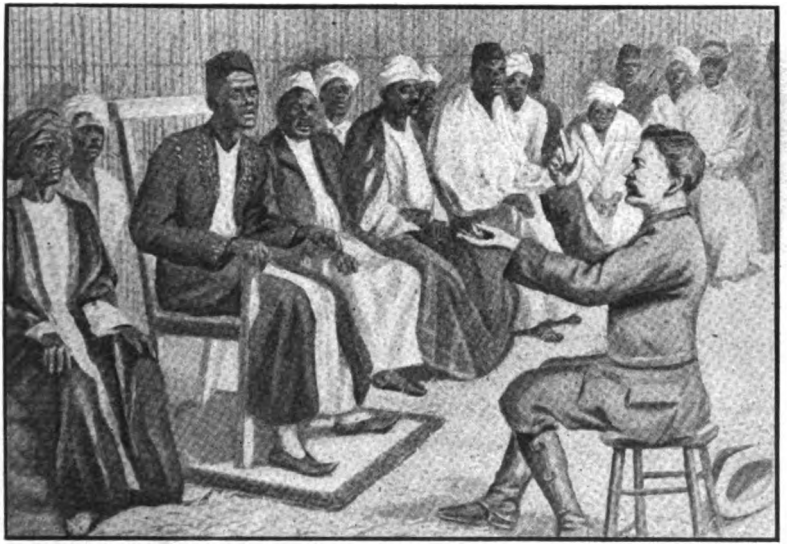
PECULIARITIES OF THE INTERMEDIATE GRADE.

The term "intermediate" is applied to boys and girls of twelve to sixteen years of age. They are in the early adolescent period of life.

Characteristics: Physical growth rapid and uneven; the attainment of puberty; a marked development of self-feeling; an awakening of religious feeling; conversions frequent; the attainment of clear self-consciousness.

Interests: Spontaneous interest in the heroic; admiration for the athlete and soldier; a tendency to the formation of small social groups.

Religious Needs: The formation of personal ideals; a definite religious experience; an interest in religious organizations.



STANLEY, THE AFRICAN EXPLORER, TELLING THE KING OF UGANDA AND HIS COURT OF THE WHITE MAN'S GOD.

Mission Study for Intermediates. The text-book and the plan of the class should meet all the above requirements. "A Biography of a Great Missionary Hero" has an abundance of detail, and is concrete for young minds. The Christian life is seen in connection with actual persons, often in thrilling situations and with an exhibition of unbounded personal faith in God. "Uganda's White Man of Work" is the first book of a series for Intermediates.

The Plan for Study. Organize your Sunday-school class into a mission study class or club. Utilize the social group instinct in this way. Each member of the class should own his own book, both for the sake of study and as an addition to his library. The study may be pursued in any one of the three following ways:

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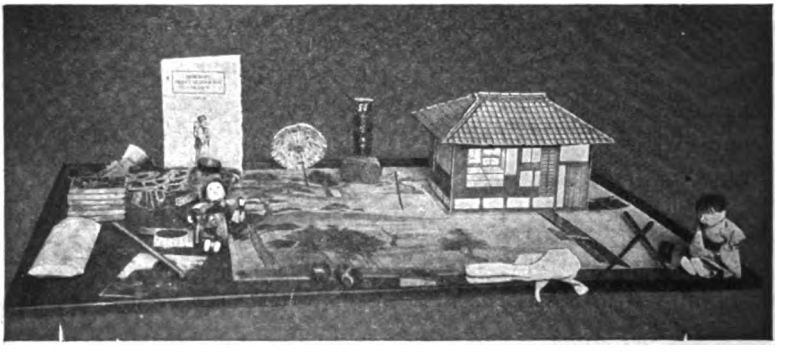
1. Organize the club to meet during the week at the home of one of the members or at the church. The course is short. Twelve lessons will complete the book.

2. Make the course supplementary to the regular Sunday-school lesson and use one-half the period.

Henry M. Stanley said of Mackay, "It is worth going a long journey to see one man of this kind, . . . the best missionary since Livingstone."

Professor Frank M. McMurry, of Teachers' College, Columbia University, New York City, says of the author, in the introduction to the book: "She is a woman who is eminently fitted for this task, both in native ability, in general training, in religious interest, and in special interest in pedagogical study."

The Foreign Society will send this book, postpaid, cloth bound, 50 cents; paper bound, 35 cents. It is illustrated with pictures that will catch the eye of Intermediates.



Why not organize a class in your Sunday-school? We will send you full particulars. Booklet of helps for the teacher free.

FOR THE PRIMARY DEPARTMENT.

Kindergarten specialists have been working on a plan to teach missions to the primary department of the Sunday-school. They have succeeded, and now courses in mission study are given to the little folks in a most interesting manner.

A collection of Japanese and African objects has been prepared to assist the teachers of the primary department in giving missionary instruction to the children. These objects make possible the use of the best kindergarten methods in connection with missionary instruction in the primary department.

The picture shows a collection of these objects for Japan. A similar collection has been prepared on Africa.

The objects shown above are designed to instruct the children regard-

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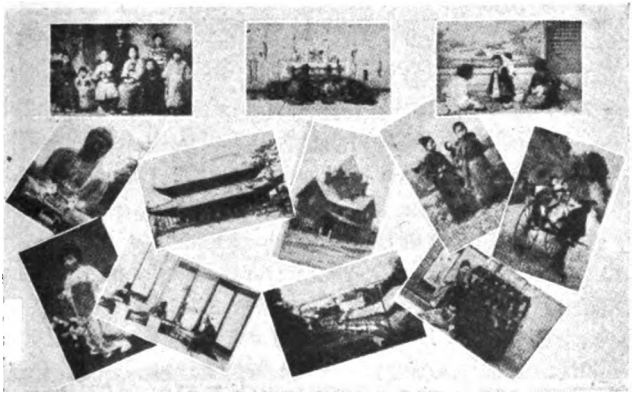
ing the social customs of the boys and girls of Japan, the native religions, and the work of Christian missions. The large mat represents the yard of a well-to-do Japanese. A ground plan of the house is given and a model of the house itself, thus enabling the teacher to show the exact arrangement of a Japanese home. With the boy and girl dolls and the chopsticks and pillow it is possible to show many features of Japanese home life. The writing paper, brush, and ink make it equally possible to illustrate school life, while several toys give some idea of the games played by Japanese children. An ancestral tablet and other objects bring vividly to the child mind the evils of a false religion.

A carefully prepared manual accompanies each set of objects. It contains six missionary lessons, two each on the Home Life, Native Worship, and Christian Missions, and gives full instruction to the teacher concerning the presentation of the lessons and the use of the objects. These sets of objects on either Japan or Africa can be secured of the Foreign Society, packed in a box, with manual for teacher, for $1.50.



MISSION SCENE PICTURE CARDS.

Titles.—First line, "The Christian Family in Japan," "The Feast of Flags, or Boys' Festival," "Where the Japanese Children Live." Second line: "Idol Worship in Japan," "A Japanese Temple Service," "The Christian Church in Japan," "How Baby Brother is Nursed in Japan," "How They Travel in Japan." Third line: "A Little Japanese Christian," "Japanese Children at School," "Going to Japan," "The Feast of Dolls, or Girls' Festival."

These twelve beautifully illustrated picture cards have also been prepared for use in the Sunday-school and in Junior work. They may be given to the children in connection with a missionary lesson, or each may be made the basis for a lesson. The cards are printed from copper plates by the three-color process and are bright and attractive. Children who have seen them immediately ask for the story of the picture. A full description,

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with a carefully drawn missionary lesson, is printed on the back of the card, so that the desire of the child may be met and a real missionary lesson taught.

As is seen by both the pictures and the titles, almost every phase of life interesting to children is covered by this series. Indeed, the design of the cards has been to present by twelve picture lessons a well-rounded statement concerning the country, the people, the religions, and the missionary work in Japan. These cards are sold only in sets of twelve at 15 cents per set, postpaid.

We believe that mission study in the Sunday-school is one of the largest things on the horizon in the way of missionary education. Why not introduce it in your Sunday-school? Bring it up at the next teachers' meeting. The other great religious bodies are all undertaking this work. Let us not be behind the times. We believe our people are as wide awake as any in up-to-date Sunday-school work.

HOW PAUL WROTE.

ROBERT F. HORTON.

It must ever be a matter of surprise how Luther and Calvin, and the other reformers, can have spent so much labor on Paul's epistles, and have got so much truth out of them, without observing their missionary import. Finding in them the doctrine of justification by faith, and using them as the unfailing weapon against Rome, they seemed to have no eye for the general indications of these immortal letters. For observe, the writings of Paul are nothing else but the letters of a missionary, evoked by his missionary work, necessitated by the fact that his missionary stations were so numerous and so widely scattered, that he could be in them only as an occasional visitor. If Paul had not been a missionary, but had settled down in some comfortable benefice, to rejoice in the fact that the group of believers he had gathered around him were the peculiar people of God, we should have had no Pauline epistles at all. How can even the dullest reader touch these burning words; how can even the most dry-as-dust theologian weld his system with these molten arguments; how can any Christian seek salvation, confirm his faith, or establish his hope by grasping the mighty truths which ferment in the apostle's mind, without recognizing that the whole motive, and design, and texture are missionary, and that no one has a right to share in the truths and privileges which Paul unfolds to his readers, who is not fired by the missionary zeal which glows in the writer's heart? He writes to the Galatians, because in his missionary journeys he had gathered these converts out of heathendom; and then unscrupulous Judaisers had followed in his track, to persuade them

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that, in order to be Christians, they must also become Jews. To the Thessalonians or the Corinthians he writes, because in his rapid missionary course he has had to leave young converts not fully instructed; to the Romans he writes as a missionary who longs to visit them, but is determined to send them of his best, if he may not come himself. To the Philippians he pours out his heart, because, the first of his converts in Europe, they have been the most untiring supporters of his missionary progress. The kindred letters, Colossians and Ephesians, are written when the missionary's course is arrested; and in the irksome restraint of a prison, he seeks to deepen and consolidate the truths which he has taught. Even his letters to friends bear the same impress. The briefest of them all is the most missionary, for the Epistle to Philemon contains the truth, revolutionary to the ancient world, that not only Gentiles and barbarians, but mere slaves, whom Aristotle regarded rather as implements than as men, could be admitted into the kingdom of God. Finally, the letters to Timothy and Titus give us an unexpected glimpse into a period of Paul's life, upon which history is silent; and we find him there again in prison, and under the very shadow of death, exhorting and guiding two of his missionary lieutenants, on whom the work must fall when he had quitted the field.

Thus, it is not that Paul gives occasional incitements or directions for missionary work; it is not that here or there in his letters we find him arguing that the message comes to Gentile as well as to Jew, or that "God will have all men to be saved, and to come to the knowledge of the truth;" it is not that we see him now and again selecting and despatching missionary agents, Barnabas, Silas, Epaphras, Mark, or Timothy, that justifies us in claiming for this part of the New Testament a missionary character, but these letters are missionary productions through and through, and have no signficance apart from that characteristic. Livingstone might be regarded as an explorer no less than a missionary, Mackay as an engineer, Hannington as a prelate, but Paul is nothing save a missionary; his writings know no other subject, his heart is occupied with no other wish, but to make Christ known where He was not known before. Theologians, in trying to construct systems out of his letters, have largely wasted their time; ecclesiastics who would have him as an authority for their pretensions, are put to constant confusion; his business is not to construct a theology or to organize a hierarchy, but to carry Christ into regions beyond. His theological arguments or his church arrangements are produced incidentally, and lay claim to no finality; the one constant and permanent element of his thought and work is the missionary passion; the love of Christ constrains him, woe is to him if he preaches not the Gospel, he is determined to know nothing else but Christ, and Christ crucified, and never to rest till all men know. What an irony it is that theologians handle these letters, that ecclesiastics cite them, that individual believers build

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upon them, and yet that only a few are aware of their main burden, and the reason of their existence, which is to carry on the expansion of the missionary work until there is no country where Christ is not preached, and no human being to whom His salvation is not offered!

THE GRACEFULNESS OF CHRIST.

R. H. MILLER.

Isaiah, speaking of the coming Messiah, said to the expectant people, "He hath no form nor comeliness and when we shall see Him there is no beauty that we should desire Him."

With the seer's eye he saw the real Messiah and compared Him with the earthly ideal and sensuous hopes of the Jewish people. Measured by their expectations He was without comeliness. When Jesus came the prophecy was fulfilled. To the Jews He was a disappointment. His mission was opposite to their plan and His standard of religious character unattractive. He is despised for the commonness of His antecedents and associations, and is rejected in the wretchedness and squalor of the cross.

A few years after His death Paul is writing to Corinth. This is a Greek city, with Greek tastes and Greek ideals of beauty. What shall he say of the Savior which to the Jews was unattractive. His language is significant in 2 Corinthians viii, 9, "For ye know the grace of our Lord Jesus Christ." The word here used may be translated "gracefulness" with the meaning of attractiveness and beauty.

John writes to a Greek city in the Revelation and draws a picture of the reigning Christ. What a contrast to the words of Isaiah. Note Revelation i, 13-16. John calls all the beauties of heaven and earth to witness to the beauty of Christ. The white flocks upon a thousand hills; the dazzling whiteness of the snow upon the mountains; the searching lightning flash; the gold and brass of the refiner's fire; the stars and the noon-day sun and the waters leaping down the mountain side and singing through the blossoming valleys.

The uncomeliness of the prophet's vision gives place to the gracefulness of the disciple's sight.

Like so many of the words used in the New Testament, the word "grace" when associated with Christ takes on new significance. Christ causes men literally to "speak with new tongues."

Grace or gracefulness is applied to beauty, whether of person, speech, or act.

But it is beauty, not of form, but in the spirit and purpose of the thing.

It denotes the favorable, friendly disposition or nature out of which the gracious act proceeds or that which it creates in the recipient. Such

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gracefulness is spontaneous, joyous, hearty, and unaffected. It comes from the heart as the law of the being. It is beauty of the blood, not of the skin.

The Greeks worshiped beauty and grace. Even their gods must conform to the æsthetic. Paul presents to them a Savior in whom is the law of beauty. His grace is the grace of disposition.

He admonishes them to "abound in this grace also."

The word "grace" here used has been interpreted to mean the liberal gifts of substance. But the grace does not appear for the act or gift apart from the love and pleasure with which it is accompanied. The grace is not in the act of giving, but in the disposition which gives. But note that here, as in Philippians ii, 5, and elsewhere in the New Testament, the gracefulness is significantly connected with the idea of giving. We think of graces as separated from the vulgarity of possessions and talents. But through the parables of Christ the noblest qualities and graces of human nature are developed in connection with the use of worldly possessions. There is no divorce between goods and goodness in the New Testament.

We need now to be reminded of the gracefulness of Jesus. Paint and powder will not cover defects in the blood. Neither will impulsive spasms and excited appeals take the place of heart culture. The heart's blood must be purified before the skin will reflect beauty, and the struggle with selfishness must be settled before the gracefulness of Christ will be manifest in us.

My brethren, the question of offerings must be settled from the heart before it can be settled from the purse.

We can never give with graceful largeness until the beauty of holiness is formed within.

I never have been able to believe that Christ was not physically attractive. The multitudes thronged after Him. The publicans and the harlots sought Him. The stories of His life indicate that, beyond any attraction of His words and deeds of wonder, there was a magnetic personality which drew the classes after Him.

But the beauty of Christ drew with an irresistible gravitation. The people followed Him, often, without knowing why. The story of His life repeated to-day draws all men into the power of its grace and charm. The *Man without sin* is passionately loved by sinners.

> "O, loose me. See'st thou not my Bridegroom's face
> That draws me to Him? For His feet, my kiss,
> My hair, my tears He craves to-day—and O!
> What words can tell what other day and place
> Shall see me clasp those bloodstained feet of His?
> He needs me,—calls me,—loves me,—let me go."

Such has been the pull upon many a heart since the sinful woman felt the compelling power of the "One altogether lovely."

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I know people who would not be chosen for patterns of beauty, but who are beautiful to me. There is a power of a beautiful disposition and graceful nature to make attractive above all the arts of sham. Many a farmer's wife, in her cordial and graceful hospitality, can put to awkwardness the affected niceties of a heartless and formal society. There is an attractive gracefulness of the old darky woman over her tubs who worked twenty-four hours in the day because she supported a missionary in China, which makes the advertised bulk of the millionaire's gifts seem common.

"Ye know the gracefulness of our Lord Jesus Christ." "Abound in this gracefulness also."

Gracefulness is produced by harmony with environment.

The tiger is awkward when jostled about in a moving cage before a protected and gaping crowd. But turn him loose in his native jungle and every movement is a study in physical gracefulness. An eagle in a narrow cage is not the king of the air. Watch him wheel in his soaring flight above the highest mountains and you know that God made him to mount in the joyous consciousness of power.

Gracefulness is ease, contentment, pleasure. The athlete is graceful because every muscle is trained to delight in movement. Gracefulness is in movement, not in stagnation.

Put many a successful modern business man in a parlor during a reception and he is miserably awkward. But see him in his office the next morning, under the strain of business, and he is a master and a king.

Paul thanks God for the discipline that makes for gracefulness. "Unto me who am the least of all saints was this gracefulness given." "Abound in this gracefulness also."

There is a gracefulness of possession and self-conscious attainment. David Harum wonders how many of the graceful and easy residents of Newport know what "low bridge" means. Masters of situations are graceful over the defeated and thriftless.

There is a gracefulness of knowledge; a gracefulness of wealth; a gracefulness of position; a gracefulness of victory. There is also a gracefulness of Godliness.

The rich man may pay his debts with grace. The poor man must awkwardly make excuse. The victor may gracefully name the terms of surrender. The defeated must awkwardly pass beneath the yoke. The learned may gracefully speak with the tongues of men and angels. The ignorant stammer with Balaam's beast. It is hard for a man who is poor or friendless, or ignorant, or defeated, to be graceful. Sin is awkward. But the riches or grace in Christ give confidence and ease. That grace is given to us, and shall we see our brother stumble and keep our gift?

Many a man who can pay his debts and maintain his position among

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men gracefully, cuts a sorry figure before an unsaved world and the insistent "Go" of Christ.

One who desires an audience with the king of England enters into training that he may approach his majesty with grace and propriety. How many study their approach to the King who sits upon the circle of the heavens? O, the shameful awkwardness of our prayers and worship and gifts to the King of kings and the Lord of lords.

"Abound in this gracefulness also."

Gracefulness is the expression of love. Love begets ease. All beauty is love, and all the world is attracted by a lover.

The peacock is the most unsightly and graceless except in the mating season, when love arrays him in beauty.

Put a babe in the arms of a bachelor and he is uncomfortable and awkward, but love teaches the father in forty-eight hours the arts and gracefulness of the nurse.

We are entrusted with the gospel. Has the love of Christ taught us how to handle the Word of Life?

Love gives with ease and pleasure. Christmas-day witnesses more grace on the earth than any other day on the calendar. We give our costly gifts in love. Some Christians gave more thought, time, money, and energy to the remembrance of friends on last Christmas than they will give to the Christmas Christ in a score of years.

O, my friends, Christ is standing over against the treasury, watching not what, but how we give! The law of the Jews furnished the standard of the giving; the law of Christ furnishes the motive of giving. The measure of our giving is in our heart's intention, not in the need of the world.

We are not to depend upon the impression made by the appeal of the missionary or minister for the heathen only, but rather upon the gracefulness of Christ in us.

We hear it said, "Let your gifts be the expression of your love." Brethren, they *are* the expression of our love. Look at them and measure the grace of Christ in you. The widow's mite, which has given consolation to many a deceived and stingy soul, was "All her living." She gave her life in the gift, and her gracefulness caught the eye of Jesus.

"Abound in this gracefulness also."

Buffalo, N. Y.

THE DEVELOPMENT OF A MISSIONARY CONSCIENCE.

FRED D. KERSHNER.

Conscience is man's confession of God's claim upon him. However else we may define the term, the essence of our definition must involve the

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feeling of obligation or responsibility. We all have, I suppose, a doctrinal conscience; that is, we are conscientious about our duty to the church in the matter of obedience to the requirements of the Gospel. Most of us have, no doubt, a practical religious conscience which compels us to live out, as far as possible, the practical commands of Christ to feed the poor, help the sick and afflicted, and relieve those in distress. A great many possess, moreover, a temperance conscience which not only does not permit them to be intemperate themselves or to influence others in that direction, but which impels them to aggressively combat the evils of intemperance. What we need to-day, as a church and as individuals, is a distinctively missionary conscience. Going back to the definition of conscience as "man's confession of God's claim upon him," if God has such a claim it is well for us to discover it and acknowledge it without delay. Has God such a claim? Ought we to possess a missionary conscience? Is the matter simply one of irresponsibility, like the purchase of a white tie or a black one, or does it involve the uncompromising "thou shalt" of the moral law? I do not hesitate to assert that the missionary obligation is just as real as the doctrinal, or the practical, or any other obligation whatever. The basis for this assertion is, first, that it is a direct command of Christ, the Great Commission, and if we have a doctrinal conscience it is difficult to see how we can avoid having a missionary conscience. In the second place, the essential spirit of Christianity is the missionary spirit. To save ourselves we are taught that we must save others. "The man who thinks that he alone should be saved," it has been well said, "is the man who is in the greatest danger of being damned." In the third place, the missionary conscience has been the possession of the leaders of the church in every age and generation. Nobody who studies the epistles of Paul can doubt that he felt under the strongest kind of obligation to do the work which he had in hand. And since Paul's time, which one of those whose names are most revered among the great lights in the Christian firmament failed to endorse missions? The Duke of Wellington, the greatest soldier of the English empire, was once interrogated by a young clergyman as to whether he believed missions in India were advisable, in view of the known conservatism of the Hindu people. In reply the "Iron Duke" turned around and, placing his hand upon his inquirer's shoulder, said: "Young man, that does not concern you. Look to your marching orders, sir. They are, 'Preach the Gospel to every creature.'" There is, in fact, no compromise about the missionary obligation. Not to recognize it does not relieve us from it. Whether missions succeed or fail, whether they pay in a commercial way, as I believe they do, or not, whether others believe or disbelieve in them makes no difference. We have our marching orders. It is our duty to obey them. Higher motive than this we may not seek, further explanation we need not desire. And for those of us who recognize

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the obligation and cheerfully accept it, there is always that crown of contentment and peace which belongs to the keeper of a good conscience everywhere. The countenance of Duty is stern, but there is healing in her glance. Her chain may seem galling at times, but it alone saves our feet from straying into the pitfalls of ruin. The flowers may not always bloom along her pathway, but at the end are the gardens of Paradise. Her voice to the ear of desire may sound harsh and discordant, but obedient to her command are the harp-strings of heaven. When we obey her words and walk in her light, we may well say with Wordsworth:

Stern Lawgiver! Yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As is the smile upon thy face.
Flowers laugh before thee on their beds,
And fragrance in thy footing treads.
Thou dost preserve the stars from wrong;
And the most ancient heavens, thro' thee,
Are fresh and strong.

Martinsburg, W. Va.

AMONG THE MISSIONARIES.

AFRICA.

Remarkable Work in Africa.

A. F. Hensey.

Imagine a wide, palm-arched path stretching away from a cottage toward the leaf huts of a native village, and that path filled with people in every variety of costume, from a string of beads to European clothes, but all with faces bright and joyous; imagine the air ringing with shouts of welcome, and two or three white people trying to shake all the dark hands at once, their helmets looking like white crested waves amid a black sea; imagine all the voices and clamor to still into a moment of hushed silence, then to burst out into the joyous music of the Doxology; imagine this if you can, and you have seen a Bolengi revival begin.

As long ago even the church at Jerusalem took an extra flight upward when Paul or Barnabas or Silas came to tell of how the Gentiles were bowing before Christ, so these returns of our evangelists are coming to have a large place in the life of this native church. In a larger sense than we are wont to use the word, they have come to mean a revival every two months. All during the two weeks of their stay there are two evangelistic services each day, and those to be baptized are set apart for special instruction.

On Friday afternoon, July 5th, the Christian women met with Mrs. Dye for the first time in nearly two years, and asked that they should be allowed to keep up their own meetings until Mrs. Hensey be able to teach them. On Saturday night, at the regular church meeting, the evangelists related with enthusiasm of how God had wrought with and through them in the far-away districts. Could you have been with us you would have learned

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over again that God's arm is not shortened nor His power less. Then we were privileged to witness a most dramatic scene. You know that in the days of the American Baptists there was a small church here, which had to be disbanded because the members went back into sin. On this night a man and woman, former members of that church, and who for ten years since then have known again the sweet and bitter of the old sins, stood up before the church and with tears coursing down their cheeks, confessed the awful sins of those years. They denounced themselves in scathing terms, and the whole church was touched with their almost tragic sorrow. We felt as one might could he have heard David pour out his heart in contrition before God, and could almost hear the refrain of the angels' rejoicing over these penitent hearts.

The next was the high day of the Conference. Let me tell you of all the services, that you may really understand what a "Convention Sunday" is at Bolengi. At 5.30 came the sunrise prayer-meeting, with which every Lord's day is begun. At the same hour, those to be baptized met for their final teaching before going to the water, at which time the aim was to prepare their hearts for the sacred ordinance into whose meaning they were to enter. At 8.30 all gathered at the beach—the largest crowd ever assembled there. A line of thirty-five men and women stepped into the water and knew that glorious moment when before all the world they were committed to the cause of Him whom once all men despised. How their voices rang with decision as they confessed the name of their King! In many an answer was recorded the battles they had fought before they could thus make the good confession. Then, by three of us baptizing simultaneously, they were buried into the likeness of these great facts on which they had based their faith.

Immediately all the women, Christian and non-Christian, gathered near where Mrs. Dye stood on her veranda, and two hundred of them sat reverently while once again she told them of Him who in an especial sense is woman's Savior. As they dispersed, the bell rang for the morning service, and all Bolengi, as well as the hosts from afar, gathered in the mammoth tabernacle—perhaps seven hundred in all. Dr. Dye's sermon was full of warning and tender entreaty. He forgot not to warn them of their dangers and the certain consequences of sin, but the "wooing note" was the more prominent. At the close of the sermon came that around which all our services ever center—The Table of His Memory. This church in many things has only touched the hem of the garment of the Master, but they have entered into the joy of the communion service as have few who have lingered far longer in its sacred precincts. With them it is ever the "Upper Room," and on this day it was even more so, when so many new but welcome faces graced the board, when their less favored brethren were reunited in the family circle, when their beloved teachers for the last time communed with them with Christ.

In the afternoon came the class for the Bible School teachers, and the school itself, with an enrollment of 476. After that, all the Christian men gathered for their final meeting with Dr. Dye, and the Christian women with Mrs. Dye. The latter meeting was remarkable in that all but eighteen of the 115 women in the church were present. And you will agree that this is remarkable when you remember that some of these women live five days' journey from Bolengi. At night came the great evangelistic service, when for the last time till again the Master brings him to us, Dr. Dye told once more that story he loves so well to tell—the story of redeeming love.

And so closed the day. We were up

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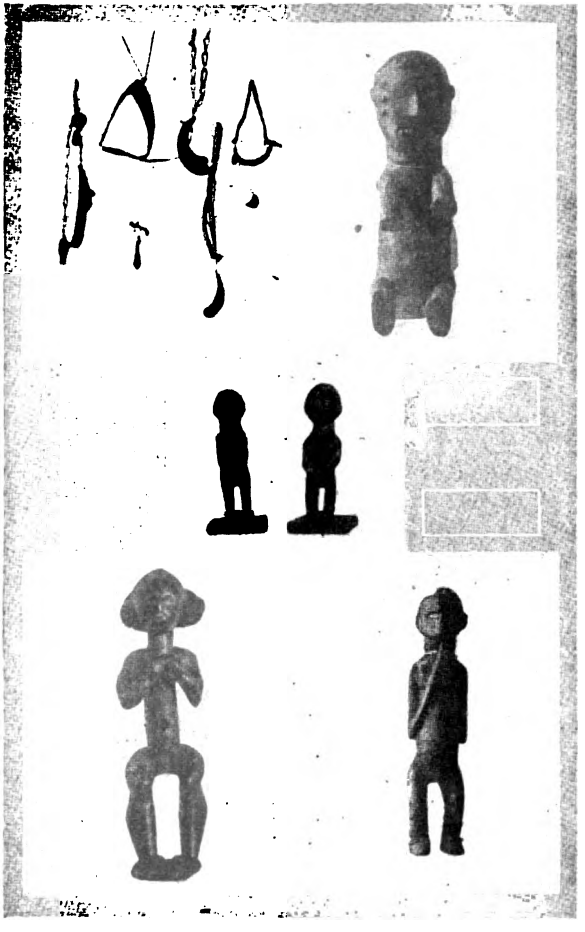
on the heights, but somehow there were clouds to mar the transfiguration moment. It was because we knew that on the morrow the steamer would take away from us our loved ones. Somehow it must ever be that "exquisite bliss" is linked with "exquisite pain" and the shadow of the valley dim the glory of the heights.

Monday morning we tried to choke down our tears and our breakfast, and went with a mighty host to start our friends homeward. In some ways it was harder than parting with the loved at home. Our fellowship here has been so close and intimate, for oftimes it has been the fellowship of suffering as well as of joy. All the girls cried, and so did many a man and woman—yes, and so did we. We have been one family at Bolengi for a year and a half, and that family has been



Images and charms used by the natives of Congo land, West Africa. These objects are used by the natives about Bolengi, where our mission station is located. These people have not even an organized heathen religion, and their worship is a strange mixture of devil worship, witchcraft, and charm superstition.

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in their home, and not so easily to be severed are the ties formed at the family altar and board. Together we repeated the Mizpah in the language we have come to love almost better than our own, and as the good ship swung out into the current we sang:

"Wiji boñi böl' ölö
Iso mpatofomane nk' eko."
("In the sweet by and by
We shall meet on that beautiful shore.")

Who can measure just what his associates have wrought, or even what they have meant to him? All I can say it that Royal and Eva Dye have been to me father and mother, brother and sister, and that in going they have left a memory which is indeed a "sweet savor of Christ" in this land of bitterness, a "savor from life unto life." Every prayer since we saw the ship out of sight has contained some such petition as this: "Father God, watch over our teachers in the big canoe, take them safely home, and bring them back to us well and strong, for we have been saved by their preaching to us your Gospel."

We who stay are trying to do what we can. The revival continues. The evangelists are spending every afternoon with Mr. Eldred, getting Gospel ammunition for another trip. During their stay, they have a special class for an hour before school, and no one ever saw more hungry students. Following their class comes our own teachers' class, and then the regular school. Some of the evangelists stay for all these schools. In this class we have been able to see the kind of work our out-schools are doing, for two of these evangelists are able to enter our next to the highest class, though all they know they have learned at the out-schools.

One thing to be especially noted during this Conference has been the giving of the new converts. The Monday morning after their baptism they commenced bringing in their tithes. I reckon that is almost "before their hair is dry." Also we could not help but notice the wonder of those we are apt to think of as case-hardened heathen in that Dr. and Mrs. Dye sorrowed unto tears when they left Bolengi. Who knows but that those tears may be the seeds of Divine truth in these seemingly stony hearts?

I was rather amused the other night when the evangelist who was to preach preluded his sermon thus: "Brethren, I am going to say many, many words. Those who think that they won't be able to stand so many had better go home. The rest of you pluck up courage and listen!" And he literally fulfilled his prediction.

As you may see, we are striving to make these Conferences real spiritual feasts. By the time you read this, we will be beginning another. May we not have your prayers that it be the richest yet?

And we hope that as in some measure you can see what we might enter into here, had we the workers, that you will sound forth a clarion call for men and women for "Brightest Africa."

Bolengi, Africa.

Africa Waiting.

By S. G. Stock.

Written on receiving Bishop Tucker's telegram, "Africa Waiting."

They are waiting everywhere,—
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise high and grand
Looking proudly o'er the land—
Waiting! Waiting!

They are waiting in the wild,
Sick and weary and defiled,
And the Savior's healing word
They have never, never heard;

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Ever hungry and unfed,
Left without the living Bread,—
Waiting! Waiting!

For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their hearts at rest;
For the peace we know and prize,
For the hope beyond the skies,—
Waiting! Waiting!

Yet not voiceless or alone,
For their cry to Heav'n hath flown,
And the Master waiteth, too,
Waiteth, ransomed soul, for you,
Till the life devotion sweet
Be outpoured at His feet,—
Waiting! Waiting!
—Missionary Review.

THE PHILIPPINES.

Strenuous Evangelism in the Philippines.

Our evangelist Juan Garcia has just had a strenuous trip into Cavite Province. In the barrio of Caridad some twenty-five people took up clubs to beat him; strange to say, these men were not Romanists and, stranger still, the Romanists defended him and he escaped. On the 19th of the month, in the same place, he baptized a young woman named Esperancia Legaspi. After her baptism her mother, who is a Romanist, whipped her. Although twenty-one years of age, she submitted to the whipping, saying to her mother: "You are the mother of my body, but not of my soul;" the whipping over, she proceeded to cut in pieces the larauan (idols or pictures) in the house and to break up the candles, quoting the Scripture; "There comes the hour and it is now come when true worshippers must worship the Father in Spirit and in truth, for such the Father seeks. God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

This incident illustrates the mixed and very serious conditions prevailing in many towns here.—B. L. Kershner, Manila, P. I.

Dedication at Pasuquin.

W. H. Hanna.

On June 30th the new chapel in Pasuquin was formally opened and set apart for a place of worship. Although the day was rainy, there were visitors from Laoag and other places. The chapel has wooden posts and sills, bamboo floor and sides, and a nipa roof. The dimensions are quite modest, 15 x 20 feet, affording room for the present membership and allowing for growth. The building is coated with gypsum within, and seated with backless benches and also some chairs. Regular Lord's day meetings are maintained, with occasional week-day meetings. The night of the opening day was devoted to a stereopticon lecture on the Life of Christ, and a large crowd heard and saw. The two brethren who had done the most work and had given the most material were the gladdest in the audience.

Report from Dr. C. L. Pickett.

Dr. C. L. Pickett writes as follows: Number of individual patients for the month of June, 248; number of treatments for the month, 481; number of new patients treated, 86; number of professional visits made to the homes, 56; number of visits made to outside towns, 9; received for services, $157.35.

The religious part of the work goes on apace. Never a month without some conversions, yet never any great turning of the people to the simple gospel.

I note what you say about the difficulty of getting men for the mission fields. It is hard for us on the field to understand this. Many a good and worthy man at home is hemmed about on all sides with a congregation of two or three hundred people who de-

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mand all his time and energies, while if he came to the mission field he might have a pastorate of two or three hundred thousand people, and the work no more perplexing or exacting. I think many people have a wrong impression about what it takes to constitute a good missionary. They think that a missionary forever leaves all joys and pleasures behind except those of a spiritual nature, that he is worked just about to the point of exasperation all the time, that his health is likely to break down under the strain any minute, that he is bound to be forever poor, and that all in all the missionary life is for some one else, if any possible personal excuse can be drummed up. It has been my observation from what little experience I have had that missionaries are made of common clay just about the same as other people. They appreciate jokes on the mission field just about the same as if they were preaching in Kentucky or Iowa. No matter if they do go into all the world to preach the gospel, they need and usually get three good square meals a day just as much as if they were plowing corn in Missouri. I do not know how it is in other mission fields, but in the Philippines we have just twenty-four hours every day, the same as we used to have in Kansas, and hence we have no greater difficulty in dividing the time for working and sleeping than when in the home land. As for the question of health, missionaries do sometimes get sick, but I have heard that there were some people in Illinois who are occasionally troubled in the same way, and that in the State of Ohio they actually keep graveyards ready all the time for cases of emergency. There are probably few missionaries who are either millionaires or bond holders, but I am convinced that there are many excellent preachers in America who would not need more than four figures at least to tally their bank account. The missionary field offers boundless opportunities for just plain, every-day, common-sense people who have the love of the Master's work at heart and a reasonable educational basis to work from. Experience is the ladder which all must climb to efficiency, and there are certainly few places where this will come thicker and faster and in more varied forms than on some good mission field.

We rejoice in the news of good workers being appointed for the Philippines. We need four more, and need them badly. Especially is a co-laborer needed for B. L. Kershner in Manila. He is constantly confronted with a variety of problems that are perplexing and wearing, and he needs counsel, comfort, and assistance such as can only be given by a fellow-worker on the ground. We are praying that the right man may be found.

All our workers in Laoag are enjoying fair health.

CUBA.

Day of Small Things Past

The church services have a fair and regular attendance on the part of those who regularly attend. Not as many outsiders attend as we would like, but this is to be accounted for by many outside and opposing influences and our poor equipment.

The Sunday-school has suffered on account of the activities of the Catholics, who are not always very careful as to the methods used to oppose and destroy our work. A number of public school teachers have been especially active in the Catholic propaganda. Some of our own members have ceased to send their children to Sunday-school and allow them to go to the Catholic doctrinal classes and thus cause a bad effect. Among the faithful ones can be seen quite a development in Christian character, and especially are we getting some of our

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young people prepared to be quite active teachers.

The Christian Endeavor Society has developed more rapidly than any other part of the work, and especially in the spiritual growth of the members. Our society is only a little more than a year old, and yet the members take part well. It is almost an invariable rule that every member present at the meeting takes part.

It seems that under the present circumstances the prospects of the work are very bright. With us as with other missions the days of small things are past.—R. R. Hill, Matanzas, Cuba.

One of Our Schools in Cuba.

This is the Havana day school, conducted by Miss Wilhelmina Meldrum, who is seated at the right. The other two young ladies are Cuban teachers who assist her.

INDIA.

From Dr. C. C Drummond.

Our work here seems to be going on very well now. D. O. Cunningham is back from the hills and is busy with the school work, which I believe was never in better condition than now.

During the first fifteen days of this month Samson Powar was away on a little vacation, so with the assistance of our evangelist I had the medical work alone. The evangelist did the preaching, but could not assist much in the medical work. We had excellent meetings with the patients. During that time the smallest daily attendance at the dispensary was sixty and the largest one hundred and ten, the average being eighty-one.

I was in Jubbulpore on the 18th, 19th, and 20th of July giving some talks on hygiene at the summer Bible school, and during my absence the attendance fell off a little, but it is increasing now. This morning we had eighty patients. The people seem more interested in the preaching than I have ever known them to be.

During the past three or four weeks the people of India have been very anxious about the rain. The rains should have commenced a month ago, and in some places they have had very little as yet. During the past week we have had good rains in Harda. We

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are hoping good rains will come from now on and a famine will be prevented.

I have good news from Mrs. Drummond and the children in the hills. They are keeping well, and the children are doing well in school.

The Bible College.

Professor G. W. Brown reports that the work on the new Bible College building at Jubbulpore progresses slowly. Part of the building was not under roof on July 24th. He reports the summer school just closed. He thinks the course of lectures was quite profitable. He says: "We begin the Bible College with eighteen students. The rainy season seems to have set in properly at last. I have baptized two British soldiers recently."

Progress of Union.

D. O. Cunningham.

The spirit of union is taking definite form on the mission field. About two weeks ago two of the largest and best equipped colleges in Calcutta, one under the Established Church of Scotland, and the other "The United Free Church," were consolidated.

At the recent United Free Church Assembly, no subject received nearly the attention as that which had to do with the uniting of these two great religious bodies in Scotland.

Whatever may be the advances made upon the heathen in certain parts of India, a united church, free from all denominational rivalry, is absolutely imperative before our righteous King can be the ruler of this land. Four years ago the German Church Mission reported as having four thousand native Christians. One year ago that number was reduced by one half. The home board of this church is greatly disturbed and discouraged.

We are of the opinion that were it possible for some of our brethren to spend a few months in dark, Christless India, there would not be so much quibbling about the advisability of our evangelists taking part in union meetings, or so much fear of Church Federation. Facing such a formidable foe as we are forced to here, one is compelled to be Christ-spirited enough to admit of any rational advance movement that leads to a more united front.

In the Jubbulpore Bazar.

O. J. Grainger.

In Jubbulpore, Sunday is bazar day for vegetables. There is a large field in the center of the city, where the gardeners and green grocers bring their vegetables, and sit on the ground with their goods about them. Thousands of natives, and many white people, too, come to do their week's marketing. It is a good opportunity for preaching, and when Sunday-school is closed, we go to the middle of the field and begin singing gospel songs. A crowd soon gathers, and for an hour and a half to two hours we take turns speaking.

There is another place where we go twice in the week to preach. It is at a fountain in a small open space in the midst of the larger native shops. Here there is always a great throng of people, and we never fail to get an audience. There are several difficulties, however, in this place. First, is the noise. One has to speak loud and sometimes shout, to make himself heard. Another is the beggars, and third, opposition meetings. Once in a while the people try to disturb the meetings. On one occasion there was a great throng of people in this place; they made the usual amount of noise, but added to this we had on our right a blind beggar, who was beating a small drum to attract attention. On our left was a street fakir, hawking his wares; thirty feet ahead of us was a lame beggar, shouting at the top of his voice, and about sixty feet to the other side was a Hindu trying to

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preach Hinduism, having with him a crowd of noisy Hindu boys. I had with me about ten of the Bible College boys, and we were able to make our singing heard in the midst of the din, and soon we had a group of people gathered close to us whom we were able to make hear. It is hard on one's voice speaking in a crowd like this, so we take turns, speaking five to ten minutes each.

Once the preacher of Hinduism incited his crowd of schoolboys to make us trouble. They came and mingled with our audience, and began to yell at the top of their voices. This, of course, drowned out our speakers, and we were obliged to stop. Another time they began to throw stones, but the police soon put a stop to that.

The audience is continually changing, but, besides those that scoff, and those that ridicule, and those that get angry, and those that try to make trouble, there are always some that listen to learn, and we are continually running across men who have been impressed by something they have heard in the bazar meetings.

Jubbulpore.

CHINA.

The Famine.

J. E. Brown.

The writer does not expect to add materially to the information already at hand regarding the present famine. Still the personal testimony of one who has spent two months on the field may not be unacceptable.

As to statistics, they are proverbially hard to obtain regarding anything Chinese. A conservative estimate as to the extent of the famine district would seem to be that it covers about forty thousand square miles. This district is the home of some ten millions of people, perhaps half of whom are farmers and so directly affected by the famine. I should say that half of these five million suffered a total loss of last year's crops; and for the larger part of these millions this means beggary. At one time five millions of them were congregated in a single great camp at a point ten miles northwest of here. Other tens of thousands wandered south to the river ports, and are only now returning. In one district, with a population of one hundred thousand, where no relief was given forty thousand are said to have died.

Stupendous as this may sound, and more stupendous as it appears to one actually on the scene, yet China's greatest misfortune is not the destitution of her starving multitudes. It lies rather in the conditions that made possible this famine and have intensified the resultant suffering. For the famine is rather less, in the legal phrase, "an act of God" than the result of the stupidity and avarice of men. This district once had a magnificent system of drainage, but the taxes levied to keep up this system have gone into the pockets of the officials, and the drains have silted up and become largely useless. The Chinese law also provides for the putting aside in public granaries, year by year, of a certain quantity of grain against famine times; but this, too, has gone the way of all things entrusted to official hands. Finally, large sums of money have been collected among the Chinese, professedly for famine relief. Had these funds been honestly administered, there would have been comparatively little suffering, even without foreign aid. But again the relief funds collected, administered through official channels, disappeared like a river in desert sands.

The missionaries have sought to utilize this vast mass of idle labor, together with the funds with which they have been intrusted, in building roads and dikes, digging drains, and in other

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forms of public improvements. But the officials, whether from envy or an indifference to public welfare, have constantly obstructed every such effort. The same spirit has been shown by the village elders, and even in some cases by the people themselves. Propositions that a canal draining a whole county be opened have been met with the suggestion that it would be much more acceptable if a little dike were constructed about the hamlet of the people consulted.

And so the Chinese have proved their own worst enemies. For it is not famine, but a sordid selfishness and materialism which makes their present condition most pitiable. Because they have utterly failed to appreciate the truth, "Man shall not live by bread alone;" because they have not sought first the kingdom and the righteousness, in the trail of which naturally follow material blessings, they are now suffering starvation of both body and spirit.

Thanks alone to the omnipotent Hand that has over-ruled all, and the dogged persistence of His ministers in the famine district, tens of thousands of dollars have been efficiently employed in public works, besides the feeding for three months of perhaps a million starving human beings. Nor is this all. For the Chinese are being given a demonstration which even the most obtuse can hardly fail to appreciate of the practical meaning of Christianity; and so are being laid the foundations of the kingdom that shall bring new life to this decaying empire.

Lu Cheo fu.

Heat in Nanking.

W. R. Hunt.

Word reaches us from Nanking that it is one of the most terrible summers on record for death-dealing pestilences. These follow the gaunt skeleton, famine. Two splendid physicians in Chinkiang, and Dr. S. K. Hodge, of Hankow, have fallen! It is estimated that ten millions of famine victims will be the grim roll before the pestilential summer ends. It is a call to prayer on behalf of our heroes in the field. We must be economical as well as sacrificial in our lives on this greatest of all mission fields.

JAPAN.

An Evangelistic Trip.

R. D. McCoy.

The privilege of taking an evangelistic trip into the country at the close of a busy college year was very gladly accepted, not only because it afforded a pleasing change of occupation for a time, but also because it gave an opportunity to become better acquainted with our work in the northern districts, and to get a little experience in evangelistic work. In company with H. H. Guy, I left Tokyo for the Akita district on the evening of June 27th. Brother Guy was, of course, to be the chief speaker on the journey, but I had prepared two modest sermons in the vernacular to inflict upon any one who might be patient enough to listen. After riding all night and until 10 A. M. the next day, we alighted at Shinjo, a town in Yamagata Ken, and there found W. H. Erskine awaiting us. He had come from Akita, a distance of about one hundred miles, to conduct us through his district. From Shinjo we went overland by jinrikisha to Tsurugaoka, a distance of about thirty-five miles. The road for the greater part of the way lay along a river. This stream, with its graceful bends, together with the verdant hills and mountains on either side, with here and there a trickling waterfall, afforded some beautiful scenery. These attractions made the tedium of this long ride less noticeable.

The ride itself, however, was not so long nor tiresome as one might ex-

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pect. The distance was divided into six or seven relays, each set of jinrikisha men running for five or six miles. The men, however, did not always change at the relay stations. One of the men with whom we started from Shinjo ran for thirty miles of the journey. Only for about six miles of the way did he have a helper. Another man ran for about eighteen miles. It seems incredible that a man could run so far and pull a "rikisha" at a speed averaging five miles per hour, up hill and down. We covered the distance to Tsurugaoka in about seven hours, arriving there at 6.30 in the evening. The evangelist, Mr. Okuno, and a few of the Christians, met us at the long bridge just at the edge of the town. It was a most pleasant welcome after our long and tiresome ride. This is the bridge to which, I was told, Brother and Sister Garst and Miss Kate Johnson often used to go when they were opening up this district about a score of years ago, and as they stood gazing out along the road winding through the rice fields, longed and prayed for more workers to be sent out to help them in that needy field. We have no missionaries living in Tsurugaoka now, but there is a neat little church building and a faithful band of Christians, fruits of the conscientious labor of those who opened up the work and of Brother Stevens, who has had charge of this work for the past twelve years.

Tsurugaoka is a city of twenty thousand inhabitants, located in a prosperous section of the country, only a few miles from the western sea coast, and about ninety miles south of Akita. The industry of the town and the appearance of the streets and buildings bear witness to the wealth and productiveness of the surrounding country. I was impressed with the width of the streets, especially in that portion of the town in which our church is located. As we walked to the church from the Japanese hotel in which we were staying, we felt almost as if we were in a quiet country town in America. Another thing, I think, which contributed largely in producing this homelike feeling, was the abundance of white clover to be seen along the roadside. The churchyard, too, was covered with it. I was told that Brothers Garst and Smith introduced it into this northern country. It seems to have taken kindly to its adopted home, for all along the main road leading from Tsurugoaka to Akita one can see patches of it here and there. To see these familiar white blosoms was almost like meeting a friend in a strange country.

Beginning on Saturday night, we held evangelistic meetings in our church in Tsurugaoka for four consecutive evenings. Brother Guy, in his matchless way, preached Christ and Him crucified to the people. The church was well filled at every meeting. Many young men from the Middle School, and both young ladies and teachers from the Girls' School attended the services. One day we were permitted to speak to the students and teachers in both these schools. The authorities of the Middle School were very cautious and warned us not to speak on any religious or political subject, but the head of the Girls' School was much more liberal. He attended the services at the church one evening, and came to see us off the morning we left Tsurugaoka. The meetings were quite successful, both as to attendance and interest. About twenty signified their desire to study Christianity. We left the pastor and church much encouraged and ready to enter with joy upon the task of teaching and leading these inquirers to Christ.

The second place we visited was Kisakata, a town just half way between Tsurugaoka and Akita. It took us eleven hours to make this trip of forty-five miles. The road for a part

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of the way was quite hilly, so traveling was of necessity pretty slow. The scenery on this trip was more beautiful than any we had yet seen. Our first view of the Sea of Japan, and a beautiful sight it was, too, was gained as we came over the brow of a high hill and out to the edge of the rocky cliff along the sea shore. At another time we passed for several miles over a road cut through a broad stream of lava which was ejected some two hundred years ago from Mt. Chokai, a beautiful mountain in that vicinity. Immense rocks were piled up on every side, but the grandeur of the scene was spoiled somewhat by the dense growth of vegetation which, in a remarkable way, has taken root in this stony soil.

About midway on this journey, also, we passed through the town of Sakata, a place with about fifteen thousand inhabitants. I was impressed with the great opportunity for Christian work in this place. As yet we have established none there. It would afford a good half-way station between Tsurugaoka and Kisakata, and would be a most convenient link in the chain of stations in the Akita district.

We arrived at Kisakata just before dark. Evangelist Kudo, from Honjo, was already on the ground and had arrangements made for a meeting. He is well known in this place, as he goes there once each month and preaches to the people. A large crowd of representative citizens, together with many small boys and girls, was present. Brother Guy spoke to them for more than an hour, even though he had traveled forty-five miles and was very tired. Quite a number became deeply interested in Christianity. We were sorry not to be able to hold more than one meeting in this place. Could we have continued longer the results would, no doubt, have been most encouraging.

The next morning we started on an eighteen-mile trip to Honjo. This time we rode in a one-horse stage coach or "bus" instead of jinrikisha. This kind of vehicle almost beggars description. It is of the antiquated variety, the bed being hung on heavy straps. Springs are conspicuous because of their absence. Nevertheless, the change of conveyance was rather pleasing. One did not have to amuse himself by communing continually with his own thoughts, as in a jinrikisha, but could converse with the rest of his party.

We arrived at Honjo at noon. Honjo is a town of about ten thousand inhabitants, situated on the bank of a river not far from the sea coast. Mr. Kudo is the much-appreciated pastor of our church there. He is an old man, and has been engaged in Christian work for many years. He is our oldest evangelist. The worth of the man is evidenced by the kind of men whom he has gathered into the church, and those who are seeking the way. They are some of the men most prominent in the business and educational circles of the town. From all, both pastor and people, we received a hearty welcome.

The first night of our meetings in Honjo the audience was only ordinary. The next day, however, we were invited to speak at the Honjo Middle School, and were well received, the president and several teachers being Christians. The teachers even announced to the students that if they wished to hear Brother Guy again, they could attend church that evening. Special permission was granted to the students living in the dormitories. As a result, the house was full and overflowing. Large numbers were not able to get in. It was most encouraging to see how interested these young men were in Christianity. Many of them are earnestly seeking the perfect way of life. Pastor Kudo and his helpers will be busy for many months harvesting the ripening grain.

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On Saturday morning we took the stage coach for Akita, arriving there about noon. For the greater part of this last trip of twenty-seven miles the road ran parallel to the sea coast. We made the journey quite comfortably, however, for we hired a special coach in order to avoid the crowded condition of the regular stage. Brother Erskine took us directly to his home. It seemed good to be in a foreign home once more, with its comfortable chairs and beds and excellent food, although we had fared very well at the Japanese hotels in which we had stayed, and had slept well every night in spite of the fact that the beds were hard.

The Akita Christians gave us a hearty reception. Pastor Suto had everything in readiness for the meetings, and we began on Sunday morning at Josephine Smith Memorial Chapel. It was a special joy to me to be able to visit Akita, our pioneer mission station in Japan. The work was opened there by our first missionaries twenty-five years ago. The body of one of these pioneers, Mrs. Josephine Smith, lies buried there in a quiet cemetery, a silent witness to the privations and hardships of those early days. While in Akita we went to visit her grave. As we were going away, three or four Japanese were standing near by. One of them stepped up in front of the monument, removed his hat, and made a profound bow over the grave. Whether or not he was led to do this by some superstition, or had known Mrs. Smith and was paying a tribute to her beautiful life, we did not know. The Church of Christ is now well established, not only in Akita City, but also in many of the best cities of the surrounding country. The leaven that was hidden in the meal in those early days is gradually pervading the whole lump.

Duties awaiting me at home compelled me to leave Akita on the second day after I had arrived. I was sorry not to be able to continue in the meetings with Brothers Guy and Erskine, and also to visit the rest of our churches in Akita Ken. In the places where I had been permitted to observe the work I was greatly impressed with its importance, and also with the opportunities for enlargement. There are many open doors yet to be entered, but the laborers in Akita and the Akita district are few. Brother and Sister Erskine are entering into their labors with courage, joy, and hope. Miss Asbury returns in the autumn to help them. But another family is needed for this field in order that the present work may be advanced and new places opened to the influence of the gospel. Will not some young man heed this call? This opportunity for service in the Master's vineyard is opened to you.

Notes.

Stella W. Lewis.

Our annual mission meeting was held in Kamizawa, July 23d-25th. President R. D. McCoy, in his opening address, called our attention to the fact that we are one in Christ, that He is the owner of all our work, and we should think, not only of our own phase of the work, but of all the phases. This spirit pervaded the convention throughout. The reports were very encouraging. The number of additions during the past year was 247. The amount of money raised by the Japanese was $727. We shall return to our field of labor strengthened and encouraged for the work of the coming year.

Commencement.

Mary F. Lediard.

During the last week of school our whole attention was given up to the preparation for the commencement exercises. From morning till night the girls were practicing their songs, recitations, and piano solos, and were

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very much excited over their first commencement.

Because our building was so small, we had to limit the invitations to our own people, and on June 11th the members of the mission, their Bible women, the pastors of the churches, and the boys from the Boys' School gathered in the parlors of 14 A. Tsukyi.

The girls, twelve in number, opened the program by singing a three-part Japanese song. This is really more difficult than it sounds, as any who have heard the Japanese sing will understand. To a foreigner a Japanese song seems merely a succession of wails and groans, so that the rendering of a three-part song is very difficult. Much credit is due to Mrs. P. A. Davey, for only by her careful training were they able to accomplish it. They sang also to English songs, and Miss Sato sang, very sweetly, "The Rosebud."

The important item, however, was the presentation of the diploma to Nakagawa San, the first graduate of our school. Japanese etiquette on the presentation and reception of a diploma is most strict, but Miss Clawson, as usual, was equal to the occasion, and in a most precise and dignified manner presented the diploma at the proper angle.

Dr. H. H. Guy delivered the class address on personal equipment necessary for evangelistic work. Dr. Guy has a marvelous command of the language, and it is with sorrow that we part with him. Mr. Madden told how the graduate, as a tiny girl, appeared before him requesting to be a Bible woman. At first he refused her, but she persisted, and at last was sent to Tokyo to our school. She won for herself a warm place in the hearts of her teachers and fellow pupils. She is now assisting Mrs. Madden in the Sendai work.

We had, too, the pleasure of having Mr. Meigs, of China, with us, as he was returning to America.

After the distribution of congratulatory cake, the picture of the girls and the guests was taken. It almost seems that cake and a picture are necessary to properly close a Japanese gathering. The program closed by the reading of congratulatory telegrams from Osaka, Sendai, and Akita.

FIFTY NEW MISSIONARIES.—A SYMPOSIUM.

Can We Do It?

W. J. Lhamon.

Fifty new missionaries in 1908! There are 1,250,000 of us. One new missionary to every 25,000 of us—that is the proposition.

And we are asking, "Can it be done?" Can 25,000 of us find one who will go, and can we support him?

Surely there should be found one man or woman in 25,000 Christians of the "primitive order" who will go.

And as to the support? Four cents apiece from us will give him $1,000. Can we do it? Can we stand it?

Maybe we can get him to go for $600. That would be two and four-tenths cents apiece. Surely we can stand that!

But suppose two out of every three of us don't care anything about it! Very good, Brother Rains; we'll manage that all right. Just draw on me for twelve cents any time during 1908. I am perfectly willing to do my part and the parts of two others toward financing the proposition.

Come to think of it—I'll give thirteen cents more rather than see the proposition fail. Put me down for twenty-five cents!

Columbia, Mo.

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Fifty New Missionaries This Year and the Centennial.

W. R. Warren, Centennial Secretary.

It is the ninety-ninth year of the Restoration Movement and the third of the Centennial Campaign. The last was far the best, and this must build above it. Fifty new missionaries to the front!

Celebrate the Gospel's proclamation by proclaiming it. Give thanks for your salvation by saving the nations. Celebrate the Restoration by restoring the practice of the disciples who were called Christians first in Antioch. Justify your name by preaching Christ even unto the uttermost parts of the earth. Make all the highways glorious with the Gospel. Banish all the darkness with the Light of Life. "God wills it!"

Pittsburg, Pa.

The Great Need.

Fred E. Hagin.

Japan needs no introduction. Three hundred million Indians are stirred with new ideas. Four hundred million Chinese are playing with machine guns. Whither will this one-half of mankind move?

One billion of souls oppressed, ignorant, diseased, sin-bound, are seeking God. Shall they seek in vain?

Millions of Orientals have broken with old restraints. Shall pessimism and license do their worst?

World problems and what I have seen the gospel do for Japanese, make me hail with joy the sending out of fifty new missionaries.

We will succeed. We are moving on no uncertain orders. Christ told us to pray for reapers. He built nothing. He wrote nothing. He sent out twelve men to found the only world-wide empire that will ever be a success.

The King will bless these fifty and enrich the entire church. Thank God they can go not only to Cuba, to India, but into the full wide world and give cheer to the benighted sons of men.

The churches will raise the money. The fifty will be wisely distributed. But who shall they be? How long must we wait? There's the rub. Every equipped man and woman should face squarely toward heaven. There should be heart-searchings on a big scale. There should be five hundred applications by Christmas. Now how many will say, "Here am I, Lord, send me?"

College Students as Living-Link Missionaries.

W. B. Taylor.

The desire of the first foreign missionary of modern times, for some one to "hold the ropes," is realized in the Living-Link churches of our movement for the restoration of Apostolic Christianity. This is apostolic. The primitive churches had fellowship with Paul in "giving and receiving." If we may judge from his written expressions, no deeper feeling of gratitude is sounded; no human agency inspired more courage in the great missionary to the Gentiles than the fact that the churches ministered to his necessities.

The human heart is still the same. Nothing could inspire the heart of the present-day apostle with more confidence in God, than that a congregation of His people had sacredly promised to have fellowship with the missionary in providing for his support.

The strong and capable young man or woman in college desires nothing more sincerely than to make his mark in the world, to do something heroic, to do an abiding work. The missionary, properly supported, has just this opportunity. Here he may see the fruit of his labor. In the travail of his soul he may be satisfied. His term of service in a given field will average longer than the minister at home. Our influence here in the home-land is min-

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gled with those who have gone before. The initial work of missions is distinct, definite, and delightsome. No delight of a minister's life is greater than to organize a new church and to build a new house of worship. The missionary does both.

The movement of the Foreign Society to send out fifty new Living-Link missionaries should appeal strongly to the best men and women in our colleges. Bethany has one of the largest volunteer bands in the brotherhood. I wish it were multiplied many times, and this manifest interest of the churches should help in accomplishing this desire. Brother Royal J. Dye, the hero of Bolengi, expects to do some work in Greek in old Bethany this year, and we hope for the largest number of volunteers in the church this year.

Bethany, W. Va.

Spiritual Qualifications.

Peter Ainslie.

There is a wide difference between the church and the world, whether it is generally recognized or not. The holiest thing on the face of this earth is the church of Jesus Christ, and that which is lost and which Jesus came to seek and to save is the world. The holiest mission in the gift of men and women is to work for the saving of the lost world. Worldly men and women can not do this kind of business. They may create a stir. They may do some kind of work. They may appear to be all right, but only the work of the unworldly will abide.

I am greatly pleased that our Foreign Society is planning to send out fifty new missionaries during 1908. I wish the number might be larger. Let the men and women who go be those who know Jesus Christ and who are known by Him—men and women who count not their lives dear unto them, and only the men and women who are distinctly conscious of personal fellowship with the Father. As a people we understand well the plan of salvation, and before us lies that illimitable field of consecration. If our workers know the plan of salvation better than others, let them prove this, not by logic, but by the consecration of one's self and making personal holiness as our fruit. This is the need above everything else in this hour of trial and testing.

Baltimore, Md.

Four Good Reasons.

Charles T. Paul.

In the proposal of the Foreign Society to send out fifty new missionaries, I rejoice for the following reasons:

(1) It is the logical issue to the recent increase in our missionary knowledge. The last five years mark the greatest era in the study of missions the church has ever known. It now remains to put into practice what has been learned. Through all missionary text-books, field reports, Conferences, and appeals, one ringing note predominates, and that is the inadequacy of the present foreign missionary force, and the emergent necessity for enlargement. Here is the divine challenge; here instruction ends and duty begins. Examination day has come. The Master calls us to express our new knowledge in terms of men.

(2) Nothing is at once so significant of the true missionary spirit among the home churches, and at the same time so powerful to kindle that spirit to greater intensity, as a conspicuous increase in the number of missionaries. The red-letter epochs in the history of missionary organizations are those in which the largest numbers have gone out to the field. The *annus mirabilis* of the China Inland Mission was that year when, in answer to prayer, one hundred were sent to China. Among them were the "famous seven" from Cambridge Uni-

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versity, and in this exodus the modern evangelical revival at that ancient seat was born. Yale set down her band of eight on the banks of the Yangtse, and at once leaped into the front rank as a missionary center, the first of the American universities to establish a distinct professorship in missions. The success of the Roman Catholic propaganda is due chiefly to the fact that its foreign forces are annually supplemented by large and ever-growing contingents, the various orders vying with each other in the strength of their yearly quota. Journeying to China in 1905, I met a group of twenty Belgian friars all bound for the same field. On the same ship was another group of fifteen German Franciscans. I could but pray for the day when our Society could send forth workers in large companies. If an obscure Belgian monastery can send out twenty missionaries in a single year, surely the great brotherhood of the Disciples of Christ with, as we believe, greater light and liberty, will not hesitate at fifty in 1908.

(3) The joy, strength, courage, enthusiasm, and general spiritual uplift, which the proposed reinforcement would bring to our workers now on the foreign fields, can hardly be overestimated. The newcomers would be welcomed as a gracious answer to prayers that long and yearningly have ascended for "more laborers." The heaviest cross the missionary has to bear is the sight of so much work and so few to do it. Here is Dr. Griffith John at the close of his illustrious career longing for another fifty years to give to China, because "nothing has been done compared with what remains to be done." This is every missionary's burden. Every new worker helps to lift it. Let us send out fifty new missionaries in 1908 to relieve some who are worn out and need to rest: to help others whose hands should be strengthened for the gathering of spiritual harvests, to inspire all with a new sense of fellowship and hope.

(4) This proposal is God's call to the churches. It concentrates in one definite, immediate obligation the great strategic movement that has come in the history of our foreign work. It interprets to us the meaning of the unparalleled opportunities and the multiplied importunities that cry to us now from Christless lands.

Hiram College.

Well Educated in the Bible.

J. W. McGarvey.

I am glad to learn by your recent note that the Foreign Society intends to send fifty new missionaries into the foreign field next year. It will be a great achievement if accomplished; but I do n't know where you are going to find the persons. They must, of course, be fairly well educated, and they must be especially well educated in the Bible; for without this all other education is likely to be a hindrance and a source of permanent injury. They must not only know the contents of the Bible, but they must believe them. I can think of nothing more impotent than the preaching of a man who has to admit before heathen audiences that the Book which he brings them contains many narratives in the form of history which are not historical, and some teaching which an enlightened age must reject. If missionaries can not take with them to the heathen the same lessons which the apostles took to the ancient heathen, they should stay at home and plow corn. But if you can find fifty men and women in whose hearts the Word of God dwells richly, and who are capable of becoming leaders of men, send them as fast as you can find them. I believe that the money will be forthcoming as fast as the men and women can be found; and if you will send to our college fifty young men

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and women whose hearts and heads are right, I will guarantee their speedy qualification for the work.

Lexington, Ky.

Fifty for China Alone.

F. E. Meigs.

The time has come when the church must do big things for "world-wide evangelization." There is always a crisis. The present is a time of crises. The opportunities for Christian work in educational lines alone are such as make demand that the church lay hold upon them. The mission that hesitates now will forever lose its grip. The mission that attempts great things now will secure a position from which no reaction can dislodge it.

The heathen world is in a very true sense expecting the church to show its power at this time of transition. There must be great Christian schools if we are to meet this expectation. Fifty new missionaries for all our mission fields in 1908? We need fifty for China alone. Fifty new missionaries in 1908 means fifty prepared to work by the end of 1911. We must not delay. The world is moving fast, even in the Orient. It may be that we can't "hustle the East." The East should cause us to hustle.

There are four hundred millions in the Celestial Empire who know not the gospel, and only four thousand missionaries there now to give it to them, —surely our quota will not be overfilled by the proposed fifty.

We Are Able.

H. D. Smith.

We are certainly and easily able to send out fifty new foreign missionaries in 1908. We should scorn to think of doing less so near the great Centennial. There are several times fifty churches each of which could send one. There are thousands of individuals in our churches each of whom could do the same. You are far within reason in asking for the support of this number of recruits. The Lord give them to you—and more.

Hopkinsville, Ky.

Can We Do It?

H. T. Sutton.

You bet we can. How? Just do it —toss over some of the coin that's slipping through our fingers. We're rich. All women like to feel good-looking. All men like to feel smart. It is just as true that most all men and women like to feel poor—on missionary occasions. The poor feeling is prevalent, contagious, and desperately wicked. Can we do it? Can it be done within six months? Yes! Yes!!

How much will it take in good U. S. coin? Just $50,000 per year for this year and the next and the next. Can we do it? We can. This means four cents apiece. Can we as a people give four cents apiece for the purpose named? Of course we can. Everybody knows we can.

Can we do it? Fifty thousand dollars more this year! Certainly. This would be one dollar apiece from fifty thousand who are already giving well. Can they do it? Yes, and they'd be glad to—pass the hat. Send the pledge cards round.

Can we do it? The members of churches of Christ this year will "lay up," above all expenses, $40,000,000. Can they give $50,000 additional for purpose named—or $1 in $800? Of course they can. Easily? Yes, without a quiver. Pass the hat twice!

The Harvest Is Over-ripe.

S. J. Corey.

"Thrust in thy sickle, and reap: for the time has come for thee to reap: for the harvest of the earth is ripe." Rev. xiv, 15.

The words of the angel who declared this prophecy to John are for the ears of this generation. The world field is

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ripe, yea it is over-ripe, and the harvest of human souls is going to waste. Now is the time. This generation of Christians must evangelize this generation of heathen. The Father of the harvest holds us to this task. A severe judgment will be ours if we hasten not to thrust in the sickle.

The last field is open to the gospel. The last door is swung wide; yes, lifted from its hinges. Seven hundred million people have been made accessible to the gospel in the last one hundred years. The Bible has been translated into the language of four-fifths of the human race. Every land is a Macedonian call; a highway for the King is thrown up in all climes. The light of prophecy and of present knowledge reveals but one condition—"The time has come for thee to reap, for the harvest of the earth is ripe."

ITEMS OF INTEREST.

The dominant note in the World's Sunday-school Convention, held in Rome, last June, was the missionary note.

During the past year the Board of Foreign Mission of the Presbyterian Church in the United States received $1,227,931.

In Burmah, where Judson labored for seven years before winning his first convert, last year there were no fewer than 7,000 baptisms.

A member of the Southern Baptist Church, a lawyer, has made a pledge of $5,000 per year for ten years, or a total of $50,000 for Foreign Missions.

The American Board reports a steady growth of its Annuity Funds. It now amounts to nearly $700,000, and scarcely a week goes by without an addition to the fund.

The American Board (Congregationalist) has received a legacy from a friend in Boston, the exact amount of which is not yet determined. But something over $100,000 will be available this year, with more to follow.

In a recent address by Hon. S. B. Capen, president of the American Board, he made the pertinent suggestion that Christian laymen set aside a certain hour in the day, say 12 o'clock, to be used for a few moments of silent prayer for missions. This is already the plan of the Brotherhood of St. Andrew in the Episcopal Church.

India mourns the loss of the distinguished presence and the able service of that great Scotchman and prince among missionary educators in the East, Dr. William Miller. After more than forty years of unique service in building strongly the foundations of Christian thought and life among the elite of India, almost total blindness compels him to return to his native land for an unwelcome, enforced rest. He not only holds the distinction of having built up the largest Christian colleges in the East, to which he contributed, out of his own fortune, more than two hundred thousand rupees in addition to his salary during these years; he has also impressed his robust personality upon thousands of the best youth of the land and has presented, by his life and teaching, the loftiest Christian ideal, which is the greatest need of India and which is to-day transforming that land.—Congregationalist.

Kodaikanal has become, in a peculiar sense, the missionary center of

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India. It is a beautiful mountain retreat in South India, between seven and eight thousand feet above the sea, and possessed of a unique climatic charm. During the last two months, no fewer than 309 missionary adults came to this place for rest and recuperation. They represent twenty-five missionary societies working in at least four provinces of India, and are members of eight different nationalities. It is wonderful how much of a unifying power this sanitarium possesses as it warms up in fellowship and amity these many polyglot Christian workers of India. And it is not too much to claim that, during the last twenty years, many of the movements which have made for organized union and fellowship in this great land had first their origin in suggestion, discussion, or organization at this mountain retreat in the heart of the Madura Mission. I know of nothing which is better for the missionary force in India than to be thus able to meet at this and other centers for prayer and for conference concerning the problems which confront them and to cultivate the spirit of love which is necessary wisely to solve them.—Congregationalist.

PERSONALS.

G. Kevorkian returns to Tocat, Turkey, where he expects to spend his remaining years in his native land among his own people.

Much to the regret of the Executive Committee, R. P. Anderson has resigned from the work in Norway, where he did eminent service. He reached New York August 27th.

F. E. Meigs, of Nankin, China, in this country in the interest of a school for the children of missionaries at Kuling, China, recently attended the Northfield Missionary Conference. He thinks the outlook is encouraging for the objects of his visit to this country.

C. E. Robinson and Miss Essie Bell Forsythe were married at Joplin, Mo., August 14th, and will be at home at Sendai, Japan, after November 1st. It will be remembered that these splendid young people were recently appointed missionaries of the Foreign Society.

Miss Ruth Meigs, daughter of our F. E. Meigs, of Nankin, China, missionary of the Foreign Society, who has been sojourning at Hiram, Ohio, says: "I am so homesick for home and China. It is lovely to think each day brings me nearer the time when I am to go back again."

Many friends of missions will regret to learn of the failing health of Mrs. Dr. Paul Wakefield, of China. She has been ordered home by her physicians. Diabetes is her trouble. This is a great disappointment to these splendid young people, who gave themselves unreservedly to the service of Christ in the Middle Kingdom. They expected to leave China about August 25th. They will go at once to their former home at Springfield, Ill.

Miss Ruth Meigs, daughter of Mr. and Mrs. F. E. Meigs, Nankin, China, has been spending the summer in the home of Prof. C. T. Paul, Hiram, O., and returns to Columbia, Mo., to enter school. Miss Muriel Molland, who spent the vacation period at Bellevue, O., with friends, returns to Fulton, Mo., to begin again her school year. Both of these young women are preparing themselves for service in China.

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CHRISTIAN ENDEAVOR DEPARTMENT.

A letter from Sister C. E. Benlehr, tells of the death of Ghisia, one of the orphan boys. He had been in the hospital for a long time with consumption.

Ban Malli, Damoh, India.

Ban Malli, a blind man, is now supported by the Damoh Church. He was once an orphanage boy who ran away, and on his return, as he was too old for the orphanage, the church undertook his support. Under the management of Brother McGavran, he travels alone about the country, selling tracts and telling the Old Story. He is remarkable in his powers of going about alone.

The New Year.

Many new societies have had a part in caring for the orphanage work at Damoh, India, during the year just closing. They rejoice in the fact that they have had fellowship in this God-given work. The offerings for this purpose have increased year by year, thus the Foreign Society has been able to provide for these boys who are approaching young manhood and who in a few years will be the means of carrying the Gospel to many who have never heard of Christ and His power to save.

We are certain many more societies will take up this work during the coming year, commencing the first of this month. Will you not help to hasten the day when all may hear the glad tidings? Your giving will not only help the cause, but will richly bless your society. Many societies testify to that fact. In helping others, you help yourselves. At your next meeting determine the amount you can pledge for the year closing September 30th, 1908. If you so desire, we will send you free of charge some monthly pledge cards, for your members, and thus let it become systematic giving.

The Book.

The New Mission Study Book.

The new study book on China is a liberal education in itself. Every Christian should be conversant with its facts and prophecies. China is the largest mission field in the world. The Chinese are an exceedingly interesting people. Arthur Smith, the author of this book, has been thirty years a missionary. He is one of the strongest literary men in the East. He sees the Chinaman at close range. He makes you feel that you are standing elbow to elbow with him. You lay down the book with a deep longing to do something for a great, sturdy,

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patient race, bound by a degrading superstition and idolatry.

The book is not only fascinating, but splendidly adapted for class work. It is replete with questions, maps, charts, and helps. Every Endeavor Society in our brotherhood ought to have a class studying this book. "The Uplift of China" will be furnished by the Foreign Christian Missionary Society of Cincinnati, O., at 50 cents in cloth binding, 35 cents in paper binding, post-paid.

How to Organize a Mission Study Class.

Public Presentation.—One of the regular devotional meetings of the Endeavor Society should be given up to the consideration of mission study. Such a meeting should be under the direction of the missionary committee where there is one. Otherwise, some missionary leader should have charge of the meeting. The program may consist of several brief talks on such topics as "Why Study Missions?" Material for this and other topics will be found in the Mission Study Class Manual, which will be sent for ten cents. At the close of the public meeting, an enrollment should be made of those who desire to join the class.

Class Organization.—Before this public presentation of mission study is made, it would be well to make somewhat of a canvass to enlist a few people beforehand to become members of the class. This will insure success. It would be well, also, if possible, to have some definite person in mind for teacher, although this may not be finally settled until later. If a sufficient number for the class is not obtained at the meeting, a personal canvass should be made afterward. Large numbers are not necessary. In fact, some of the very best classes have consisted of from four to six members. It will act as a stimulus if it is announced in advance that the class will be limited to ten or twelve. A second class may be organized in case there are too many for one.

As soon as possible after the public meeting, a preliminary meeting of those who expect to become members of the class should be held for the purpose of selecting the text-book and appointing a leader and other officers of the class, if this has not already been done. Each member of the class should, if possible, possess a copy of the text-book. The class may choose the text-book it wishes. Of course, most of the classes will choose the regular book for this year. In addition to the leader, the officers may be secretary, librarian, committee on illustrations (maps, charts, diagrams, mottoes, etc.), and committee on blackboard outlines. The duties of these officers and committees will be found in the Mission Study Class Manual.

At this meeting all preliminary questions should be settled, such as the time and place of meeting. A session distinct from other meetings is desirable, as combinations have not usually proven successful. It has also been demonstrated by experience that it is better to have weekly sessions until the course is completed. This plan will not occupy more time in the end than fortnightly or monthly sessions and will help to conserve the interest of the class by avoiding interruptions which will otherwise necessarily occur.

Why not make arrangements for the organization of a class at once? If you will write the Foreign Society, a booklet giving full information in regard to Mission Study will be sent you.

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The

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THE CALL FOR THE NEW YEAR.

The Thirty-second Annual Convention of the Foreign Society was held at Norfolk, Virginia, on Monday, October 14th. It was, indeed, a profoundly significant gathering, attended by vast throngs of devoted men and women from all parts of the country. The missionaries from the ends of the earth brought news of impressive and mighty import. We were impressed as never before that nations long sitting in darkness are crying for light and reaching out for a new life. The whole world is ready for Christ as it has never been before. How our hearts did burn within us as our missionaries told of the speedy coming of a full-orbed morning light! It was a day of tremendous meaning, and one never to be forgotten. Plans for a mighty advance were solemnly but cheerfully agreed upon. No one seemed satisfied with past victories. *Onward!* was the spirit of every speech and every prayer and every reference to the work. Under the compelling sense of obligation, it was felt that we were not doing a tithe of what we ought to be doing.

The great Convention unanimously determined upon two significant lines of advance. One was the raising of $350,000 during the new year; the other was the sending out of fifty new missionaries. The announcement of the proposed new tasks elicited universal and enthusiastic endorsement. We must look to the colleges for the *men*, and to the churches for the *money*. We sincerely believe both may be confidently relied upon. These lines of advance are not based upon a mere vote and hand-clap of an enthusiastic convention, but upon a deep-seated determination of a mighty people who have a new passion for Christ and the world. Our people are seeing a new vision, and they will translate it into a glorious reality. Visions are revealers of life. What we are, determines what we see. The churches represented in the Norfolk Convention can no longer rest content and allow this great enterprise to lag in days like these. The call for the new year comes to every church and to every individual member to be up and doing.

The Centennial Celebration is at hand.

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EDITORIAL.

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.

The meeting of the Board of Managers was very largely attended. God's hand was present in that gathering.

From the first invocation till the final benediction peace and harmony prevailed. All present appeared intent on one thing, namely this, that Christ might be honored and glorified.

All things considered, the Norfolk Convention was the best in our history. Some have been larger; but in none was so much history made. This convention marked a new epoch.

The brethren in and around Norfolk spared no pains and no money in preparing for the convention. No set of men could have done better. J. T. T. Hundley and his associates deserve all honor and praise.

The singers, W. E. M. Hackleman, Miss Una Dell Berry, and the Netz Sisters, contributed much to the profit and to the enjoyment of all present. They sang with the spirit and with the understanding. They sang as to the Lord.

The addresses at Norfolk were of a very high order. No man came before the convention without the most conscientious preparation of mind and heart. Each one gave that which cost him something. Men who work on an address for a year and attend the convention at their own charges are worthy of honor at the hands of their beneficiaries.

Nothing was heard with greater interest and delight than the reports of the year's work. That is a sign of progress, and is most gratifying. Some years ago there was a disposition to leave the reports unread. The friends and supporters of the work wish to know what is being done. The reports are the core of the convention. Without them we might as well remain at home.

The end of the convention is the beginning of the conquest. We were on the mountain top in communion with God. We are now down on the plain. Having caught glimpses of the King in His beauty, it is for us to do as much as in us lies to spread abroad the knowledge of His name. The new year should witness greater achievements than any that we have witnessed in the past.

The time for the Foreign Missionary Rallies is approaching. Two teams leave Cincinnati on the 18th of November and shall continue in the field till driven home by the Christmas holidays. After the holidays three teams will go out and continue till the last of February. J. H. Hardin will assist the officers of the Society for one month. Churches wishing Rallies should write at once to the Mission Rooms. All can not be accommodated this year, but such requests will help the secretaries in arranging their routes.

We have not yet grasped the place that Foreign Missions should have in every individual life, in every family, in every Church. It should be regarded not as one of a great many other claimants that demand interest, money, and men; it should stand quite

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A. W. Place, of Bellevue, Pa.,
who goes to Tokyo, Japan.

Mrs. A. W. Place,
who goes with her husband to Tokyo, Japan.

above, far above everything else. Let other things take their place in order of precedence, but not missionary work, for missionary work is "the work of the church."

A Foreign Missionary Rally is a National Convention in miniature. The addresses may, and often are, of as high an order. Those who attend get more information than from a day in a national convention. The one aim is to awaken enthusiasm, and that is done by imparting information. The maps and charts and curios are worth going a long way to see. One or two missionaries will speak in each Rally.

Two new books will be offered for sale at the Missionary Rallies. One is by the President of the Society and is entitled "Where the Book Speaks." This book is made up of Mission Studies in the Bible. Most of these studies have been given in rallies in other years. They are published because many have requested that they might have them in permanent form to read at their leisure. The other book is entitled "The Uplift of China." This work is by Dr. Arthur Smith, one of the greatest living missionaries at work in China.

The churches that have been blessed with large ingatherings should manifest their gratitude by making handsome offerings for Foreign Missions. The converts are ready to do their part. They are full of thankfulness and joy because of their own salvation. They wish to know how they can express their thankfulness and joy. They wish all men everywhere to partake of the same benefits that they

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have received. If the attention of the converts is directed to the missionary enterprise, they will contribute of their substance to its support and do it jubilantly.

Sometimes the membership of a church is doubled, and the missionary offerings are not any larger than they were before. When this is the case there is something wrong somewhere. If an army were doubled, its effectiveness would be doubled. If it were no stronger after the increase than before, the nation would want to know why. If the employees in a factory were doubled the owners would expect the output to be doubled also. Every member added to a church should mean an increase in every missionary offering and in the general effectiveness of the church.

Of the fifty new workers needed six are already under appointment. Some of these will begin their career on the field before the Christmas holidays. Forty-four more will be needed to complete the number. Let no one imagine that fifty new men and women will supply the need. That number could be used to advantage in China alone. Even then the present stations would not be thoroughly manned and the new stations opened that should be opened. Every Christian should pray the Lord of the harvest that He would thrust out workers into the harvest.

Few churches will take missionary offerings if their ministers do not set forth the claims of this work and give them an opportunity to give. The churches are not likely to urge their ministers to see to it that the offerings are taken. The ministers must teach and lead. Not only so, but the ministers must furnish the plans for taking the offerings. It is seldom that the elders and deacons will relieve him of this duty. Committees will help, but the ministers must direct the work. In the absence of a missionary preacher the offerings are apt to be small, if indeed there is any offering.

At the Episcopal Convention held in Richmond, Va., one thank-offering amounting to $750,000 was made, and another for $250,000, making a million in all. This was in addition to the large amounts given throughout the year for the support of the work at home and abroad. One man laid down a check for one hundred thousand dollars, another man gave the same amount. The time will come when we shall have gifts like those. The time will come when churches will support a dozen missionaries and not think they are doing anything more than their duty. We are living in the dawn of a better day. We shall see larger things than we have yet witnessed.

The Annual Report gives some interesting facts. Thus, Illinois leads all the States in its aggregate of offerings. Illinois gave $32,857.19. For the first time Ohio takes second place. Ohio gave $32,724.43. Missouri is third in the list. Missouri gave $32,328.07. In Illinois 334 churches gave $11,467.12: 448 Sunday-schools gave $8,562,78; in Ohio 325 churches gave $13,306.44; 390 Sunday-schools gave $11,908.33; in Missouri 347 churches gave $13,832.84; 417 Sunday-schools gave $6,803.70. Illinois leads in the whole amount given; Missouri's churches gave more than the churches in any other state; Ohio's Sunday-schools gave more than the Schools in any other state. Indiana leads all the states in the number of contributing churches—354 in all. Illinois leads all the states in the number of contributing Sunday-schools—448 in all. Missouri is second in the number of contributing Schools—417 in all.

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GEMS FROM NORFOLK CONVENTION ADDRESSES.

The Apostle stressed prayer equally with preaching.—P. A. Cave.

That pastor is overdue in heaven who will not instruct his people in missions.—B. S. Ferrall.

When we seek to convert the Church to missions as we seek to convert sinners to Christ, then will the kingdom come.—H. Pearce Atkins.

One foreign missionary supported by a church will bring more spiritual power into the congregation than the highest paid choir in America.—L. E. Sellers.

That great journal, The Missionary Intelligencer, is many-sided in its information. It tells what is doing, how it is done, and who are doing it.—H. C. Kendrick.

There is no time when our plea is so readily accepted as when it is presented as a great means to a greater end, the evangelization of the world.—H. Pearce Atkins.

It is said that the constitution follows the flag. Whether or no, one thing I do know: there's a good old Book lying around here somewhere that does follow the flag.—J. B. Briney.

I have never met a child who could not be interested in missions. They appeal to his hero-worshiping spirit, and to his sympathies unspoiled. They call out all that is divine in his soul.—Professor C. T. Paul.

Without missions the shadow of the cross would have reached no farther than Calvary, and the light of the morning of the resurrection would have been lost in the bewildering gloom of the mountains of Palestine.—Ira M. Boswell.

The campaign most needed is a campaign of prayer. The crying need for missionaries can only be answered in that way. Only by prayers can the hands of the workers be strengthened and the front of heathenism be broken.—Foreign Society Report.

The foreign field is indeed foreign to most people. A good old brother out in Missouri asked me where I was located. I answered that I was located at Osaka.

"Osaka—yes, now just what part of Missouri is Osaka in, Brother Weaver?" queried the good man.—C. S. Weaver, of Japan.

The "high finance" of Wall Street is no more criminal than the low finance of some church members. A business man went to a drug store on Sunday morning and asked for two nickels for a dime. "Going to play the slot machine?" asked the clerk. "No," replied the business man, "I am going to church."—B. S. Ferrall.

There has been progress in our method of taking missionary offerings. First the basket was passed with apologies, then without apologies, then with an appeal, then with systematic effort to enlist the members; now the church takes up the support of a missionary and puts it into the regular yearly church program.—L. E. Sellers.

I saw all the great military leaders on the depot platform at Tokyo, Japan. I was proud of that hour, but I am prouder now as I stand before the preachers of our brotherhood. Oyama and the rest of them held the military leadership of Japan, but, my brothers, you hold leadership in the Kingdom of God in your hands.—F. E. Hagin, Japan.

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PREACHING IN THE SUNRISE KINGDOM.

H. H. GUY.

The most inspiring cause in which to work is the successful cause. If our work gives no signs of victory, if the endeavor seems to be in vain, we lose heart and can not do our best. If I thought for one moment that the cause of Christ in Japan was a hopeless cause, that there were no signs of final victory, that at last Christ is not to be crowned all in all, then I would seriously consider the subject of withdrawal. But if ever in the history of the world Christ's cause has shown virility, if ever the sign of the cross has been the sign of triumph, that time is the present, and the place the Empire of the Rising Sun.

A few weeks ago, in company with Bros. Erskine and McCoy, it was my privilege to travel, on an evangelistic trip, through two of the northern provinces of Japan. In the belief that the mere rehearsal of the facts and experiences of that trip will best present the outlook for missions in Japan I am emboldened to write this article.

We left Tokyo the latter part of June and went by train to Shinjo, in the Province of Yamagata, a small and insignificant place. From here we went by "jinrikisha" along one of the most beautiful mountain streams in all these parts, to the city of Tsurugaoka, a distance of about twenty-four miles. At the edge of the town we were bowed a welcome by the pastor of the church, Mr. Okuno, a graduate of our school in Tokyo, and several of the members of the church. It will be remembered by some of my readers that the city of Tsurugaoka (Shonai) was for some time the field of labor of our lamented brother, Charles E. Garst, and family, also of several other members of our Japan mission. It is a city of from eight to ten thousand population, in easy proximity to the seaport of Sakata. In feudal times it was the seat of government of a small lord whose family still retains a country residence in its outskirts. For this reason it has considerable importance in the eyes of the neighboring villages. We remained here four or five days, and I spoke every evening in the church to increasing audiences. By invitation, Mr. McCoy and I spoke in the boys' and girls' schools of the city. In the boys' school there was an audience of about six hundred present. This is a very conservative place, and the people are not easily moved even to listen to the preaching of Christianity. Unquestionably, however, the whole city was influenced by our meetings, and many young men for the first time decided to live for Christ, to make Him King.

From Tsurugaoka we went by "jinrikisha" to Kisakata, a distance of some forty miles. We passed on the way some of the most beautiful rugged scenery on the west coast of Japan. At one place some faithful Buddhist artist had chiseled out of the solid rock of the cliff overhanging the sea sixteen of the disciples of Buddha. It was raining as we passed

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along, but just as we got to the most favorable spot the clouds broke away and we were permitted one short view of this work of faith, glorified and beautified by the Great Artist of the afternoon. But it soon began to rain again, and the sight became a memory. As we journeyed on in our closed "jinrikishas," the road seemed long and lonely, for though we were three yet we could not talk. I was thinking on the courage that could climb the steep and dangerous precipice and carve the emblems of its faith at the risk of life, of a life at best offering in the end only forgetfulness—the thoughtlessness of *néhan*. While thus musing, the rain only added to my loneliness. In contrast to it all, my mind turned to the glory of the Christian's hope, and I was wondering why all these people had been left without even a ray of this great hope. Just then I happened to look out of my "jinrikisha" and caught a brief glimpse of a stone monument erected, doubtless, to keep fresh the memory of the heroic deeds and more heroic lives of the soldiers who fell in the Japan-China war. But I was used to seeing monuments. Yet this one struck me as of more than usual importance. It was not the monument but the inscription that caused me to forget my loneliness in the new and strange feelings which welled up in my breast. "Chukon fu Metsu"—"Faithful Spirits Are Immortal." After all, they have not been left entirely in the dark, one ray at least from the great hope has shone in their lives, and for this reason they carve the Buddha and build the monument. "Faithful Spirits Are Immortal." It is hardly necessary for me to say that, at the meeting that night I used that monumental inscription as my text and preached unto them the hope that purifieth, the glory of our religion, and the certainty of the endless life. And when I say that several hundred people sat for nearly two hours in meditative attention, you may get some idea of the need and the opportunity of preaching the "unsearchable riches of Christ" which even this unfamiliar spot in Japan offers.

From Kisakata we went by coach to Honjo, where Mr. Kudo, our oldest evangelist, is pastor. Here Mr. McCoy and I spoke in the school, and I spoke in the church for two nights. In many respects the meetings held here were the greatest of the whole trip. Many young men decided to become Christians, and some of the leading men of the city have been baptized since we left. Our last meeting here was a great crowd. The little church only holds a few hundred, but every seat, the aisles, the open space around the pulpit, every inch of standing room, was occupied. The yard was full, and the rooms of the pastor's family were packed with women and men. Honjo will not soon forget these meetings.

From Honjo we went by coach to Akita. This is the mother of our Churches in Japan. The Christians gave us a welcome in the yard of the mission home. At this meeting many of the leading men of the city were present, and a very enjoyable evening was spent. The meetings

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began in the church Sunday morning with a sermon by Brother McCoy. We staid in Akita five days, and I preached every night. The meetings grew in attendance from the first, and quite a number of men and women decided to consider the claims of our religion.

During our stay in Akita I spoke for the education society of Tsuchizaki, the seaport of Akita, and preached twice for the little Church there. I also spoke for the educational society of Yokote and preached for two days, afternoons and evenings. At all of these meetings the teachers of the schools, the mayor, and other leading citizens were present. I also preached at the county courthouse in Yuzawa. Here we were received with fireworks and a general hearty welcome.

I was away from Tokyo just twenty-one days and preached every day, some days three times in one day. More than fifty people decided to consider more deeply the claims of the Christian religion. Several thousand listened to the preaching of the Gospel, and many educators were given to see that in reality no conflict exists between Christianity and education, but that all true educational work must be based on the eternal truths of religion.

Japan in many respects is the focal-point of Oriental history. It is a strenuous country, much misunderstood, often maligned; yet, when all is said, there is no better place to invest a life than Japan. There never was a time in her history when the demand for well-educated men, men with a message and the power to tell it, was greater than at the present time.

Tokyo.

BIBLES AS EVANGELISTS.

In an article on the "Swedish Baptists in China," which recently appeared in *The Baptist Times*, the Rev. E. W. Burt, of the Baptist Mission, Shantung, gives a striking example of the power of God's Word to lead souls to Himself, irrespective of any human teaching: "I must tell you about some men who came from a distant village in the hills, and it is a pleasure to do so, because their conversion was due directly to the sale of Bibles by a colporteur of the British and Foreign Bible Society. Last spring they begged the missionary to visit them, and, busy as he was, he managed to go, though from past experience far from sanguine, and fully expecting that some lawsuit or other trouble was at the bottom of their eagerness. Judge his surprise, when he arrived, to find they had built a chapel and got everything ready. Three years before they had gained possession of Bibles, and, without any human aid, had come to believe in Christ. They had for years been seeking the truth, joining secret sect after secret sect, but finding no satisfaction. One was a school-master (who has since lost his school for becoming a Christian), another kept a shop, and the third was a village elder. In the afternoon these were all baptized, and we afterwards sat down to the Lord's Supper."

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MINUTES

OF THE

THIRTY-SECOND ANNUAL CONVENTION,

Norfolk, Va., October 14, 1907.

Monday Morning.

The Foreign Christian Missionary Society met in Armory Hall, Norfolk, Va., on Monday, October 14th, at 9.30 A. M., President McLean in the chair.

The praise service was led by W. H. Allen, of Indiana. W. E. Ellis, of Kentucky, read the Scriptures and offered prayer.

Committees were announced as follows:

On Nominations.—C. S. Medbury, Iowa; S. S. Lappin, Illinois; E. W. Allen, Kansas; D. A. Wickizer, Missouri; Geo. P. Rutledge, Pennsylvania.

On Station Plan.—R. F. Thrapp, Illinois; C. H. Winders, Indiana; Grant K. Lewis, California; B. S. Ferrall, New York; A. C. Gray, Michigan; C. A. Finch, Kansas.

On Business Men's Movement—W. C. Throckmorton, Virginia; R. A. Long, Missouri; T. W. Pinkerton, Ohio; R. C. McWane, New York; F. B. Sapp, South Dakota; J. J. Haley, Virginia.

Moved by S. M. Jefferson that the program as printed be made the order of the day. Carried.

The first part of the Annual Report was read by Stephen J. Corey, telling of extraordinary success and many urgent calls from the foreign field. The second part of the Annual Report, or the financial side of it, was presented by F. M. Rains. M. Y. Cooper read the report of the Treasurer. The report of the Auditor, G. Green, was read by F. M. Rains.

On motion the report of the Board was adopted.

A brief season of prayer was called for, in which the Convention was led in its worship by Mark Collis, J. M. Kersey, and Lowell C. McPherson.

President McLean introduced the following missionaries: F. E. Meigs, of China; Miss Emma Lyon, of China; Fred E. Hagin and Mrs. F. E. Hagin, of Japan; C. S. Weaver and Mrs. C. S. Weaver, of Japan; Miss Josepha Franklin, of India; Melvin Menges and Mrs. Melvin Menges, of Cuba; Paul and Hugh Menges, the little sons of Mr. and Mrs. Menges; Dr. Royal J. Dye, of Africa.

The following new missionaries were introduced: J. C. Archer, of Newton Falls, Ohio; A. W. Place, of Pittsburg; P. A. Sherman, of Wisconsin. Dr. Kevorkian, of Turkey, was also introduced.

S. J. Corey presented the subject of missionary books.

J. H. MacNeill spoke on The Heroic Dead. He alluded to the character of G. L. Wharton and Ella C. Ewing, who had died during the year, but whose work remains.

The Netz sisters sang a missionary song, "India," and the benediction was pronounced by J. B. Briney.

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Monday Afternoon.

The praise service was led by W. E. M. Hackleman.

Earl M. Todd, of New Hampshire, read the Scriptures and led the Convention in prayer.

The Committee on Station Plan reported as follows:

REPORT ON THE STATION PLAN.

No movement which the Foreign Society has undertaken deserves more enthusiastic support than the Station Plan. It is a definite, concrete, wholesome proposition. There is a persistent demand on the part of churches and individuals that they be allowed to support a definite work on the foreign field. It is impossible to supply native workers and evangelists to be supported in this way.

The Station Plan gives the small church and individual the same opportunity of being linked with a definite work as the large church.

The Living-Link Plan has yielded encouraging results through the support of missionaries by individual churches. It has resulted in larger giving and increased knowledge and interest in the field.

The Station Plan, in brief, works as follows:

The entire expense of a mission station, outside of the salaries of the missionaries, is reduced to a budget. This budget is divided into shares of $50 each, and these shares are taken by different churches, Bible schools, and individuals. A letter concerning the work of this station is sent to each shareholder every three months. Pictures, maps, and articles on phases of the station work are also sent. Each station plan church can have a missionary room, where incentives to the work are promoted through these pictures, maps, and missionary books.

Already a goodly number of shares have been taken, and as soon as the plan is thoroughly understood it will become deservedly popular.

What are the advantages of the Station Plan?

First, **it makes definite our giving.** There is a natural desire to support something definite. People like to give to a certain particular undertaking. Many feel, no doubt, what was bluntly said by a certain business man, "I do not care to throw my contribution at a billion people." The needs of the many often daze and overwhelm. People will quadruple their offerings when they know it will go direct to the support of a definite field rather than to a general fund. This incentive to larger giving, through the support of definite work, is a well-established fact. David Livingstone foresaw this day. Speaking of the last night which he spent with his family before leaving Scotland for Africa, his sister writes: "I remember my father and David talking over the prospects of Christian missions. They agreed that the time would come when men would think it an honor to support whole stations of missionaries."

Second, **it gives a definite field to study.** The Station Plan Church or Bible School stands as a great cantilever bridge founded on the great commission and stretching an arm both ways, each to a definite spot—one to the station abroad, and the other to the field at home. To maintain its spiritual equilibrium it will study both sides, home and foreign. By concentrating thought and study on a certain field, a window is opened into the actual work of the missionaries on the field. The thought of the home workers is thus projected across the seas to the heathen needs and prospects. This vision enlarges the brain, makes tender the heart, and lifts the church from a sputter-

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ing candle "humbly content to be despised at home," to a great electric light throwing its rays out to the uttermost, and honored of men and a delight to God.

And instead of narrowing knowledge to a single spot, there will come a burning desire to obtain a clearer conception of the needs and sorrows of the whole wide world.

A vast amount of indifference is due mainly to sheer ignorance.

Men will give generously to that in which they are interested.

Third, it gives a definite field for which to pray. Thus, both Giving and Praying are changed from the abstract to the concrete.

Dr. Dye, our heroic soldier on the "Firing Line" at Bolenge, Africa, sends to America this message:

"We live on the prayers of the rope-holders at home."

How inexpressibly lonely must be the outpost on the field without the definite prayers of those at home who are interested especially in his station.

The Station Plan gives the workers anchorage at home—they know that "Somebody Cares" all the time. What untold stimulus here! This will not limit the missionary horizon. The prayers and personal interest in one station will lead to an interest in the whole field. From the particular field supported will be learned the difficulties, the trials, and the successes of all. Then will come increasing prayer for the whole lost world.

We suggest as our motto for this year, "One Thousand 'Rope Holders' for 1909." God help us to pull down our little standards of Duty and, unfurling the Missionary Banner, consecrated by His own precious blood,

"Launch out into the deep!"

R. F. THRAPP,
C. H. WINDERS,
G. K. LEWIS,
B. S. FERRALL,
A. C. GRAY,
C. A. FINCH,

Committee.

The Committee on the Business Men's Movement made its report as follows:

Business Men's Movement.

Your Committee, to whom was referred the task of making a report suggesting some feasible plan by which business men may be induced to give more for the cause of Foreign Missions, begs leave to report:

First—Your Committee does not think an independent movement necessary or advisable; nor does it think that it is advisable to even establish a separate department in this Society.

Second—Your Committee respectfully suggests that the Foreign Christian Missionary Society create an order, with a definite purpose, with rules and regulations hereafter to be adopted, within the organization to be known by some name to be adopted by the Society, and the business men of our brotherhood be invited and urged to join; that the annual dues be fixed at $10, the money to be paid direct to the Society, or through the Christian Endeavor, Sunday-school or Church; the idea being that any person who shall contribute $25, or more, a year to foreign missions, shall be a member of the order. Ten years' membership in the order shall entitle one to life membership and a handsome gold badge to be worn by the owner.

Doubtless this report will strike some as inconsequential. But your Com-

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mittee believes that if properly presented by our ministers to their congregations it will yield large returns to the Society. With a million and a quarter members, we may reasonably expect to have one hundred thousand business men. Twenty-five dollars apiece from this number would mean $2,500,000 per annum. Or if a relatively small minority of the grand total can be depended upon to unite with the order suggested, a larger revenue would come from that source than any other now in existence.

It is a well-known fact that men readily seek admission into lodges and clubs, and pay a good deal more for admission than the fee required in the order suggested. While it is true, as a rule, that the world places the same estimate upon a man that he places upon himself, it is also true that men will think more of themselves if they know that the world places a high estimate upon them. Ask a man for thirty cents, and he will feel like thirty cents; ask him for ten thousand dollars, and he will feel complimented. Ask him to take twenty-five cents' worth of stock in foreign missions, and he will feel twenty-five cents' worth of interest in the evangelization of the world. Ask him for something worth while. He has at once an enlarged conception of the value and importance of foreign missions. Men rarely fail when called upon to perform deeds of valor. The thousands of battle-fields on sea and land, which have turned the tide of history, have borne witness to this fact. Money represents toil, which is a demand upon life itself, and for that reason men love it, because it has cost them something. Show them the necessity of parting with it for the sake of a great cause, and it will be forthcoming. It is a shame upon Christianity that after nineteen centuries the commission of our ascended Lord has only been carried out in relation to one-third of the earth's population. The cause is lack of information. You can not interest men in something they know nothing about. Information, inspiration, action. In the last analysis, the responsibility rests upon the preacher.

The Layman's Missionary Movement is a reality. Already laymen are encircling the globe, visiting mission stations, investigating the work in foreign lands, for the purpose of sending a report to the business men who sent them, that they may know the needs, and adopt plans by which to supply those needs. They propose to go about this observation and investigation of the foreign field in a thorough, systematic and business-like way, not with any view of organizing an independent body of workers, but with a view of acting in conjunction with the numerous agencies already existing, by offering suggestions as to management, and by supplying the money to carry out their suggestions. The layman is in the missionary movement to stay; may he show himself worthy of a place in the company of the elect, who, at the cost of sacrifice, are sending the light to those who sit in the region and shadow of death!

Respectfully submitted,

C. W. THROCKMORTON,
R. A. LONG,
T. W. PINKERTON,
R. C. McWANE,
F. B. SAPP,
J. J. HALEY,

Committee.

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The Nominating Committee reported as follows:

Report on Nominations.

The Committee on Nominations for the Foreign Christian Missionary Society begs leave to report as follows:

For President.....A. McLean, Ohio.
Vice-President.....B. C. Deweese, Kentucky.
Vice-President.....W. S. Dickinson, Ohio.
Vice-President.....I. J. Spencer, Kentucky.
Vice-President.....J. D. Armistead, Ohio.
Vice-President.....J. L. Hill, Ohio.
Vice-President.....A. B. Philputt, Indiana.
Vice-President.....S. M. Jefferson, Kentucky.
Recorder.....Justin N. Green, Ohio.
Treasurer.....M. Y. Cooper, Ohio.
Secretary.....F. M. Rains, Ohio.
Secretary.....S. J. Corey, Ohio.
Auditor.....Gamaliel Green, Ohio.
Medical Examiner.....P. T. Kilgour, Ohio.

CHAS. S. MEDBURY, D. A. WICKIZER,
S. S. LAPPIN, E. W. ALLEN,
G. P. RUTLEDGE, Committee.

The Colorado Convention of Disciples of Christ sent fraternal greetings. It was voted to make a suitable reply.

Miss Una Dell Berry sang a missionary solo. L. E. Sellers spoke on "The Living-Link Idea." The congregation sang, "I Love Thy Kingdom Lord." Ira Boswell, of Chattanooga, Tenn., spoke on "Missions the Heart of Our Plea."

F. W. Norton spoke briefly on "The Education of the Children of Missionaries."

Secretary F. M. Rains conducted a symposium on "The Forward Movement." The following persons spoke on the subject: Mrs. Ida W. Harrison, Kentucky; J. D. Armistead, Ohio; Stephen J. Corey, Ohio; L. G. Batman, Pennsylvania; H. C. Kendrick, Kentucky; P. A. Cave, Kentucky; J. L. Hill, Ohio; H. Pearce Atkins, Virginia; B. S. Ferrall, New York; C. A. Finch, Kansas; C. T. Paul, Ohio.

The afternoon session of the Convention closed with prayer by Finis Idleman, of Iowa.

Monday Night.

Devotional services were conducted by President McLean. D. R. Dungan and A. I. Myhr led in prayer. Mrs. S. E. Harvuot, of Cincinnati, sang a solo. Herbert Moninger spoke on "Children's Day."

Peter Ainslie followed with an address on "The Imperialism of Christ."

The Netz sisters sang, and F. E. Meigs spoke ten minutes concerning Christian Union in China and a school for the children of missionaries.

R. A. Long, of Kansas City, spoke of a plan to endow Bethany College by our Centennial Convention in 1909. It was voted that all ministers be requested to ask their official boards to raise a dollar per member for the endowment of Bethany College by 1909.

F. M. Rains spoke on the program for the coming year.

The Convention was dismissed with prayer by A. D. Harmon, of Minnesota.

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THIRTY-SECOND ANNUAL REPORT.

We come to the close of the year with profound gratitude to the Lord of all the nations who has given success to His work. This, the thirty-second annual report of the Foreign Christian Missionary Society, is the best in its history. The income of the Society for the year shows the largest advance the work has ever known. The reports from the foreign field show a great gain in the number of conversions. Both from the distant lands and from the home field come indications that the Disciples of Christ are entering upon a far greater and more worthy conquest for our King.

THE INCOME FOR THE YEAR.

The total receipts for the year amount to $305,534.54, a gain of $36,807.92. The following table shows the sources of the income and the total receipts for the year ending September 30, 1907, as compared with the year before:

FINANCIAL EXHIBIT FOR THE YEAR.

	1906.	1907.	Gain.
Number of contributing Churches	3,178	3,415	237
Number of contributing Sunday-schools.	3,638	3,785	147
Number contributing C. E. Societies.....	969	997	28
Number of individual offerings.....	1,198	953	*245
Amounts	$268,726.62	$305,534.54	$36,807.92

Comparing the receipts from different sources shows the following:

	1906.	1907.	Gain.
Churches	$109,018.39	$123,468.82	$14,450.43
Sunday-school....	66,809.65	77,158.73	10,349.08
C. E. Societies	12,007.97	12,789.01	781.04
Individual offerings	36,706.48	32,145.68	*4,560.80.
Miscellaneous	14,508.68	17,992.00	3,483.32
Annuities	22,012.74	36,250.50	14,237.76
Bequests	7,662.71	5,729.50	*1,933.21

Gain in regular contributions, $24,503.37; gain in annuities, $14,237.76; loss in bequests, $1,933.21.

* Loss.

CHURCH OFFERINGS.

The churches are the main dependence in the foreign missionary work. More is received from them than from any other source. An examination of the offerings from the churches shows some interesting facts. They gave $123,468.82, a gain over the year before of $14,450.43. This is by far the largest gain by the churches in the history of the work. The number of contributing churches is 3,415, an increase over the preceding year of 237. These are encouraging facts. The churches that have given have done well. We are sorry to report, however, that 723 churches which gave for Foreign Missions in 1906 failed to respond during 1907. This is discouraging. Each church should give each year for the world-wide work.

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SUNDAY-SCHOOL OFFERINGS.

The Sunday-schools have made a fine record. They gave $77,158.73, a gain of $10,349.08 over the year before. The goal aimed at was $75,000, and they have gone $2,000 and more beyond it. Our Sunday-schools are pushing to the front in missionary work. The number of schools contributing was 3,785, a gain over the preceding year of 147 schools. Many of the Sunday-schools, like the churches, fell out of the giving column last year. There were 716 schools that gave in 1906 that made no response in 1907. If it were not for the fact that many new schools and churches were enlisted each year, there would be a sad decrease in the number contributing.

THE ENDEAVOR SOCIETIES.

The Endeavor Societies gained $781.04 in the amount contributed over 1906. They gave $12,789.01. While this is not a large amount in comparison with the churches and Sunday-schools, it is a fine showing. We must remember that the Endeavorers have a part in both the church and Sunday-school offerings beside their own. There are no more loyal people to missions than the Endeavorers. Their special undertaking is the Orphanage work at Damoh, India. Several hundred Endeavor Societies have conducted Mission Study classes during the last year.

INDIVIDUAL OFFERINGS.

The amount received from individual gifts was $32,145.98. This was a loss over last year of $4,560.50. We should have a great gain in this class of gifts this year. We have thousands of people who could give large sums in a personal way. No investment would count for more for the Master.

The Annuity gifts showed a marked increase. They amounted to $36,250.50, as compared with $22,012.74 in 1906, a gain of $14,237.76. The Annuity Fund becomes more popular each year. We should have a million dollars in this fund.

We received one gift in the year about which there is some difference of opinion. In the interest of peace and good-will, and because of the convictions of some good brethren who are supporters of the work, the Executive Committee deems it expedient to solicit additional contributions from that source.

AVERAGE GIFTS.

The following is a statement of average gifts compared with the year 1906:

	1906.	1907.	Gain.
Average gifts of the churches	$31 11	$36 13	$3 02
Average gifts of the Sunday-schools	18 33	20 38	2 05
Average gifts of Christian Endeavor Societies	12 39	12 84	45
Average gifts of individuals	30 66	33 73	3 07

ANNUITY FUND.

The Annuity Fund of the Foreign Society is growing rapidly. This fund was begun in 1897 and it now amounts to $284,198.86. During the past year $36,250.50 has been received. This is $14,237.76 more than was received last year. The following is the statement of the fund:

Total amount received from the first	$284,198.86
Amounts invested in lands and buildings on foreign fields	204,888.73
Amount transferred to general fund by death of annuitants	56,000.00

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Amount invested in first-class securities	61,723.31
Cash on hand	17,586,82

The following gives the receipts and expenses for the Annuity Fund for the year ending September 30, 1906:

Interest received on Annuity Fund invested	$3,086.17
Amount given back by annuitants	2,461.31
Amount transferred to general fund	18,000.00
Total	$23,547 48
Amount paid annuitants, less interest on amount invested in lands and buildings on mission fields	$3,637.49
Profits of the Fund	$19,908.99

It is strange why hundreds more of our people do not avail themselves of the great advantages of this plan of giving. The friends of the work through this plan can give their money for the great cause of missions, and at the same time receive interest on it during their life time. When they die there will be no danger of the money being diverted from the work to which they desire it to go. As a mere investment an annuity has advantage over other forms of investment for (1) it yields a larger income, (2) its value can not decline, (3) its income can not decrease, (4) its income continues uninterruptedly, (5) it is free from risk.

ANNUITY RECEIPTS FOR THE YEAR.

During the last year money has been received on the Annuity Plan as follows:

October 25, 1906	$1,500 00	March 26, 1907	$500 00
November 6, 1906	800 00	March 30, 1907	1,040 00
November 10, 1906	50 00	April 1, 1907	100 00
December 12, 1906	8,450 00	April 5, 1907	100 00
January 14, 1907	225 50	April 30, 1907	50 00
January 28, 1907	1,000 00	May 31, 1907	100 00
January 21, 1907	200 00	June 5, 1907	200 00
February 4, 1907	300 00	June 15, 1907	5,000 00
February 5, 1907	400 00	July 11, 1907	10 00
February 6, 1907	700 00	September 6, 1907	10,000 00
February 8, 1907	15 00	September 13, 1907	100 00
February 9, 1907	500 00	September 13, 1907	1,000 00
February 15, 1907	1,800 00	September 24, 1907	200 00
February 25, 1907	300 00	September 26, 1907	200 00
March 2, 1907	150 00	September 30, 1907	10 00
March 4, 1907	1,000 00	September 30, 1907	50 00
March 15, 1907	200 00		
			$36,250 50

MONEY EXPENDED FOR BUILDING ON THE FOREIGN FIELD DURING THE YEAR.

Frank Garrett's Home, Nankin, China	$100 00
Miss Edna Dale's Home, Wuhu, China	447 00
Chapel, Wuhu, China	800 00

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Buildings, Nantungchow, China	8,048 57
Girls' School, Tokyo, Japan	3,250 00
W. H. Erskine's Home, Akita, Japan	3,600 00
Helpers' Houses, Hatta, India	66 00
Chapel, Damoh, India	330 00
Bible College, Jubbulpore, India	5,750 00
Operating Room, Mungeli, India	750 00
Dispensary, Barele, India	200 00
Chapel, Laoag, P. I.	1,100 00
	$24,441 57
Amount of above which was received from individuals for the Centennial Building Fund	21,052 88
Amount expended from the Annuity Fund	$3,388 69

FROM BEQUESTS.

The following amounts were received from bequests during the year:

Estate of Norman Dunshee, Des Moines, Ia	$100 00
Estate of Mary Deveney, Philadelphia, Pa	190 00
Estate of Miss Katie Loney, Hillsburg, Ont	2 00
Estate of S. Sparks, Concord, Neb	200 00
Estate of Althea C. Weaver, Croton, O	15 00
Estate of Sarah H. Campbell, Teegarden, O	27 00
Estate of Sarah Fermeadows, Richwood, O	500 00
Estate of Ann Eliza Reno, Hiram, O	40 00
Estate of Grandison Crawford, Oklahoma City, O. T	4,655 50
	$5,729 50

NEW LIVING-LINK CHURCHES.

Eighteen new Living-Link churches have been added to the list this year and two more individuals who support their own missionaries. There are now 102 Living-Links all told, 94 churches and groups of churches and 8 individuals. The support of missionaries by churches has been one of the best undertakings the Society has ever entered into. It has helped the churches both spiritually and materially. Nothing arouses greater missionary enthusiasm than this living connection with a worker out on the far-flung battle line. We have 500 churches which could easily support their own missionary and find it a great blessing in every way. We are hoping that fifty new Living-Link churches will be added to the list this year to support the fifty new missionaries which the Society proposes to send out by September, 1908. Individuals are likewise becoming interested in the support of missionaries. A large number of our people should have their own representative on the foreign field.

The following are the names of the Living-Link churches enrolled during the past year, together with the names of missionaries they support and the names of the pastors supporting them:

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CONTRIBUTIONS BY STATES AND COUNTRIES FOR THE YEAR 1906-1907.

STATES AND COUNTRIES.	Contributing Churches	Amount given by Churches	Contributing Sunday-schools	Amount given by Sunday-schools	Amount given by Y. P. S. C. E.	Amount of personal offerings and bequests	Totals.
Africa	1	$503 62				$1,689 99	$2,193 61
Alabama	23	326 56	18	$307 18	$99 00	16 00	748 69
Arizona	4	74 70	3	57 68	5 00		137 38
Arkansas	24	469 45	27	241 80	71 50	1,552 50	2,335 25
Australia		871 23		21 91		25 29	918 43
California	104	4,194 98	102	3,413 08	618 29	9,884 25	18,110 55
Canada	64	1,996 94	52	725 05	266 81	1,026 00	4,013 80
China	6	744 60				4,586 17	5,330 77
Colorado	26	1,315 53	38	876 54	165 75	49 00	2,406 82
Connecticut	1	50 00	2	60 00	10 00		120 00
Cuba	2	161 11	2	13 11	89	580 27	754 88
Delaware						5 00	5 00
Denmark	1	382 15				100 21	482 36
District of Columbia	6	494 66	6	448 27	26 34	55 00	1,024 27
England	18	4,108 44				4,393 19	8,501 63
Florida	15	300 79	9	165 81	5 00	19 25	490 85
France						5 00	5 00
Georgia	58	835 99	25	234 40	28 14	172 00	1,270 53
Hawaiian Territory	1	45 80	1	15 80	10 00		71 10
Idaho	12	181 70	16	287 65	33 45		502 80
Illinois	334	11,467 12	448	8,562 78	1,608 91	11,218 38	32,857 19
India	5	399 80				3,731 58	4,131 33
Indiana	354	9,896 13	400	7,964 62	1,134 99	2,861 25	21,856 99
Indian Territory	17	204 75	20	180 21	63 50	18 00	466 46
Iowa	202	4,820 71	301	5,044 19	883 43	557 31	11,305 64
Japan	18	760 95	1	16 70		1,165 52	1,943 17
Kansas	180	3,513 66	265	3,992 85	884 75	566 93	8,907 69
Kentucky	254	13,564 75	241	5,116 77	567 26	885 98	20,134 76
Louisiana	4	83 75	6	119 95	65 00	17 00	285 70
Maine	2	40 18	2	20 00		12 00	72 18
Maryland	16	1,025 18	14	508 53	93 50	126 65	1,750 86
Massachusetts	7	269 32	6	88 90	33 00	68 00	459 22
Mexico	1	31 00			19 00		50 00
Michigan	57	1,5-7 86	78	1,245 90	209 75	739 50	3,723 01
Minnesota	29	632 74	36	473 71	56 80	260 40	1,423 65
Mississippi	15	371 11	11	132 57		85 00	588 68
Missouri	347	13,-32 84	417	6,803 70	1,227 18	10,464 35	32,328 07
Montana	9	182 57	11	180 70	20 00	13 50	396 77
Nebraska	95	2,342 79	122	1,903 67	380 60	436 55	5,063 61
New Hampshire			1	5 10		5 00	10 10
New Jersey	1	111 87	1	75 00	20 00	16 00	222 87
New Mexico	6	97 45	5	88 20	5 00	105 00	295 65
New York	39	3,767 71	45	1,361 75	300 33	10,592 84	16,022 63
North Carolina	42	543 14	36	443 11	3 25	45 25	1,034 75
North Dakota	1	11 00				10 00	21 00
Norway	21	1,352 82				79 93	1,432 75
Ohio	325	13,306 44	390	11,908 33	1,872 91	5,636 75	32,724 43
Oklahoma	53	674 95	88	851 89	119 60	4,673 50	6,319 94
Oregon	49	1,392 77	51	1,004 34	312 61	75 14	2,784 86
Pennsylvania	103	4,702 81	124	5,084 15	478 00	627 50	10,837 46
Philippine Islands	7	205 50				2,827 79	3,033 29
South Carolina	19	189 63	14	83 49	5 00		278 12
South Dakota	16	320 45	17	189 82	100 14	49 00	659 41
Sweden	1	20 43					20 43
Tennessee	49	1,673 47	29	612 03	43 20	586 75	2,915 45
Texas	140	5,138 84	83	1,192 05	247 45	479 05	7,057 39
Utah	1	20 25	1	21 27			41 52
Vermont	2	25 05	1	54 00			79 05
Virginia	109	3,061 46	90	1,840 22	152 40	5,255 50	10,309 58
Washington	48	1,976 25	58	1,270 50	179 80	25 25	3,451 80
West Virginia	59	1,788 89	52	1,066 06	142 00	61 00	3,057 95
Wisconsin	10	255 16	18	242 19	61 61	15 00	573 96
Wyoming	1	10 00	2	28 82	29 35	15 15	77 82
Miscellaneous							5,144 13

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Church.	Missionary.	Pastor.
Tacoma, Wash. (First)	Dr. Paul Wakefield	W. A. Moore.
Seattle, Wash. (First)	Dr. Royal J. Dye	A. L. Chapman.
Maysville, Ky.	Dr. Nina Stevens	P. A. Cave.
Columbia, Mo.	Dr. Jennie Fleming	C. H. Winders.
Fulton, Mo.	Miss Rose Johnson	W. A. Fite.
Ft. Worth, Tex. (First)	John Lord	J. J. Morgan.
East Dallas, Tex.	Dr. Minnie Rioch	H. R. Ford.
Houston, Tex.	Justin E. Brown	A. F. Sanderson.
Carthage, Mo.	Dr. W. C. Widdowson.	Newell L. Sims.
St. Louis, Mo. (First)	(Not yet selected)	John L. Brandt.
Columbus, Ind. (Tabernacle)	(Not yet selected)	W. H. Book.
Long Beach, Cal.	(Not yet selected)	E. W. Thornton.
Denver, Col. (South Broadway)	Mrs. F. E. Meigs	B. B. Tyler.
Lawrenceville, Ill.	Mrs. F. E. Hagin	H. A. Macdonald.
Bethany, Mo.	Mrs. O. J. Grainger	T. J. Golightly
Canton, O.	Mrs. W. E. Macklin	P. H. Welshimer.
Bethany, W. Va., and Panhandle District	(Not yet selected)	W. B. Taylor.
Fifth District, Neb.	(Not yet selected)	H. C. Holmes.

INDIVIDUAL SUPPORT.

The following individuals are now supporting a missionary by giving $600 a year:

Miss Nell B. Ford, Detroit, Mich.....Bruce L. Kershner, P. I.
Miner J., and Cynthia Allen, Akron, O.....Miss Rose Armbruster
Mrs. J. M. Gordon, Clarksville, Tenn.....John Johnson
C. C. Chapman, Fullerton, Cal.....Miss Alma Favors.
A. McLean, Cincinnati, O.....(Not selected).
A. C. Smither, Los Angeles, Cal.....(Not selected).
W. L. Porterfield, Long Beach, Cal.....Miss Nellie J. Clark.
Chas. Reign Scoville, Chicago, Ill.....(Not selected).

Converts in Foreign Lands.—The number added to the churches in the mission fields is far ahead of the number last year. The converts reported are 1,912, as compared with 1,116 for 1906. This should make our hearts glad. When we consider that most of our missions are new and years of foundation work necessarily has to be done in the foreign fields, this is a very encouraging report. The largest number of additions is reported from the Philippine Islands. This is our newest mission and the most fruitful in numbers; 943 conversions are reported for the year. We have but five male missionaries in these Islands. The Lord is certainly blessing their labors. During the year 247 have been added in Japan. This is a good record for the Sunrise Kingdom. The church at Bolenge, Africa, has added 180 to its membership during the year. This wonderful work on the Congo goes forward by leaps and bounds. Nearly every member of the church there is a tither and thirty of the members are evangelists. China and India report about 100 conversions each. But this does not measure the progress actually made in these two last named countries. This is the time of seed sowing, and some day a great harvest will spring forth. China, especially, is passing through the

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greatest crisis of her history and out of it will certainly come great victories in Chirstian missions.

New Missionaries.—The following have been appointed: C. E. and Essie F. Robinson, of Joplin, Mo., to Sendai, Japan. They will be associated with Mr. and Mrs. M. B. Madden. A. W. and Mary G. Place, of Bellevue, Pa., go to Tokyo, Japan. Brother Place will work in the College. Leslie Wolfe and wife, of Zearing, Ia., go to Manila, in the Philippines. They will be associated with Mr. and Mrs. B. L. Kershner. Miss Inez Logan, of Kilgore, Ky., goes to Vigan, Philippine Islands. Miss Edna Kurz, of Cleveland, O., and Miss Pearl B. Miller, to Atlanta, Ill., go to China. Miss Kurz goes to Nanking to teach in the Girls' School. Miss Miller will be associated with Miss Edna P. Dale in the work at Wuhu. Frank C. Buck, of Galesburg, Ill., goes to China to serve as an evangelist. Miss Katherine Blackburn, of Chicago, goes to Africa. Others are under appointment, but for insuperable reasons will not begin work for another year. More would have been appointed if they could be found.

Movements of the Missionaries.—O. J. Grainger went from Harda, India, to Jubbulpore. This transfer was made necessary by the death of G. L. Wharton. H. C. Saum has taken the work in Mungeli in the absence of E. M. Gordon. Miss Josepha Franklin, of Damoh, and E. M. and Dr. Anna M. D. Gordon, of Mungeli, India, came home on furlough. So did W. R. and Alice Hunt, of Chu Cheo, and Miss Emma Lyon, of Nanking, China. So also did F. E. and Mrytle Hagin, of Tokyo, and C. S. and Gussie C. Weaver, of Osaka, Japan. So also did Dr. Royal J. and Eva N. Dye, of Bolenge, Africa. Dr. E. J. and Fannie Osgood have returned to China; David and Dr. Minnie Rioch to India; and Miss Jessie Asbury to Japan. Dr. Garabed Kevorkian was entitled to a retiring allowance. He had been in the service of the Society many years. He wishes to spend the remainder of his life among his own people in Turkey, doing for them what is able to do. The Society consented to his return and agreed to pay him at the same rate it would pay him at home while on the retired list. R. P. Anderson gave up the work in Norway and came home. E. S. Stevens was ordered to America on account of sickness. He and his family are in Southern California. Mrs. H. H. Guy, of Tokyo, has suffered much for three or four years. Her physicians in Japan could do nothing for her. She is now at home. The indications are that she will regain her health and return to the work to which she has dedicated her life. The failure of health is a disappointment to the Executive Committee and to the Missions. It is a far greater disappointment to the missionaries themselves. They are the ones that suffer most.

The Fallen.—Two missionaries have entered into the life that is life indeed. G. L. Wharton went to India in 1882. He spent twenty years in service in India. So devoted was he to the evangelization of India that he left his family in America and went back alone. His writings made him known in all parts of that great land. The young men he won to Christ and trained for the ministry will perpetuate his name and influence. His life was like a grain of wheat falling into the ground and dying, and in dying bearing much fruit. His eloquent voice will be heard no more in India or in our assemblies at home; but he has not lived or died in vain. He rests from his earthly labors and his works do follow him. Miss Ella Ewing died in Africa within three months after her arrival. She was the pride of a cultivated Christian home; a graduate of Eureka College, an active worker in the church. From her childhood her most deeply cherished desire was that of becoming

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a missionary. When she was appointed to Africa her gratitude and delight knew no bounds. She praised God that to her was this grace given that she was thus honored in being permitted to give a knowledge of Christ and His salvation to the women and children of the Dark Continent. Her arrival brought sunshine and joy to all at the station. Her presence was a benediction. She entered upon her duties at once. The natives found as much pleasure in her as the missionaries. She manifested her love for them and her interest in them in a thousand ways. They could not understand her words, but they could not misunderstand her deeds. They saw that her life was thoroughly consecrated to the services of Christ and to their elevation. As she was beginning what promised to be a most fruitful career the Master called her to Himself. All that was mortal of Ella Ewing sleeps under the glorious palms of Bolenge; her ransomed spirit is at home with the Lord. It is for the church to hold the names of the heroic dead in everlasting remembrance and to see to it that the work in which they died is carried on to completion.

The Church's Unprecedented Opportunity.—The nations of the world were never before so ready to hear the truth. All peoples are in an inquiring mood . They want something that they can not find in their old faiths. The sleeping giant is awake and is calling for help. In every part of the Orient and in all the dark lands people are hungering and thirsting for what Christ alone can give. It is for the church to avail herself of the greatest opportunity presented to her since Pentecost. Every open door should be opened. Every soul-craving pardon and peace should be guided to Jesus Christ, who is the only hope and the only Savior of sinful men. It is for the church to hear again the parting charge of her Lord: "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

All the Results of the Work Not Shown by the Figures.—The tabulated statements show how many have confessed their faith in Jesus Christ as Savior and Lord. But that is far from being all that has been done. Many who stand aloof are regulating their lives by the teaching of the Gospel. Many who have not united with the church have given up the worship of idols and are studying Christianity. It is probable that, for every one who has avowed his faith, ten are living more or less under the influence of Christ. Millions have caught glimpses of His beauty. They have not words to express their admiration. To them as to us He is the chiefest among the ten thousand and the one altogether lovely. There are few intelligent men in the Orient who do not read the Sacred Scriptures. They are charmed by their moral teaching and by their social ideals. All this is the result of the missionary propaganda. Commerce has profited immensely by the residence of missionary families in all parts of the world. The missionary is the advance agent of the world's progress.

Prayer for the Missionaries.—The early missionaries said to their brethren, "Pray for us." They urged them to help with their supplications. They said, "Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open us a door for the Word, to speak the mystery of Christ." For while great and effectual doors were open there were many adversaries. What was true then is true now. India is full of

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unrest. National aspirations are felt on all sides. The people are no longer content with meditations on the Ultimate and Absolute; they want political offices and the emoluments and honors that go with them. They are becoming more and more impatient of foreign control. That effects the missionaries and hinders their work. In China the temples are being cleared and converted into schools. Railroads are being built. Armies are being drilled. American goods are being boycotted for the first time. A national consciousness is being developed. China has gone to school to Japan, a Non-Christian nation, rather than to any of the Western and Christian nations. That makes the work of the missionaries more difficult. Japan is flushed with her unprecedented victories over Russia. For the first time in thousands of years an Asiatic people has vanquished and humiliated a European people of far greater resources. These victories have turned the minds of the Japanese from spiritual to material things. In Africa the atrocities for which the King of Belgium is responsible are dispersing and destroying the people. The natives run at the approach of a white man. The devil is painted white. Because of these and other difficulties, those who are interested in the advancement of the Kingdom, should offer fervent and effectual prayer to God for their representatives in the field. They should pray for them that the Spirit of Jehovah may rest upon them, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Jehovah.

There are other things to depress and to discourage the workers. The priests of the old faiths are alarmed and are stirring themselves. They are adopting the methods and some of the teachings of Christianity. They are endeavoring to make the people believe that there is no essential difference between the old faiths and the new. The activity and ingenuity of the priests hinder the work of the missionaries. Moreover, the hearts of the workers are often made sick by apparent failure and by hope deferred, and by the apostasy of some of the converts. It is for us who remain at home to remember the missionaries in prayer, to the end that they may keep right on and bear their testimony in the full assurance that those who are of the truth will hear their message; that they themselves may walk in wisdom towards them that are without; and that their speech may always be with grace seasoned with salt, that they may know how to answer every one. It is for us to pray for them that their health and strength may be sufficient for every day and every need; that they may have the faith and patience and gentleness and persistence and love needed; that they may keep the unity of the Spirit in the bonds of peace; that they may hold forth the Word of life among a crooked and perverse generation, among whom they are seen as lights in the world.

Mission Study.—This has been a very encouraging year for this work, considering the small amount of time which the secretaries have had to devote to it. There is need of a regular Educational Secretary, devoting his entire time to mission study and the general missionary enlightenment of our people. Many smaller religious bodies have such a secretary. Mission study is no longer an experiment. It has been proven thoroughly. It is one of the largest things on the horizon of missionary advancement. Mission study is as legitimate a phase of Christian work as Bible study. It is culpable for an enlightened Christian of to-day to be ignorant concerning the great movements of God in world conquest. Our churches

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must be intelligent as to their chief work, the world's evangelization. This intelligence will never be gained without study of the needs, fields, and forces of the mission lands. Mission study-books of the highest type have been prepared and are sold at cost. Last year the book used was "The Christian Conquest of India." This year China is the field to be studied, and "The Uplift of China," by Arthur Smith, is to be the text-book. This is probably the strongest mission study-book yet published. Mr. Smith is an authority on China and a very entertaining writer. The book brings the reader elbow to elbow with the Chinaman, his characteristics and his needs.

There is no reason why every church in the brotherhood should not have a class studying this book this year. Such a study has a rare spiritual effect upon a congregation. Mission study will give to us foreign missionaries, missionary preachers, leaders, and supporters. The Society will send, on application, full information as to the organization and conduct of classes.

Missionary Rallies.—The president and secretaries of the Society conducted more missionary rallies during the last year than ever before. It was the aim to cover the whole country as far as possible, with the exception of the Pacific Coast. Never before were these rallies so well attended or the enthusiasm so high. Many missionary books were sold and much other missionary literature given circulation. In these rallies the help of some of the missionaries home on furlough was invaluable. Some of our leading preachers also assisted for some weeks and did loyal service. It is planned to make the rallies still more comprehensive during the coming year. There is no better way of dispensing missionary knowledge and arousing missionary enthusiasm.

Home for Missionaries' Children.—During the last year plans looking toward an educational home for the children of missionaries have been inaugurated. Hiram College has volunteered to donate property and create an endowment for this purpose. The home is to called the G. L. Wharton Memorial Home for Missionaries' Children. This is in memory of Brother Wharton, our veteran missionary to India, who died this last year. Already considerable of the endowment has been secured by F. W. Norton, who is secretary for the Memorial Home Fund. In this home the children can be educated while the parents remain on the foreign field. The saddest trial for the missionary is the separation from their children, who must be educated in America. This new plan will alleviate much of the heartache connected with these separations. A home-like atmosphere will be provided for the children at the same time they are receiving their education.

The Most Urgent Need.—The great need of the Society is the need of a sufficient number of well-equipped workers. This was the need in Christ's time; it is the need in our time. Now as then the harvest, indeed, is plenteous and the laborers are few. The need is urgent because the churches are not in the fullest sympathy with the missionary enterprise and are not praying the Lord of the harvest to thrust out laborers into his harvest. Thousands of churches are content to do their work in their own neighborhood; they give no thought and put forth no effort and make no sacrifice to the end that Christ may be glorified in the regions beyond. They are not what the Lord intended they should be, recruiting stations. When the church heeds her Lord's command and gives missions the same place in her life that they had in His life there will be workers enough and ample funds to support and equip them.

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REPORTS FROM THE FIELD.

INDIA.

STATIONS AND MISSIONARIES.

Bilaspur.—M. D. Adams, Mrs. Mary L. Adams; evangelists, three; teachers, eighteen; other helpers, three.

Damoh.—J. G. McGarvan, Mrs. J. G. McGarvan, Miss Josepha Franklin, Dr. Mary T. McGarvan, C. E. Benlehr, Mrs. C. E. Benlehr, Miss Mary L. Clarke, Miss Olive Griffith, Dr. George E. Miller; evangelists, one; teachers. twelve; other helpers, fifteen.

Harda.—Dr. C. C. Drummond, Mrs. C. C. Drummond, Miss Mary Thompson, Miss Stella Franklin, D. O. Cunningham, Mrs. D. O. Cunningham, Dr. Jennie Fleming; evangelists, four; teachers, twenty-five; other helpers, eleven.

Hatta.—F. E. Stubbin, Mrs. F. E. Stubbin; evangelists, two; teachers, one; other helpers, one.

Jubbulpore.—G. L. Wharton, G. W. Brown, Mrs. G. W. Brown, O. J. Grainger, Mrs. O. J. Grainger; evangelists, one; teachers, two; other helpers, one.

Mungeli—E. M. Gordon, Mrs. A. M. D. Gordon, Miss Marston, H. C. Saum, Mrs. H. C. Saum, David Rioch, Dr. Minnie L. Rioch; evangelists, two; teachers, sixteen; other helpers, eleven.

INTRODUCTION.

O. J. GRAINGER.

The year has seen the beginning of two very important lines of work. One is the organizing of the native churches for independent missionary work. This organizing was done by the native brethren themselves. They came to the missionaries for advice on certain matters, but the planning and the execution of the plans were entirely in their hands. Certain of the native brethren have been working at this for nearly two years, and, at a convention of our native churches held in Damoh last February, the "Indian Christian Missionary Society" was organized. The society has money in hand to begin work and has chosen a station and will shortly place one of the native brethren there as its first missionary. We feel that this move on the part of the Indian brethren shows the working of the Spirit of God among them and that they are willing to undertake the duty they owe to their fellow countrymen, of giving them the Gospel. We missionaries are rejoicing that we have succeeded in developing in our Indian church men who have the ability and devotion to the work, to plan and carry out such an undertaking.

The second new line of work is the holding of a Summer School for our native helpers. Many of us have felt that the native ministry needs continually more and more instruction. This plan was devised of getting the men together and for two weeks they listened to four lectures a day. The

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beneficial effects of the school were at once manifest in the enthusiasm aroused and in the better quality of work done. It is intended to make this a permanent feature of the work. Further particulars will be found in the report of G. W. Brown.

During the year three of our stations have passed through the severe trial of epidemics of plague and cholera. In Harda and Jubbulpore plague raged for about three months, stopping almost all of the work and carrying off thousands of the people. In Mungeli an epidemic of cholera, while not lasting so long, yet was very severe while it lasted. Yet God cared for His people and only two of our number were taken, one in Harda and one in Mungeli.

Three stations have passed through trials in the form of sickness of the missionaries. Mr. and Mrs. Gordon both were ill for some time, and their little daughter had an accident in which she injured her knee and has not yet recovered. Mrs. Stubbin and her two children were very ill with smallpox for a long time. All have not recovered. In Jubbulpore not only illness but death invaded the missionary body. G. L. Wharton, after months of suffering, was taken to his reward. Miss Archer also succumbed to disease. More will be told about these in the individual reports.

Two missionaries have been added to our number—Dr. Miller and Miss Fleming. Two, Miss Franklin and Miss Clark, have gone on furlough. One change of location took place—O. J. Grainger was transferred from Harda to Jubbulpore.

The year has seen an increase in the equipment of the different lines of work, an advance in the activities of the native church, an increase in the amount given by the native church for self support, an increased number of villages reached by our evangelists, and a great increase in the influence of our schools. Another noticeable thing is the good work being done by the boys now going out from our orphanage at Damoh. To the honor of the orphanage they are proving themselves worthy men and faithful Christians. They are going out to all our stations and are proving of great assistance in the work.

HARDA.

C. C. Drummond.—At the beginning of the missionary year, May 1, 1906, I was attending school at Cotner University. Following the close of that school, some time was spent at the Chicago Post-Graduate Medical College. We sailed from New York to India October the 13th, and arrived in Bombay November 17th, and reached Harda the following day. We were very glad indeed to get back to the work again.

During our absence the medical work was under the supervision of O. J. Grainger. At Harda, Samson Powar was in charge of the hospital and dispensary. While we were at home the hospital assistant at Timarni, S. P. Isaacs, died. John Panna was placed in charge of that work. The attendance at the dispensaries, though not large, has kept up well, which shows that we have the confidence of the people.

As soon as the people knew that I had returned to Harda, they began to come in large numbers and those who were unable to leave their beds called me to them, so that we were able to reach and preach to a very large number, not only at the dispensary, but at the homes of the people as well. On the day after our arrival, I rode through the town with Mr.

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Grainger, and almost every fifty yards some one stopped us and asked me to go to his house and treat some sick one. The attendance at the dispensary continued to grow until February, when things were suddenly brought to a standstill by the appearance of bubonic plague in the own. This lasted for three months. As soon as it was known that the plague was in the town people began to leave and continued to do so until the town was practically deserted. Some went to other towns and villages, but many lived in temporary huts along the river, and in the fields near Harda. So great was their dread of plague that they were afraid to return to the town even for medicine. So for about three months the attendance at the hospital and dispensary was the smallest it has been during the nine years we have been connected with the work. Plague visited Timarni also, and the dispensary in that place was closed, as the town was altogether deserted. As the year closes, however, the work is again assuming normal proportions, and we trust will go on now without interruptions.

The patients in the hospital have had their daily Bible instruction. In the hospital we have the opportunity of doing some of our most effective Gospel teaching, and some of our most faithful native converts have come through this teaching. All the out patients attending the dispensary hear the Gospel preached before they receive their medicine. We have had some very interesting meetings with these people. In the Harda hospital there were treated during the year 9,511 out-patients and 40 in-patients; 69 surgical operations were performed. The total number of attendances at the dispensary was 14,418. At the Timarni dispensary there was a total attendance of 2,097, and 1,299 cases treated.

Samson Powar, Hospital Assistant, Harda.—During the absence of Dr. Drummond, Mr. Grainger superintendend my work, and, though he is not a physician, he gave me great assistance. The attendance at the dispensary was not so large as in Dr. Drummond's presence, but was large enough to keep me busy all the time. We and all the people of Harda are very glad to have Dr. Drummond back again, and hope he may be spared for a long period of service for the Master here. Plague came again to Harda and took about 200 people. More would have died, but they have learned to run away as soon as there is any sign of the disease. We preach every day to the assembled patients. They give very good attention, and are sometimes so interested as to buy copies of the Gospels. We pray God's blessing on the work that it may be abundantly fruitful.

John Panna, Hospital Assistant, Timarni.—I have been able to do only nine months' work in Timarni this year. On account of the epidemic of bubonic plague the town was deserted for three months, and this closed our hospital work. There are twenty-four villages in the vicinity of Timarni, and I have preached regularly in these. In the morning I do dispensary work and in the afternoon go to the villages to preach. Have reached a large number of people with the Gospel in these villages. They give good attention and admit that what I say is true, but are very slow to act upon it and give up their false worship. I have two Sunday-schools with an attendance of 212.

SCHOOL WORK.

D. O. Cunningham.—We are grateful to our Heavenly Father that He has kept us through another year. The year has been one of peace, health and joy

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in the Lord's service. We have been introduced to active service and are beginning to realize the intensity of the conflict. The conflict with heathendom in many ways is more intense than ever before and also more glorious in its prospect.

From April 30, 1906, to the last of September we were pursuing language study in the hills. Those were days of joy and expectancy—an expectancy whose realization we are now beginning to enjoy.

We returned to the plains in October and began to use the language that for a year we had been studying. It was a great pleasure to us to be able to take part in the prayer meetings, teach in the Sunday-school and lead Christian Endeavor meetings in the language of the people. Mrs. Cunningham and I both took classes in the primary schools that we might learn to use the language more perfectly, as well as try to implant Christian ideas in the minds of the children. After the death of Mr. Wharton, O. J. Grainger was called to Jubbulpore to assist in the work there. On this account the charge of the large boys' school was given to me. Having been in India only one year, and still feeling the strangeness of the language and people, I felt myself unequal to such a task. However, the school has a good head master and there are twelve other teachers. With these and the assistance of H. C. Saum the work of the school went forward and prospered. The school has high, middle and primary departments, containing respectively 45, 95 and 160 boys. These boys are, besides the sons of our Christian families, sons of the Indian merchants, farmers, artisans and professional men of the town. They come from India's most intelligent classes, and are of that body in which is taking place that wonderful movement spoken of as the "Unrest in India." While many of us feel that at present this movement is manifesting itself in a very unfortunate manner, nevertheless, there is recognized underneath this manifestation a quickening of thought and a desire for better things that have been long hoped and prayer for. It is a great privilege to have in one's power a part at least, and a great part it is, in the forming and instructing of these lives. It is no small honor to have the best young men of a town of 16,000 come to you every day for forty-five minutes of Bible instruction. The ideas and ideals implanted in their minds are going to bear fruit in giving a higher tone and culture and instilling something of Christian integrity into this great Indian movement. We are praying that we may get enough of these boys into our schools that we may be able to make this nation feel that its newly awakened aspirations can be satisfied properly only by submitting to the will of God and serving the Christ.

When the plague broke out in February the school was closed, as all the pupils ran away. The school was closed till May 1st. The graduating class, however, was called together before that, that they might make special preparations for the government examination. There were eleven in the class, and all passed the examination, most of them with honors. No high school in the Central Provinces showed better results in the government examination. The school has grown far beyond the accommodation afforded by our present buildings and we have had to rent a building. It also is overflowing, and we must get more room still or begin to refuse pupils.

The plague did not stop all our lines of operation. We were able to continue our work in the church services, the prayer meetings, and we had opportunity to give full time to language study.

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I attended two large religious fairs. These are in the nature of pilgrimages where the Hindus gather for the worship of special deities. Along with the other Harda missionaries and the native brethren I had the privilege of singing Gospel songs and selling portions of the Scriptures. I did not this time attempt to preach to the crowds.

God has graciously blessed us, and, one thing I know, He is ever at the battle's front directing His forces in winning the world to the Christ.

Every one of our missionaries in India has a parish of 45,839 souls. Do n't you think we could use assistant pastors out here?

Mrs. D. O. Cunningham.—We have not concluded two years' service in India, but the time for our second annual report has come. In May, 1906, we were in the Himalaya Mountains pursuing our study of Hindi. There we remained until we had finished our first year's examination in September. On our way to and from our mountain home we visited several of our mission stations trying to learn how to adapt ourselves to our new work and life.

We began our work in Harda in the early part of October. I went to the File School with Miss Franklin, teaching two hours each day, till the epidemic of plague closed the school. The early morning hours were spent in study with the pandit or teacher.

The days were full of interesting and ever new experiences. To and from my work I would be stopped by small crowds of women and urged to sing and talk with them. But having a Bible class at the bungalow and two other classes following after school hours, it was impossible to spend much time on the way.

I enjoyed going out into the town and villages with Miss Thompson a few times during the year. Some phases of the work are very encouraging, while others present a darker view. We love the work, and are growing a little more into a knowledge of how to deal with the people. We are again at the hills for a three months' study and preparation for the second year's examination.

Stella Franklin.—My work is school work, and I have four schools. One is entirely for girls of high caste, and the others are for both boys and girls. They are all primary schools and have children in them from five years up to fourteen years of age.

During the year the girls' school has had an enrollment of fifty-four. There are four teachers, the same as last year. The head mistress is Esther, and she is assisted by Punia bai, Naniya bai, and Rassmani bai. These are all Christian young women, two of them being daughters of our Harda Christians and two coming from the orphanage at Deogarh. The work of the school is greatly hindered by the indifference of Hindu parents to female education, and by the still prevailing custom of early marriage.

In the File boys' school, the enrollment was forty. In August the Mohammedan head master was replaced by Mansukh, a boy sent us from the Damoh boys' orphanage. He had been in the Damoh teachers' training class. This school also has now only Christian teachers, members of the Harda church. Ganga Ram was employed in this school in September, 1905. He was a Damoh orphan boy. He has steadily advanced and now teaches classes in both the Hindi and Urdu languages. With these Christian teachers the school has grown much more Christian in tone in spite of the fact that almost all the pupils are heathen. This school is in a settlement of native

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railway employees, and is very interesting, as they seem more approachable than other heathen.

The Kheripura School was opened for the very lowest castes. These castes have so little interest in education that it is slow work getting the school established. It is, however, growing, and the enrollment this year

TABULAR VIEW OF INDIA MISSIONS FOR 1907.

	STATIONS.						Totals
	Harda	Bilaspur	Mungeli	Damoh	Hatta	Jubbulpore	
WHEN ESTABLISHED	1882	1885	1888	1894	1902	1904	
STATIONS	1	1	1	1	1	1	6
OUT-STATIONS	4	1	2	*1			8
MISSIONARIES—							
Ordained	3	1	1	4	1	2	12
Physicians	2		1	2			5
Wives	3	1	1	3	1	2	11
Single Women	3			3		1	7
Total missionaries	9	2	2	10	2	5	30
NATIVE HELPERS—							
Evangelists	4	3	2	1	2	1	13
Teachers	25	18	16	12	1	2	74
Other helpers	11	3	11	15	1	1	42
Total native helpers	40	24	29	28	4	4	129
CHURCH STATISTICS—							
Places of regular meeting	3	2	3	1	1	1	11
Organized Churches	2	1	1	1	1	1	7
Members last year	107	262	251	258	8	25	916
Added since	7	28	8	24	8	18	93
Present membership	112	288	255	221	16	38	930
Sunday-schools	13	6	4	2	2	3	30
Sunday-school membership	590	450	300	296	88	90	2,064
C. E. Societies	2	1		2	1	1	7
C. E. Membership	57	60		125	17	20	279
EDUCATIONAL STATISTICS—							
Boarding schools							
Pupils							
Students for ministry						23	23
Day schools	4	3	5	3	1	1	17
Pupils	434	250	300	250	8	10	1,252
Total number under instruction	434	250	300	250	8	33	1,275
ORPHANAGE WORK—							
Number of orphanages				1	1		2
Total number of orphans				216	8		224
LEPER WORK—							
Number of leper asylums	1		2				3
Total number of lepers	11		76				87
MEDICAL WORK—							
Hospitals and dispensaries	2		4	2			8
In-patients	40		850				890
Treatments	16,515		16,000	9,082	600		42,197
FINANCIAL STATISTICS—							
Medical fees	$34 00			$24 00			$58 00
School fees	294 00	$11 30	$8 00				313 30
Government grants-in-aid	403 73	110 00	170 00	100 00			783 73
Missionary Contributions	212 20		100 00	300 00		$200 00	812 20
Contributions for self-support	120 80	76 00	28 00	100 00		75 00	399 80
Miscellaneous contributions	114 65	75 00					189 65
Total native contributions	$1,179 88	$272 30	$306 00	$524 00		$275 00	$2556 68

*This Out-Station is independent, being supported by the native Church in Damoh.

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has been thirty-one. In November we were able to replace the Mohammedan teacher by Sirati, a Christian boy from Damoh Orphanage. The head master, David, has been faithful throughout the year.

The File Girls' School has an enrollment of twenty-four. The school has been hindered this year by lack of Christian women teachers, but arrangements have been made for some young women from the Bilaspur Girls' Orphanage. When they come this lack will be supplied.

The Unapura School was opened in February, 1907. This is among low castes in a place where Miss Thompson has for years held a Sunday-school. On account of plague it was closed almost as soon as opened. It will be started again.

The progress in my school this year is not noted so much in increase in the number of pupils as in the character of the work done and in the improvement of the teachers. Unfaithful outside teachers have been replaced by boys and girls from our orphanages. It has been a great victory to get our own Christians established as teachers. Through the help of these young Christians, trained in the orphanages by missionaries, the schools have been raised to a higher standard. The Bible teaching has become interesting to the pupils and systematic.

As the young men and women came to us from the orphanages all were allowed to continue their private study. In addition to their work as teachers they have come to the bungalow for two or three hours' study daily, and have been given the advantage of private teachers at the bungalow. In November, 1906, this class was made a regular mission class, and became an interesting and profitable part of my regular work. In this class there are seven young men and seven young women. During the time that the schools were closed on account of plague, the work in the training class was increased so that these young people put in full time.

During the year I have written regularly the Christian Endeavor notes for our weekly paper, the "Christian Helper," which is published at Jubbulpore by our press.

Both Mrs. Cunningham and Mrs. Saum have helped me much this year. While studying for their second year's language examination, they have taken classes in the schools. Mrs. Cunningham helped in the File School, and Mrs. Saum in the training class. In both places they have been especially helpful with the singing.

ZENANA WORK.

Miss Mary Thompson.—There have been a great many changes in connection with my work this year. Bhaktibai, who has helped me both in the town and villages since I first began here, has had to give up her work on account of illness. Her eldest son is stationed in Jubbulpore and she has gone to live with him. We hope she will soon be able to help in the work there. Sarubai, too, has been ill, but particularly the prolonged illness of her son has prevented her from giving the usual amount of time to her work. Jhalia, one of the orphan girls, who is married and living here, has been able to give me some help. I have had help also from some of the teachers who have come to us during the year. The plague also interfered with our work considerably. The people of the villages were afraid to have us visit them while the disease was in Harda, and the people in the out-stations had to leave their homes, so we were able to pay only five visits to out-stations.

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Fourteen visits were paid to other villages. A large number of people put up temporary houses in the fields within a short distance of the town and lived there the three months that the plague lasted. I was able to visit the women there. I was able to keep up one of my Sunday-schools, though most of the children had gone with their parents to distant places. The meetings for Christian women have kept up and are well attended.

The work is again going on in the usual way. Thirty-one women are receiving regular lessons in reading. More Gospels have been sold this year than ever before.

Sarubai, Bible Woman.—My work is of two kinds. The principal work is going into the women's houses and telling the story of Christ. The other is teaching women to read. I visit eighty-six houses regularly to tell the story of Christ and teach reading in five houses. Some women are very anxious to read to others for a short time and then stop. We try to reach all the strangers who come to the town, but sometimes it is difficult to get at them on account of caste. Some of them despise Christians until they get acquainted with us, then they love us. I take no notice of their dislike, but try in every way to win them. Some times when there are a number listening, some one will come in and try to take their attention from what is being said.

I go to our out-stations also and to other villages with Miss Thompson. In the villages sometimes the men call us to talk to them, and then we have good audiences. In one village when the people were listening well, a Mohammedan came and interrupted us, saying that Jesus is not the Son of God. He broke up our meeting. However, one of the men followed us and bought a Gospel in another part of the village. I am thankful to be able to say that some of the women are leaving some of their evil habits. On account of my son's illness my work has been hindered, yet I have been able to preach to and teach about 2,000 people.

EVANGELISTIC WORK.

H. C. Saum.—This has been a happy and healthful year. For His manifold blessings and the privilege of being a co-worker in India, we renew our expressions of gratitude to God. After spending five and a half months at Landour in language study, and there passing our first year's examination in Hindi, we returned to Harda, where we are for a time at least located.

We gained both pleasure and profit from visiting on our way to Harda our two mission stations of Mahoba and Damoh, where we saw the orphanages and other lines of work. At Harda most of our time has been spent in studying Hindi and in learning the field and forces. We have been enabled to do little work besides study. For two months I taught a primary class in Hindi from the Gospel of Luke and two English Geography classes in the High School. The former, though difficult, proved very helpful in my language study.

Mrs. Saum also did some teaching in Miss Franklin's school. We have both helped and been much helped by regularly teaching classes in the Hindi Sunday-schools and taking part in the Christian Endeavor meetings.

I had a part along with the other Harda missionaries in the special evangelistic effort of the Harda Church during the winter, and did my share in the carrying on of English services for the English-speaking community.

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In the special evangelistic effort the Indian Christians, as well as the non-Christians, manifested great interest. There were six Sunday evening meetings for non-Christians, and there would have been more but that the epidemic of plague put an end to them. These meetings were well prepared for and well advertised, and we were rewarded by crowded houses each Sunday. We judge from this that the Harda people will give the message a more hearty response than ever before. This seems a proper expectation after twenty-five years of continuous work. We plan to push the Harda and village work as much as possible during the autumn and winter.

There is a noticeable development in the local Indian Church. The pastor, M. J. Shah, is one of the most experienced evangelists in the mission, and is a leader in inter-church interests. He is highly esteemed by the church. There is encouragement and promise in the fact that the number of practical Christian workers in the church is increasing. The head master of the High School has become much interested and has preached several times in the church. Some of the young men, especially the school teachers, are doing nicely in Bible teaching and are helping in the bazar preaching.

By removals and deaths the membership of the English-speaking congregation has become quite small. This congregation is made up of the employees of the railway company, and they are continually being transferred to other stations, consequently it is difficult to keep up the number of resident members. However, the attendance and interest in the meetings are good. We have planned an evangelistic meeting for the latter part of the summer.

As yet I have done no village work. I am very anxious to be able to undertake this, because the need is so great and the workers so few. For two years we have had no missionary in the station who could give all his time to purely evangelistic work, and during the greatef part of last year only our native evangelists were at work in the villages. This is a needy district of over 135,000 people. Reliable evangelists are comparatively few, but in a year or two we hope to get one or two from our Jubbulpore Bible College. These evangelists need some missionary working with them to be and do their best. Surely this field is a great opportunity and a great obligation upon the station and upon the home church. We feel our incapacity before such an important and growing work, and we pray that the Lord may send forth more Indian and more missionary workers into it. We earnestly desire and pray that God will give us a deep yearning for the salvation of these people and that we may have the wisdom, patience, and ability necessary for His work.

M. J. Shah, Evangelist and pastor of the Indian congregation, Harda.—My work during the last year has been of three kinds. First, pastoral; second, evangelistic; and third, teaching. I am very glad to be able to report that the Harda Hindustani Church is growing steadily. A number of young men have come here from the Damoh Orphanage and they with their wives form a very substantial part of the church. These young men are school teachers under the direction of Miss Franklin. It is Miss Franklin's aim to train these young people so that they may be the strength of this or any other church to which they may belong.

In my evangelistic work I preach regularly twice a week in the bazar. A band of voluntary workers, members of the Christian Endeavor Society, help in this work. Whenever opportunity offers, I preach in the different parts of the twn and in the neighboring villages. Besides this, I, with the other

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brethren, preached in three religious fairs. About 20,000 people heard the Word, and I have sold 704 Gospels and tracts.

One very interesting part of my work has been to teach the Bible to the boys in the school. This has been a very pleasant duty. From day to day I have the same boys, and I am able to give them the same Gospel daily. I firmly believe that the day is not far off, when we shall see a number of men who have once been students of mission schools in India, come forward and boldly confess Jesus Christ as Savior.

The Harda Sunday-school work is large. There is a Sunday-school in connection with every day school, and several others besides. I work in the Sunday-school connected with the boys' school. The attendance keeps at about fifty.

I had a part in the special services held in the winter for non-Christians. The attendance at these meetings was good, but the epidemic of plague broke up the work. We hope to take this up again next season.

The Lord has been merciful to us, and we lift up our voices to Him in thanksgiving for all He has done.

Dr. Jennie Fleming.—Early Saturday morning, November 17th, I reached Bombay in company with Dr. Drummond and family. We went at once to Harda and were very happy to reach our home in India, after the long voyage. In a few days I secured a pandit and began the study of the language, which I have found both difficult and interesting. I have spent all of my time in study and have not begun other work, except having treated two cases soon after my arrival. Will be glad when I have mastered the language well enough to be able to begin my work.

BILASPUR.

M. D. Adams.—The church in Bilaspur has had forty additions to its membership during the year. All but two were by baptism. The church has also grown in grace and knowledge, as well as in numbers. There is need that it have such growth. If you will recall the frailties of the Gentile saints, to whom Paul wrote, who had turned from the service of dumb idols to the living God, you will understand the frailties of some of the members of the Bilaspur Church. The weaknesses described in Paul's Epistles are nearly all reproduced here, and we doubt not are reproduced among all converts from heathenism, whether in Africa, India, China, or Japan. That it should be so, should be no cause for lack of courage or zeal. The struggle against these things is a sign and seal of reproducing the church of apostolic times, and with this sign lost we should mourn over ourselves as having departed from the regenerating work of apostolic times. The kingdom of heaven is like a grain of mustard seed, which is the least of all seeds, but when it is grown, who can tell of the transformation of character it will have wrought and the hope it will have inspired?

The year will long be remembered as the one in which G. L. Wharton left us for the better fellowship of the world to come. He died in Calcutta, November 4, 1906, in a sanitarium, where he had gone for medical aid. When the doctor told him of the serious nature of his trouble and advised that he be taken to America, he expressed his wish to remain in India. He had consecrated his life to the service of India, and now that this time of serving was over, he had no wish to return to America.

The Sunday-schools have reached a large number of children in various

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parts of Bilaspur. We think the one held in the church is one of the best in India, and this is one of our reasons for so thinking. An all-India Sunday-school examination in Hindi, on the International lessons for the first six months of the year, was held under the auspices of the India Sunday-school Union. It offered certificates to all who passed, and four silver medals to the four who got the highest marks in the four divisions of questions. This Bilaspur school got two of these medals, and one was for a boy in the highest of all divisions. Eighty-one boys and girls of this school passed and secured certificates. No other Hindi school in India has such a record. We think, therefore, we are entitled to the conclusion that it is one of the best held in India. These excellent results are largely due to the faithful teaching of the girls in the orphanage and to the good work done by all the teachers. They have succeeded in imparting to the boys and girls a strong desire for proficiency, and this annual examination is to them the event of the Sunday-school year, and the distribution of certificates is very like commencement day at old Bethany College, so far as the spirit of the boys and girls is concerned. We believe in this work among the children, and do not see how such instruction can be lost.

The three boys' schools under my care have done fairly good work. Their enrollment is 295. As they are being equipped with Christian masters, trained in our own classes, these schools are being better prepared to serve the mission. The school in Bilaspur has done the best kind of work for the mission. Nearly all the young men in the church were educated in it, and quite a number of its boys have obtained teachers' certificates after having passed government examinations for this end. Five of its boys have this year taken the examination for these certificates. It will be a great achievement for them if they pass. I would prefer to conduct a middle school that served the mission's interests as this one does, than to conduct a university that equipped Hindus to be successful in worldly pursuits, but brought them no nearer to Christ.

From the famine of 1897, I had a number of boys left on my hands for whom I was expected to provide maintenance and training. Some of them I could not transfer to Damoh. By various means I have kept them in a boarding school here, and now report the results of this work, as most of them have become self-supporting. One result is that we have quite a community of young men, who have more than an ordinary education for India, and who are intelligent in the Scriptures, confirmed in the faith, and are the real hope of this church for the future. Some have become cooks, table servants, and manual laborers. Four have been in training in the Bible College. Seven have taken the Teachers' Training Course, and five are teaching. One is already, though his training is not yet complete, a good preacher of the Gospel. Two of the number have become reprobates and a disgrace to their teachers. On the whole, it has been a very profitable undertaking for the mission, and I am thankful that I was led to do this work.

I rejoice in another year of work for the kingdom of Christ in India. It is the end of my twenty-fourth year of service here. Few are granted so long a term in which to strive to promote the Master's cause. The average term of service for an Indian missionary is eight years. I have had the charge of the Bilaspur Church and have done practically all the preaching from the beginning. I have had the care of the village Christians and looked after the Sunday-schools of the church. I have had charge of three

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day schools, two of them in villages some distance from Bilaspur. For this work there should be a special missionary in charge. The evangelistic work has been in my care. I have revised our Hindi Hymn-book and had a second edition printed. We are thankful for all these opportunities for usefulness, and regret only that more has not been accomplished. We would, if it were possible, multiply these ministries and greatly increase their fruitage.

DAMOH.

THE ORPHANAGE FOR BOYS.

C. E. Benjehr.—The year closing April 30, 1907, should, on the whole, be considered a good one in the history of the Damoh Orphanage and Industrial School. Not so many boys have become Christians as in former years, because all the older boys except four have confessed Christ, but there has been a steady and splendid growth in intellect and spirit. A short prayer service has been held each morning for the boys who do not attend school, and for all the boys during vacation periods. At eight o'clock in the evening, except on prayer-meeting, Christian Endeavor, Saturday and Sunday evenings, the older boys have held a voluntary prayer-service, which has been well attended and very helpful. The Orphanage Sunday-school, with all the Orphanage boys and ten or twelve persons from outside, has been doing well under the superintendance of R. J. Thomas. All the teachers but three are from the orphanage. Boys from the orphanage have also assisted in two of the Sunday-schools carried on in the city of Damoh.

R. J. Thomas has proved a good man, and as house father has been given the general management of the sanitation of the rooms and the preparation of the boys' food. He also has charge of the reading of the morning Bible lesson and the Sunday-school teachers' class on Saturday. Alfred Allepa is connected with the work as a commission merchant, but in addition to buying and selling he has charge of the gymnasium and teaches the boys wrestling and a great variety of other exercises. On Friday mornings he takes charge of the meeting held for all mission helpers. He is an excellent preacher and one of the most faithful and reliable helpers I have seen. Tabitha bai, Alfred's wife, has continued to manage the tailoring department. She is in all respects a helpmate for a worthy husband. In addition to her home duties, she has managed the making, mending, and general care of the boys' clothing. It has been done most satisfactorily.

The hospital has been under the care of a Hindu hospital assistant from the Government Hospital. He has done very well indeed. The general health of the boys has been good, but during the rains there was much sickness, especially fever and pneumonia. Two deaths have occurred during the year, one from plague and one from malarial fever.

The interest in athletics has continued, to the boys' great physical and moral good. In contests with the Hindu and Mohammedan boys of the Damoh public schools the orphanage boys easily won in almost every case. Many of them are good cricket and football players. Over fifty dollars has been sent from America and Australia to provide special supplies for the boys. This money has been spent for Sunday-school papers and for cricket bats and balls and footballs. Many do not realize what assistance these latter things are to self-help and self-control.

At Christmas time two large well filled boxes, one from England and

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one from Australia, arrived in Damoh. There was a nice, warm under coat for each, besides many cards and mementos. Then we spent ten free, happy days camping in the jungle.

For two and a half months during my absence and sickness, J. G. MacGavran took charge of the work under trying circumstances and was most faithful and attentive to the many duties involved.

Mrs. Benlehr has been busy with home duties and with the boys' correspondence and photographs. She has had charge of the orphanage infants. She has been a wise counsellor in the many problems of the work.

Statistics for year ending April 30, 1907:

Number of boys in Orphanage May 1, 1906	243
Number of deaths	2
Number of boys settled to make their own living	14
Number of boys admitted	9
Number of boys who ran away	11
Number of boys dismissed	3
Number of boys in Orphanage April 30, 1907	222

INDUSTRIAL WORK.

The main lines of work carried on have not differed materially from the preceding year, but one very important change has been made in the correlation of industrial and day school work. The general policy now is that all boys are to have four hours of work in the industrial school daily. The remainder of the day is left free for day school work and play. The present manager believes that a settled plan in this respect is one of the most important steps in the organization of the industrial school.

The "shop" in its three departments of shoemaking, blacksmithing, and carpentry has had just over four hundred orders during the past year. As the same article was not duplicated many times, this meant a great deal of work. Shoes, slippers, harness, chairs, cots of wood and iron, cart wheels, windows, doors, and office furniture, church benches, packing boxes, and household articles were all turned out with the assistance of only one or two teachers, and our own boys either trained or in training. The doors and windows of our servants' houses were all made by the boys. The woodwork on the cattle shed was also done by the boys, and we note that without exception each boy in the shop has become more competent during the year. Our aim is to make each piece of work, large or small, a means of declaring the worth and integrity of the Christian religion.

The farm and garden work has been carried on under the supervision of J. W. Brown and a Hindu gardener. I have tried to give this work a larger proportion of time than it has formerly received. While the farm work is not what I would like to see it, it is progressing slowly. The regular farm work has been done almost wholly by the boys during the past year. The artificial pond (talao) was considerably enlarged, partly by hired labor and partly by the boys, and this year, owing to good rains and better storage facilities, we will have water for the garden to last till the beginning of a normal rainy season. From the rice sown and harvested by boys there will be two or two and a half tons of cleaned grain. About sixty-five bushels of wheat were harvested, some sweet oil seed, some linseed, and ten or twelve bushels of grain for cattle food.

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A new well twenty feet in diameter was dug by the boys, and in this there is an excellent spring. A half mile of fairly good road has been made, some jungle cleared and grubbed, and fifty or sixty dollars' worth of hauling done by the orphanage and the new church building.

This has been a very good year for the garden, and a large quantity of vegetables have been supplied to the orphanage or sold in the market. We are endeavoring to get a variety of fruit and shade trees ready for transplanting on the mission premises.

In all our work I have tried to impress the idea of honest, faithful service and of intelligent and thoughtful effort. We try to teach that character and ability are the goal rather than the immediate financial success of industrial work. The work probably suffered from the inexperience of both Mrs. Benlehr and myself, but I believe there is a growing spirit of confidence and sympathy that will make our work a success.

EVANGELISTIC WORK.

J. G. MacGavran.—The evangelistic work in Damoh has been carried on as usual by Samuel Bishwas as a regular preacher and the voluntary services of some of the other helpers. Most of the old villages have been preached in and a few new ones have been visited. The number of books sold in the earlier part of the year was considerable, but that has not kept up. I have not gone on tour this year, partly because I had other work on hand which took all my time, and partly because of health conditions which made it impossible. The work has kept up in quality, but the quantity is less and the attitude of the people has not been quite so hopeful, owing, probably, to the "general unrest" in India.

The Damoh Christians organized a local missionary society, and at the beginning of this year employed a man and gave him a section of country to evangelize, containing about forty villages. These are villages which we have hitherto been unable to reach. Great things are hoped from this work, not only in direct results, but in its effect on the Damoh Church, as it is their own work and managed by the native Christians themselves.

The church has prospered during the year. The number of baptisms has not been so large as in some years, but that fluctuates considerably.

One of the difficulties of the work this year was the proving unfaithful of a convert from Hinduism. When the facts of his case were learned, it seems that he came with the express purpose of, through connecting himself with the church, making trouble in the family of another convert and inducing him to desert his wife and turn back to Hinduism. He succeeded in this, and when a warrant was gotten for his arrest he disappeared.

Part of the pastor's difficulty in preaching to the church is to educate them to the point where they can benefit by anything beyond the milk of the Gospel. They themselves weary of a simple spiritual diet, the line upon line, but are slow to get to the place where they can bear anything more.

The women of the church have had regular meetings with Mrs. MacGavran during her time in the station, and in her absence also the meetings have kept up. The range of subjects covers the home, mothers' duties and Christian living.

The Sunday-schools have grown some in numbers and a great deal in efficiency. They have kept up their reputation in the India Sunday-school

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examinations. A new Sunday-school was started in the new church, but it will soon be united with the school of the Boys' Orphanage. The Christian Endeavor Society has flourished and will be reported by Miss Franklin.

We have been building the new church and the hospital this year. This work has been greatly delayed because, as we were about to begin, the government began some large buildings, and, as a result, prices for material and labor became so high that we had either to push ahead at a greatly increased cost or go slow and watch our opportunity to get things at a fair price. We chose the latter plan, but at last, in spite of great difficulties, the buildings will soon be ready for use.

I have prepared the weekly Sunday-school lessons for our vernacular paper and have had the necessary, though inglorious work, of handling the money for the station work. Near the end of the year I took over from Miss Franklin the day schools and give from one to three hours a day to teaching and inspecting the schools. I will make no further report on these schools except to say that six boys passed the sixth class examinations after Miss Franklin left.

We have applications for new schools, but do not contemplate opening any more, as we have already all the work that the staff can properly attend to. The helpers have done good work during the year. New doors are constantly opening to tempt us to neglect the uninteresting routine for the more promising new things, but we are resolved to do more at securing and perfecting the men and women, boys and girls now in our charge, tame as it seems at times and take up only such new work as can be properly attended to.

MEDICAL WORK.

Dr. Mary MacGavran.—The work during the past year has been much like that of former years. We aim to treat only women and children. Sometimes the men of the families come for simple remedies and men from distant villages are given medicine for their families. Village people have traveled great distances to get aid in their sicknesses. One of these I would like to tell you about, because it was such a pleasure to wait upon him. Miss Clark and I had been out to see a woman in a town some miles east of Damoh. When we returned we found half a dozen men camped on our compound near the well. An old woman was cooking their evening meal. They had brought a sick man from a village twelve miles away. He was such a quiet, kindly, man that I could not bear to send him away at once, although I said his case was hopeless. So we put him in an empty servant's house with the old woman to look after him. The other men all went home. The treatment did relieve him some, but I saw he was failing rapidly. When I told him so, he said he wanted to die at home, so sent for his people to come for him. I allowed him to go. Some months later some men came to the hospital and told how pleased the man had been to be here. He had told them how the doctor, Miss Sahib, had talked to him and been good to him. So instead of being angry with me, as I feared they would be on account of my failure to cure him, they were all very friendly. I wanted to go and visit his old mother, but did not have opportunity. There are many other places I would like to visit, but my work keeps me in Damoh, and I do not get away except for emergency calls. Miss Clark always went with me at such times.

During the year I spent a month in Hatta and some time in Mungeli

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looking after the sick. One sad event in the year was the death of our little hospital baby, the child of my helper. He was a year and a half old and had won the hearts of us all. Many a heart will be drawn nearer the feet of Jesus by the knowledge of the little one's waiting there.

Miss Olive Griffith.—From April 19 to October 1, 1906, I was in the Himalaya Mountains studying Hindi, and in September with nine others took the first year's examination. It was a great relief to have passed this and to feel that some time I will be able to talk with the people and understand them. In October I returned to Jubbulpore and there continued my study. I also gave an hour a day to teaching the Christian women, the wives of the students in the Bible College. There were eleven of them. Our subject was the Life of Christ. This was very interesting work. These women are all from our orphanages, and the knowledge they have of the Bible would be creditable in young people of the same age in Western lands.

At the convention in March it was voted to locate me at Damoh in the absence of Miss Clark on furlough. I went to Damoh about the first of April, and in a few days began zenana work with Gyanmani as an assistant. She is from the Deogarh Orphange, and has assisted Miss Clark some since her marriage. The dialect of the women is difficult to understand, and it will be some time before I shall be able to understand all they say. But it is a pleasure to go to them and try to teach them a little about our Savior and His love for them. Pray for them and for me as I go among them day by day, and pray for the native Christians that they may live pure lives in the sight of all men.

Dr. G. E. Miller.—As is usual with new missionaries, my work during the few months I have been on the field has been the study of the language. I have completed the second Hindi reader and am now ready for the remaining subjects of the first year's course of study. I succeeded in having a recent medical book donated to our station and have interested a few people in missions, who had never seriously thought of the matter. With the exception of two months of fever, my stay in India has been pleasant and happy, and I anticipate still greater joy and happiness to come.

MUNGELI.

E. M. Gordon.—In the absence of Mrs. Gordon, who would have reported on the medical department, and of Mrs. Crisp, who had charge of the women's work, it devolves on me to make mention of their work as well as my own. At best this can only be done imperfectly.

Various Hindrances.—We began the year with the resolve to give ourselves more entirely to the cause than ever before. Such was man's proposal. But God's disposal was found to be very different. There has been much sickness in our family and around about us. First, Mrs. Gordon fell ill in October. She was sorely smitten. In His everlasting kindness He spared her to loved ones and to the cause of Christ. Then there came an epidemic of cholera. Scores were taken within a few days. A carpenter in our neighborhood, hale and hearty one evening, was next morning carried out for a hurried burial. Several Christians had cholera, and one of them succumbed to the pestilence. For a month or more our work was completely disorganized by this sickness. Our little Doris also had trouble with her knee. The X-rays showed a displacement of one of the bones. Mother

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and child were both obliged to leave India on account of failing health. I also suffered from malarial fever. After preaching a sermon in Hindi from the words, "All things work together for good," I was compelled by sickness to lie in hospital for twenty days, and not a day went by but there was occasion to apply to myself the lesson I had so assuredly preached to others. We are sure that good has resulted from our chequered experience with sickness. The helpers, for instance, have passed through a time of testing. Being thrown more than ever before on their own resources, they have, with one or two exceptions, proved both faithful and capable.

The Church.—Principally through the removal of some members to other places, there has been no increase in the total membership of the church. The result of house to house visiting amongst the Christian families has shown itself in a larger church attendance. For many months during the year Mrs. Crisp visited the different Christian hamlets around Mungeli. She was attended by a capable Bible woman. The Christians and non-Christians were brought together and there was singing, reading, and prayer. In this simple way much good was done by Mrs. Crisp, and the result was larger church attendance. If church going is an important matter in Christian lands, it is especially so with converts from heathenism. It is by this means only that we can hope to rid new converts of many shady beliefs and practices which cling with great tenacity. Superstitions which had their birth in ages long past are known to die hard in all parts of the world. They show no less vitality among the Mungeli Christians. Many an admonition has been given during the past year concerning the evil eye, the fear of spirits, the power of witches and similar mental aberrations. As years go by the belief in these things will greatly diminish; but at present, while they make an interesting philosophical study, they are both discouraging and depressing in their demoralizing effects on the people. An encouraging feature in our church has been the development of Charam Masih, who is the son of an illiterate farming Christian, whom we baptized many years ago. This young man has grown up in our church from infancy. He has graduated from the Jubbulpore Bible College, and is now an efficient preacher who has rendered valuable help during my absence on account of sickness. The effect of mission work is better seen in half an hour's acquaintance with such helpers from our churches, than by a dozen pages of a dozen annual reports.

The schools have increased from three to five this year. If funds permitted and teachers could be secured we could, in the space of a few weeks, open many different schools. The village people are wishing to have their children educated. I rode into a village one morning and was very soon hemmed in by a crowd of villagers of all castes. They united in beseeching me to open a school for their children. I asked if they would provide the land. They led me out to a plot of ground that would make an excellent site. I asked if they would provide the building. Some were willing, but some refused. In the usual Oriental fashion this was discussed at great length in all its bearings. Precious time they wasted in deciding whether they could afford a school building for their growing children. Deliberately they decided they could not give the time and labor, and there our negotiations ended. Fifteen years ago I wished to open a school in this very village, entirely at our own expense, and the people opposed us strenuously. Now they beg our assistance, and in time, I believe, they will provide the build-

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ing also. Fifteen years, more or less, does not seem to count for much with the inert rural population of India.

The medical work by removing prejudices and winning the hearts of the people is a great ally in the work of the station. Twice in the week an assistant has gone out to a place twelve miles away to distribute medicine while the Word was being preached. A government doctor who visited the hospital in Mrs. Gordon's absence, after looking over the register in which operations are recorded, expressed great astonishment at such effectual aid being given to the poor and ignorant in a remote locality with so few facilities. "The wealthy," he said, "have to pay dearly for such assistance in the larger towns, and here the poorest are aided gratuitously." The philanthropic side of the work had impressed him very forcibly. For many years Mrs. Gordon has drilled her assistants in the work of the hospital. This year when sickness has hindered her from engaging personally in the work, she has had the satisfaction of seeing the results of many years' training. Serious cases have been sent elsewhere, but very efficient aid has been rendered to the sick by Hira Lal and Dhansai, her assistants. In midwifery cases especially the knowledge which has been imparted to these two helpers has proved of untold value to many a woman in her time of distress. Our medical department may be briefly described as a tract written in large letters, telling even the most ignorant of the spirit of Christ and of Christianity.

The Leper Asylums.—While there has been a decrease in the number of inmates, the general condition of the two asylums for men and for women has greatly improved. We were privileged this year in having a visit from Mr. and Mrs. Wellesley Bailey. It was Mr. Bailey who thirty years ago founded the Mission to Lepers, which owns and entirely maintains the two asylums under our care. When Mr. and Mrs. Bailey were leaving Mungel the lepers gathered to wish them good bye, and one of their number stepped forward to ask them to accept a small silver cup (locally made at a cost of about two dollars) as a token of esteem and affection from the lepers in the asylum.

The Christian Village.—An abundant harvest has greatly helped the Christians who are engaged in farming. They have been able to pay off liabilities and lay by grain for the future. They have also contributed to the funds of the church. In spite of the difficulties which have come to us on account of sickness, we gladly look back on a year of much encouragement and steady progress. We know and are fully assured that "all things work together for good," for the extension of the kingdom of God and of His Christ.

HATTA.

F. E. Stubbin.—We began the year with a dark cloud hanging over our home. Mrs. Stubbin and our two children had developed small-pox. That cloud's darkness was soon dispelled, and we saw the silver light of God's love shining through and all around. From every one of our mission stations came letters of loving sympathy, saying, "We are praying for you," and away up among the hills at Landour, where a company of our missionaries had gone, some for study and some for rest, came the loving greetings, "We are praying for you." A special meeting was called for prayer on our behalf. What else could the light of God's love do but shine through in all its radiance and purity and dispel the darkest cloud? Has not God told us to ask and we shall receive? And were not these our brothers and sisters and fellow-

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workers asking of Him on our behalf? How could He withhold the answer so graciously given? In this report I wish to express our deep sense of gratitude to Mr. Brown, Mr. Wharton (who is now gone and we are spared), Mr. MacGavran, and Mr. Benlehr, who never failed us when we made any request of them. Especially do we appreciate Dr. MacGavran's untiring help and fearless devotion to duty. She was with us from the moment she heard of our sickness till all danger was past. She helped in every way, especially with her cheerful spirit. It was a great comfort and blessing to have her with us. The F. C. M. S. have shown their sympathy in a substantial way by paying all expenses incurred in our sickness.

Our main work in the last year has been evangelistic. There have been employed throughout the year two evangelists, one helper, one Bible woman, and one non-Christian teacher. We have preached in more villages and to more people this year than in any year since the work in Hatta was started. Altogether we have reached 330 villages and preached to 30,000 people, besides the work in Hatta itself. In our wanderings in the jungle parts, we have often come across the tracks of tiger, panther, bear, wild boar, and many kinds of deer. Once when I was without weapon of any kind a big black bear came into the road in front of me. He was very considerate in giving me his best respects in the form of a good sound roar. Then he turned tail and ran up the hill side, leaving me in possession of the road. Only last month, in one place where we were, a tiger killed a buffalo. I bagged the tiger, to the great rejoicing of the village near by.

In our itinerating this year we met with practically no opposition. Of course there have been one or two individual, isolated cases, but we take no notice of them and go our way, rejoicing in the Gospel more than ever. We came to one village where we had preached last year and found that the villagers had given up the worship of their idols. The village landlord was very angry with them, and had placed two pandits in the village to bring them back to idols again. The pandits told the landlord that the only thing to do was to build a really good temple in the village, and put a costly idol in it. Then he might hope to win the people back. Up to the present the landlord has not done so, and I am of the opinion that he never will. Our greatest need is of more evangelists of the right type. As it is, we visit a village at the most five or six times in a year, but the great majority only once or twice. How can we expect a people who have been steeped in idolatry for generation upon generation to be able to learn much of the love of Christ and His power to save from perhaps two sermons a year? Our evangelistic force must be increased to twenty; then we will be able to storm the fort and capture it. Even then consider the odds. It is twenty against two hundred and fifty thousand (150,000 in Hatta proper and 100,000 in native States bordering us). We could not have accomplished so much this year but for the faithful co-operation and hard work of our two native evangelists. On the first of December we had the pleasure of baptizing six of our boys from the orphanage. They are now active members of our little church and take some part in every meeting. We praise God for the example of their lives and take courage to go on. In our evangelistic tours we always press the sale of Gospels and literature, and in this way have sold many. We also distribute medicines to the sick.

Mrs. Stubbin's zenana work, as well as her medical work, was hindered

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in the beginning of the year by the small-pox, and now she has gone on furlough. In the meantime the Bible woman is doing faithful work.

Our Sunday-school in the bazar has been up and down according to the number of Hindu festivals going on. We hope to improve it this coming year by opening a day school for poor children in the bazar, and so get them to Sunday-school as well. This year we expect five of our eight boys to go up for the India Sunday-school examination. We have great hopes of their doing well in it. They have taken a special course this year in Old Testament history and have done exceedingly well in it. We hope to see them grow into the full stature of manhood in Christ Jesus and become shining lights witnessing for the Master.

To the giver of all good and perfect gifts we lift up our hearts in thanksgiving and gratitude for the many blessings that have been ours during the past year. We pray that He whose love never faileth may guide us unto His glory during the coming year, and that we may be faithful ambassadors. We crave the prayers of our fellow missionaries and all who love the Lord's work that we may have the joy of reaping a full harvest after the time of sowing and watering is over. Then to the King of the Hindu, as well as of the Jew, shall be all the praise, honor, and glory world without end. Amen.

JUBBULPORE.

G. W. Brown.—The last missionary year has been the saddest, the busiest, and the most varied of any of our years in India. Two of our fellow-workers went from Jubbulpore to their eternal reward during the year 1906. Our daughter, Miss Gertrude Archer, died at Landour, May 28th, after many months of illness from an incurable disease. She was, in years, just at the threshold of life, and her gentle and affectionate disposition had endeared her to many, and to none more than to our Indian sisters. G. L. Wharton died in Calcutta, November 4th. He, too, had been afflicted by disease for a long time. He had never been strong since his return from America in 1904, but until the very last no one thought that he was suffering from a fatal malady. It is needless for me to say more in this place than that both in India and America he was widely known and loved, and that in this country the native brethren esteemed him most highly.

During a large part of the year most of the work of the station was in my hands, but the coming of O. J. Grainger in December not only gave me great relief by his taking over certain portions of the work, but enabled me to apply myself more diligently to some things which would otherwise have been neglected. During the year my work has been along three main lines—the Bible College, the press, and building operations. Some miscellaneous matters, too, have taken up some time.

BIBLE COLLEGE.

This is the work which I have tried throughout the year to make my chief work. It has, indeed, been interfered with from time to time, but, as a whole, I think it has been the most successful year of the institution's history. During the most of the year there were twenty students. We began with twenty-three, but one had to leave on account of ill health, another became insane. A third had to leave from another cause. In consequence we had only one left in the graduating class. He was duly graduated on May 6, 1907, and is now at work in Jubbulpore.

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My regular work has consisted in the daily teaching of four or five classes. During the year I have taught classes in Old and New Testament History, Biblical Theology, Logic, Hermeneutics, Hindu Philosophy, Psychology, and other subjects for shorter periods. Most of these subjects are made somewhat more difficult to teach than usual by the fact that there are so few text-books available in Hindi. Some books, indeed, may be obtained in very high Urdu, but they are almost, if not entirely, useless for our students. Consequently, we have to prepare our own text-books, and give much of the instruction in lectures.

Practical training has been given to the students in the line of practice in bazar preaching and Sunday-school work. The first part of the year this was under the supervision of Mr. Wharton, and, after Mr. Grainger's arrival, under his charge, so that I was not responsible for it for more than four or five months. The same plan has been followed throughout the year. The students have been divided into two parties. On two evenings of the week preaching was carried on in two places on the main street of the city, and on Sunday mornings, when thousands of people gather for the weekly bazar, a party preaches there. Many thousands of people have heard the Gospel in this way. One or two Sunday-schools have also been carried on by the men. This work, too, has been mainly under the supervision of Brethren Wharton and Grainger.

The women have been trained for the first time this year. Mrs. Grainger and Miss Griffith have for a part of the year given them Scriptural instruction, and our zenana helper, Miss Killoway, has taken them two a day, in turns, to the houses of non-Christian women, where they have had practical experience in teaching the Word. Two of the women also assist in carrying on a Sunday-school for women and girls.

One of the most useful things done in connection with the Bible College was the holding of a summer school for mission helpers. This was held for two weeks during the month of July, 1906. Courses of lectures were delivered by Brethren Adams, Grainger, MacGavran, Menzies, and myself, as well as by Rev. R. Burges, General Secretary of the India Sunday-school Union. These lectures covered a variety of subjects of interest to our workers, such as Prophecy, Homiletics, Parables of Christ, Pastoral Duties, Character of the Preacher, Sunday-school Work. About twenty-five of our workers were present from our several stations, and all felt much benefited.

I feel that the Bible College is one of the most important works the mission is now carrying on. It is not a work that will show immediate results in the winning of souls, but one which will tell in the after labors of our evangelists.

THE PRESS.

This was under my charge the first half of the year under review. It was turned over to Mr. Grainger in December. The work of the press is a constantly growing one. Our weekly Christian paper has been enlarged to twelve pages. Its subscription list is growing. I have regularly written the material for one or more departments, after as well as before Mr. Grainger took charge of the press.

BUILDING.

This work has been on hand all year. Building is proverbially slow and troublesome in India. Contractors are nearly all dishonest and never finish

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their work by the time set for them. This year we were particularly unfortunate in having an epidemic of plague which interfered very seriously with building operations. A period of high prices made the contractor delay very much, too. The work progressed slowly until the middle of March, when we took the work over, and I have since then been managing the building operations entirely myself. We hope to have the work done at no distant date.

The corner-stone of the Bible College was laid in August, 1906, ground having been broken the previous February. Work on the bungalow was begun some months later than on the Bible College. When these two buildings are completed we shall have a splendid center for our work, in a very desirable part of the city. In fact, I am told that the Church of England now regrets not having purchased the site, as they wish to erect a home for their Archdeacon. The Bible College building was designed by a leading architect of Calcutta, and will be a very handsome and substantial building.

LOCAL CHURCH.

There are about forty members in the church, which has been meeting in the building we used for our Bible School. This was under the management of Mr. Wharton while he was in the station. As most of the members are students of the Bible College or employees of the press, and their wives, the pastoral work is not very heavy. Mrs. Brown has had much to do, however, in looking after the health of the women and their children.

One thing for which we can not be too thankful is the Divine mercy shown us during the last epidemic of plague. Our mission was the only one in the city, so far as I know, which did not have deaths from plague. Thousands died in the city, but the goodness of God spared us. We took every precaution we knew, it is true, but we feel that had not God specially blessed us we would not have escaped. I may add that this is the third epidemic of plague through which the Bible College has passed, yet the power of God has always saved us.

Pray for us that the blessing of God may rest upon us, and that what we have tried to do may be acceptable in His sight, and may bear abundant fruit to the glory of His name.

HARDA.

O. J. Grainger.—From the beginning of the year under review till the beginning of December I was in Harda. My work there consisted in evangelistic, school, medical, leper asylum work, and the pastorate of a congregation of English people. Owing to the variety of the work I was not able to go into the villages on preaching tours, but had to content myself with the supervision of the native evangelists. These worked regularly among the villages, having three out-stations as centers from which to work, besides Harda itself. The people of the villages about these out-stations have come to recognize us and are very friendly. They have confidence in us, and are ready and willing to listen to the message. We hope that more will be induced to obey as well as hear the message. I am convinced that we must live among the people and win their confidence before we can expect to influence them to become Christians. Consequently our effort in Harda the last few years has not been to cover the whole field, preaching in a village only once or twice in a season, but to concentrate on a few selected places and

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work them thoroughly till they are won for Christ. It has been a grief to me that the lack of missionary workers has kept me tied to Harda itself and made it impossible for me to be continually with our evangelists among the villages. However, we must take things as we find them.

The Harda school claimed most of my time. The largest school work in our mission is in Harda. D. O. Cunningham in his report has told something of it. It is a very important work. The character of the work done is such that it commands respect for the mission and the cause of Christ far and wide. The Bible is taught regularly and thoroughly in every class. One of the great joys of the year's work was the interest taken by one of my Bible classes in the study of the Life of Christ. They were boys, both Hindus and Mohammedans, from fifteen to twenty-two years of age, the brightest young men of the town. Many a time they, when the forty-five minutes had expired, asked me to go on. This class taxed my skill in illustration, explanation, and in giving "a reason for the hope that is in me" as nothing else ever did. Of one thing I am sure, that class knows the Gospel and has received teaching that will make it impossible for them to honestly entertain many of their old conceptions of God and man. I shall watch to see what becomes of these young men.

Fortunately in the Harda district leprosy has become a rare thing. On this account the Leper Asylum at Harda decreased in number of inmates till it was thought wise to close and send the few remaining to another asylum. This was done just before I left Harda.

As Dr. Drummond was at the time on furlough, I had the supervision of the hospital and the dispensaries in Harda and Timarni. I, not being a physician, was not able to treat any cases, but I was able to do some preaching to the patients and to direct the assistants in many things connected with the work. Some of our most faithful Christians are the fruitage of the work done in the Harda hospital.

H. C. Saum in his report has told of the work among the English people of Harda. With the exception of four months, I was pastor of this church all the time Dr. Drummond was away in America. I have had the privilege of receiving the confession of faith from a number of these people, and have rejoiced to see the growth in Christian life and character that has taken place in their lives. I remember distinctly one young man who had lived a sinful life till nearly thirty years of age who was converted. He had been smitten with disease as a result of his sins. Yet, in spite of the almost constant pain he suffered, his was one of the most joyous Christian experiences I have witnessed. To the day of his death he was faithful in all his Christian duties and strove to do something to save the young men among whom he had at one time lived in sin. Mrs. Jackson, at one time Miss Livermore, and a missionary of the F. C. M. S., is a great help in this work.

In October, 1906, Brethren Cunningham and Saum returned to Harda from their stay in the mountains for study. In November, Dr. Drummond returned from furlough. It was about this time that Mr. Wharton was taken from us, so it fell to me to turn over the Harda work to these brethren and come to Jubbulpore to assist in the work there.

Mr. Brown has in his report told about most of the work done in Jubbulpore. I will, however, say something about the part I have to do.

Immediately on my arrival in Jubbulpore I took over the charge of the work of our press. This was a new experience to me. I knew nothing

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whatever of printing or presses. The work had to be done by some one, and, as it was allotted to me, I took hold and made the most of it that I could. The chief publication of the press is a weekly religious paper in the Hindi language. When I took charge of the press, I became editor of this paper as well. It is a twelve-page paper. One page is devoted to foreign news, one to news of India, two to an article on some religious subject, two to the Christian Endeavor topic, two to the Sunday-school lesson, and two to religious news. I am assisted in writing for the paper by Messrs. Brown and MacGavran, Miss Stella Franklin, Miss Thompson, and Miss Frost. Others also send occasional articles. The subscription list is growing. It is taken not only by our own native brethren, but by native Christians of every mission in the Hindi-speaking area. We believe this is a source of great good to our native churches.

We also publish a weekly leaflet containing the text of the Sunday-school lesson, and a short, simple explanation for the use of Sunday-schools. Besides these, the press is printing some text-books in Hindi for the Bible College. It is planned to get out in the coming year Sunday-school quarterlies and some tracts and books. The work is growing and will continue to grow. We are doing work also for the India Sunday-school Union, the Y. P. S. C. E. Union, and the Y. W. C. A.

We are training a number of boys from our orphanage at Damoh, and they are doing well and will soon be good printers. We have to employ a few non-Christians, but hope some time to run the press entirely with Christian workmen.

From the time we came to Jubbulpore I have taught two classes in the Bible College and part of the time three classes. My subjects have been Bible Geography, Old Testament History, and Voice Culture. I call the last Voice Culture for lack of a better name. I did not attempt to give a regular course in voice training, but tried to help the students to overcome bad habits in speaking, to help them get rid of mannerisms, and in every way possible get them to speak in an acceptable manner. In connection with this I helped the boys in the preparation of their sermons for the bazar preaching. Three times a week I took the boys to the bazar to preach to the crowds that gather there. Usually we have large audiences, but for some months this work was stopped by the epidemic of plague.

The press is not now taking so much of my time, and I am planning to do more preaching in the town and surrounding country. Jubbulpore has 100,000 people in it to preach to, and there are many villages in the surrounding country.

Mrs. Grainger has given some time to teaching the wives of the students in the Bible College. She taught them Old Testament History.

We have had a strenuous year's work and have enjoyed it. We have enjoyed good health and thank God for it. We are looking forward to another year of service and pray that it may be a fruitful one.

JAPAN.

STATIONS AND MISSIONARIES.

Akita.—E. S. Stevens, Dr. Nina A. Stevens, Miss Jessie Asbury, W. H. Erskine, Mrs. Virginia S. Erskine; evangelists, four; teachers, five; Bible women, three.

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Osaka.—C. S. Weaver, Mrs. Gustine Courson Weaver, Miss Stella Lewis, R. A. McCorkle, Mrs. R. A. McCorkle; evangelists, two; Bible women, two.

Sendai.—M. B. Madden, Mrs. Maude W. Madden; evangelists, six; teachers, one; Bible women, one.

Tokyo.—H. H. Guy, Mrs. H. H. Guy, Fred E. Hagin, Mrs. Fred E. Hagin, Miss Bertha Clawson, Miss Lavenia Oldham, Miss Mary Rioch, R. D. McCoy, Mrs. R. D. McCoy, P. A. Davey, Mrs. P. A. Davey, Miss Rose T. Armbruster, Miss Rose Johnson, Miss Mary F. Lediard; evangelists, seven; teachers, twenty-four; Bible women, four; out-stations, sixteen.

INTRODUCTION.

The Japan Mission takes great pleasure in submitting the following reports. Though there have been discouragements and failures, yet we feel that the work of the past year has brought forth fruit, both in souls born into the Kingdom and in the deepened spiritual life of the Church.

Our greatest sorrow has been the enforced return to the home-land, on account of sickness, of Mrs. H. H. Guy, in January, and Mr. E. S. Stevens and family, just at the close of the mission year. The furloughs of Mr. and Mrs. Weaver and Mr. and Mrs. Hagin were due in June, but Mrs. Weaver was called home in January by a serious accident to her mother, while the Hagin family left in March on account of the acute illness of Mr. Hagin. The following reports are for the mission year extending from May 1, 1906, to April 30, 1907. We feel that a large part of the advance made this year has been due to the earnest prayers and faithful support of friends in the home lands, and we take this opportunity of expressing our gratitude, especially to the churches and individuals to whom we are bound in Living-Link fellowship.

TOKYO.

H. H. Guy.—I take very great pleasure in handing in this brief summary of the year's work. In making reports and in reading them as well, it is necessary to keep in mind that "the Kingdom of God cometh not with observation." Figures and facts have their place, but they are not always truthful. That the number of those who are directing their lives after the precepts of Christianity, as an influential educationist said to me the other day, far outnumbers those who have actually taken membership in the churches, is an encouraging fact and well worth remembering. They are unnumbered in any report of Christian activity. They are in the newspaper offices, in government employ, and in the school-room. We do not know their names, and yet they may be counted legitimate fruit of the evangelistic movement in which we are engaged. To be given a part in this great work is a joy unspeakable and full of glory. That this work is, for the most part, foundation work, should not be forgotten. And yet for that very reason it has eternal significance. A work on ages telling. That it should not be a brilliant success from the point of view of numbers will not surprise those who understand its genius. It may even be forgotten in the overwhelming results of the future. Even this will not shock us. Let it be so. The foundations must be laid even if oblivion cover them in forgetfulness. Without the foundation the superstructure would never rise. In this hope we have labored, and in this faith we are content to rest our cause.

My work for the most part during the last year has been in the class-

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room. I have taught the usual branches in the Bible School, besides English and Philosophy. On Sunday evenings I have carried on a series of Bible lectures for non-Christians. These have been very successful. Several from this work have become Christians, and four more have expressed a desire to become followers of Christ. In the College Church I have shared the preaching with Brothers McCoy and Ishikawa. I made two trips out of Tokyo. One to Maebashi, where I spoke to the Congregational churches. The other trip was to Osaka, where I spoke at the dedication of our fine, new church building. After the dedication, I continued one week in a meeting with Brothers Weaver and Hirai. It was my great joy to speak at the dedication of the church in Koishikawa, where Brothers Hagin and Kawai have charge. Perhaps I have preached an average of twice a week during the year. In connection with a Japanese helper I have finished the translation of 'The Church of Christ by a Layman." This will be published soon.

Concerning our school work, a word further should be said. In our English school we come in contact with several hundred men during the year. Some of these have become Christians. In the Middle School (Chu Gakko) we have a small number of boys under our care. They receive instruction from faithful teachers. Two have decided to become Christians. The government is on the point of giving us "recognition," which will put our school on a level with all schools supported directly by the government. This will assure us a larger attendance from the fall. In the Bible School we are closing the fourth year's work. The student body has not been large, and never will be. The work in the class-room has been highly satisfactory. The preaching by the students has resulted in many good things.

With the faithful assistance of my fellow-workers the labors of the past year have been successful, the church strengthened, sinners saved, and the foundations of a great educational advance laid.

"Sen ri no michi mo ippo yori hajimaru."
The way of a thousand miles begins with one step.

R. D. McCoy—In making this, my third annual report, it gives me great pleasure to say that this has been not only the busiest, but also the most enjoyable year of the three which I have spent on the mission field. My time has been spent in the main, as during the first two years, but added responsibilities have come with a larger acquaintance with the work. The joy of being able to work is great, and I long for the time when I can preach and teach in the language of the people. I rejoice that I have had the time and strength of mind and body to keep up a study of the language during the whole year. I have had as my teacher for most of the time a young man, a student in the law department of the Imperial University. It was my purpose to spend at least ten hours per week with my teacher, but other duties have occasionally prevented the accomplishment of this aim. During the spring, however, I had the pleasure of preparing and delivering my first sermon in the Japanese language.

Besides the study of the language, I have taught an average of twelve hours per week—four in the Bible College, six in the English School, and two in the Middle School. This has thrown me in intimate association with nearly all the students of the Sei Gakuin. This association has been of great benefit to me, and I trust, through the blessing of God, it has been profitable to them also.

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The work at Oji also has been under my care this year. Three of the Bible College students have done faithful work in the Sunday-school and preaching services there. Thirty little boys and girls were thus brought under Christian instruction. During the autumn the work was hindered because of an inconvenient preaching place, but this spring a house was secured on a public street, and here many have listened to the Gospel story. In the winter, with the help of Profs. Guy and Ishikawa, a week of meetings was held. As a result, nine signified their desire to study Christianity. As yet none of these have been baptized. The outlook for the work at Oji is, on the whole, quite promising. Besides the benefit derived from this work by the people of the village, it has proved a blessing to the students of the Bible College, in that it has afforded them abundant opportunity for practical Christian work.

During the year I have also been associated in the editorship of the "Harbinger," the news organ of our mission. Through it we have tried to keep the brethren in the home-land in constant touch with our work, its progress and needs. My heart is filled with gratitude to my Heavenly Father that He has given me even this small part in the extension of His Kingdom, and I am persuaded that He will give me grace and strength for every time of need.

Marie Jackson McCoy.—Since the beginning of the new year I have been both very busy and happy. I have at last realized some of the air-castles that I built and some of the plans I made when I first came to Japan. The Women's Meetings, which were organized by Mrs. Guy before she left for America, are a source of great comfort to me. The majority of these women are Christians and members of the Takinogawa Church. One of the regular attendants became a Christian in February. Miss Yao Terada, our Bible woman, in her quiet, patient way, has been a great help in our work. The women all appreciate her willingness to assist them. Our Mother's Meeting was organized in April. Our Business Meeting was an enthusiastic one. Our aims and plans are quite similar to the ones established by the Mother's Conference that was held in Washington, D. C., in 1897. The work promises much for the new year.

Bertha Fidelia Clawson.—This year has been an especially busy one at the Joshi Sei Gakuin. Until Christmas, Miss Stella Walker Lewis, of Osaka, assisted in the work of the school. She won the love and confidence of both teachers and pupils, and rendered most valuable aid. In April, Miss Mary Lediard came to the school as a permanent teacher, and she was most gladly welcomed by all. She is well prepared for the work, and already sees great possibilities in it. Mrs. P. A. Davey has been a great help and a comfort throughout the whole year. We consider her one of the greatest gifts ever given to mission work in Japan. Her skill as a pianist and her gift of voice as a singer, combined with a beautiful consecration of talent and life to the one great work, have made her of untold value, not only to the Girls' School and the Mission, but to missionary work in general. The other teachers have been Mr. Teizo Kawai, Mrs. Nao Okuno, and the Misses Kawamura and Miyaji, besides five day teachers from the Episcopalian Girls' School in Tsukiji.

We have had throughout the year twelve girls. They have helped in the Sunday-schools in four different places, besides assisting in the women's meetings, playing the organ for church services, visiting in homes, and teach-

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ing those who have called at the school. One girl, Nobu Nakagawa, will graduate this year from the three years' Bible course, and will go to assist Mrs. Madden in the work at Sendai. She will be our first graduate, and is well prepared for her life work. The class in which we have taken special pride has been our Normal Training Class. Every girl is expected to go before her class on Sunday morning with her lesson so thoroughly prepared that she needs neither Lesson Leaf nor Bible to aid her in conducting her reviews or teaching the lesson.

At this writing the new buildings of the Joshi Sei Gakuin are nearing completion. Ere we go to the mountains for our summer's rest we hope to be settled in our new home and in the new school. Our work in these new buildings will begin in September. The three buildings—the home, the dormitory, and school—are under one roof, making one large building. It is neat, compact, well suited to our needs. Much of time, thought, strength, energy, and patience have been expended during the nine months required for their erection. H. H. Guy and R. D. McCoy have assisted as faithfully in this work as though the building had been for their own special use. The success of the work is largely due to them. Our two years at 14 A, Tsukiji, have been happy years, but we look forward with joy to greater opportunities of service.

Constantly we marvel at the goodness of God in giving into our hands this work to do. The Living-Link tie with the churches of Angola and Steuben County, Indiana, grows stronger with the years. Upheld by their love and prayers our faith is increased and we are made stronger to do battle for our God.

TOKYO.

P. A. Davey.—I returned from furlough with Mrs. Davey in May, 1906. We have spent a busy, happy year. Mrs. Davey has been studying the language. She is organist in our Hongo Chapel and teacher of the English Bible class. She has, every Tuesday, taught in the musical department of our Girls' School. As a musician, she has frequently taken part in important religious, benevolent, and educational gatherings. Lately she has made a beginning with the Women's Work in Hongo. Last year when we began work here we found a good Sunday-school, but few church members. Many had moved away. We hope these transients are scattering the seed by the wayside as they go. They are the leaven, hidden in the meal, till all is leavened.

We have been pleased with the work in the Sunday-school. Mr. Oka, the Superintendent, is a devoted Christian. Eight teachers from our training school have worked conscientiously, intelligently, and enthusiastically. The Sunday-school work is the coming work in Japan. It is being organized in the most up to date fashion.

We have been handicapped for the lack of workers. We had no evangelist at Hongo or Sendagi, so that the latter place and the out-stations of Ota and Shizuoka have not had due attention. In Shizuoka, Evangelist Nishioka, a good man, has been doing faithful work. He is a good preacher, but is weak in body. He, like Evangelist Shirato, in the difficult field of Ota, needs the earnest prayers of all God's people.

The pulpit at Hongo has been occupied by myself, when able, and by the teachers in the Bible School or by Tokyo evangelists with whom I ex-

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changed pulpits. There were sixteen baptisms during the missionary year. A number of enquirers will be baptized soon. We have not had time to follow up the work done in the chapel. We met the young men of the Bible class in our home on Friday afternoons. We notice lately a growing interest throughout Japan in Christian hymn singing. More Union Hymnals have been sold during the last three months than ever before. People outside the churches are buying these books and singing the songs of Zion. We have had singing practice at Hongo on Wednesday nights, and are planning to make the most of this new opportunity.

In addition to evangelistic duties, I have served this year as Station Treasurer, member of the Advisory Committee, and Secretary of our property corporation. We have been pleased to note that the Japanese Christians like to have the missionaries work with and for them. The attendance at gatherings addressed in Japanese by the missionaries is as large and sometimes larger than usual. Lately some have misinterpreted the readjustment of relationships going on between Japanese and foreign workers in other churches to mean that missionaries will soon no longer be needed. This is a great mistake. Men who come here in the spirit of Him who said, "I am among you as one that serveth," are needed and welcomed. We need more missionaries. Do not consider the clouds nor regard the winds, but come. Pray for workers, both missionaries and Japanese. "According to thy faith so shall it be unto thee."

Lavenia Oldham.—The Ushigome Church attendance during the last year has not been so large as in some years past. One protracted meeting of two weeks was held. At one of these meetings about one hundred and fifty were present, and at the other meetings the attendance varied from thirty to seventy. When it was known that a good speaker would be out more came to hear. This meeting brought our general average much higher than otherwise it would have been. Our day school has done unusually well. Government officials visited it and were so well pleased that we received a notice from them saying we could hold the school in any way we pleased, and a long article praising it was published in one of the daily papers.

For the first time our women's meeting has been held at the home, and, as a help, cooking and sewing have been taught every other week. We have had as many as twenty-five present at a meeting, and have reached a higher class of women. Several confessed their Savior, and at the beginning of the new year were baptized. This, however, enters into next year's report. One woman confessed her faith in Christ, but died before she could be baptized.

My Bible class has done well. A number of officers attended until they were transferred to other points. Several baptisms were the result of this work. The Sunday-schools at all three places have done well. As we have no evangelist located at Hachioji, it is almost impossible to keep together the members of the church. We have good meetings, and much street work has been done.

We have six girls in training in our home, and we receive good reports of most of them from their teachers. My Bible woman has been teaching a class once a week in our home. There was one baptism from this work.

For a short time only the Sendagi work was under my care. During that time we had good attendance at the regular meetings and also at our women's

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TABULAR VIEW OF JAPANESE MISSION FOR 1906-7.

DISTRICT / STATIONS.	TOKYO.							TAKINO-GAWA.		SENDAI.						AKITA.					OSAKA.		TOTAL.
	Koishikawa.	Morikawa-cho.	Ushigomi.	Shiznoka.	Ota-machi.	Kofu.	Chiba.	Boys' school.	Girls' School.	Sendai.	Akozu.	Izuno.	Sanuma.	Fukushima.	Haranomachi.	Akita.	Tsuchizaki.	Honjo.	Tsurugaoka.	Yuzawa.	Osaka.	Gobo.	
WHEN ESTABLISHED	1890	1891	1891	1899	1898	1905	1906	1904	1905	1891	1891	1891	1891	1897	1899	1884	1899	1887	1897	1906	1898	1905	
POPULATION	90,000	90,000	85,000	40,000	12,000	38, 00	26,000	10,000	.....	100000	5,000	8,000	6,000	20,000	4,000	30,000	8,000	10,000	21,000	3,000	1,200,000	6,000	.....
MISSIONARIES—																							
Ordained	1	1						2		1						2					2		9
Single	1	.....	2					.....	2	.....						2					1		8
Wives	1	1						2		1						2					2		9
Total	3	2	2					4	2	2						6					5		26
JAPANESE WORKERS—																							
Preachers	1	.....	1	1	1	1	1	1	.....	1	1	1	1	1	1	1	½	1	1	½	1	1	19
Teachers	3	.....	1					12	8	1						5							30
Bible women	2	.....	1					1	.....	1						2			1		2		10
Total	6	.....	3	1	1	1	1	14	8	3	1	1	1	1	1	8	½	1	2	½	3	1	59
CHURCH STATISTICS																							
Churches	1	1	1					1	.....	1	1	1	1	1	1	2	1	1	1	.....	1	.....	16
Out-stations	3	1	1					1	.....	1	1	1	1	3		5	.....	3	1	.....		.....	22
Members last year	98	91	146	83	15	12	4	30	.....	138	78	14	29	133	55	207	10	10	50	2	42	.....	1,194
Additions	20	10	11	3	3		7	14	.....	60	10	1	13	15	3	28	1	3	11	7	27	.....	247
Sunday-schools	5	2	3	1	1	1	1	2	.....	2	1	1	1	2	1	5	1	1	1	1	2	1	36
Sunday-school membership	313	80	161	18	11		25	123	.....	110	30	25	154	88	40	300	50	37	29	10	240	50	1,896
C. E. Societies									1							1							2
C. E. Membership									19							17							36
EDUCATIONAL—																Kindergarten							
Theological students								19	13														32
Students in day-schools	125	.....	60					87	.....							80							304
Students in night schools								190	.....														190
Students supported	1	.....	6						.....							7							14
FINANCIAL—																							
Tuition								567 95								100 00							667 95
Offerings for self-support	$168 10	$56 25	.....	$11 30	$2 30	$1 00	$1 25	63 11	$1 50	98 78	22 50	3 00	11 92	69 50	96 03	75 26	1 75	11 40	18 88	1 25	113 98	.....	825 56
Total baptized since beginning	.....	.....	(Tokyo) 163.					38	.....	201	85	15	45	148	59	451	69	19	84	9	119	.....	1,505

Amount contributed by missionaries, not elsewhere reported, $569.56.

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meetings. A visit from Mr. Brown was a great help and encouragement to all. The Lord has done much for us during the past year, and we bless His holy name.

Miss Terada and I have visited every home in our neighborhood, and have invited the women to our meetings. Mr. Murayama, Mr. Jo, and Miss Terada have done good work. May the Lord enable them to become more and more useful as the days go by.

I thank the Central Church at Lexington, Kentucky, for its support, and feel truly grateful to Brother and Sister Spencer, who have worked so hard to keep the interest alive.

Mary M. Rioch.—I arrived in Japan two months before the close of our Mission year after a most restful and helpful furlough. In a few days I took up my work again with renewed zeal and prayers for a more useful term than ever before.

Rose T. Armbruster.—Another busy, happy year has gone, and, in thinking it over, my heart cries out with the Psalmist, "O give thanks to the Lord, for He is good; His loving kindness endureth forever!" In spite of being unable to use my eyes for over four months of the past year, I feel that I have made real progress in the language and in the work. I was busy with Miss Rioch's Primary School, carrying on the Sunday-school and Mothers' Meetings in connection with it, and visiting and teaching the women in their homes until Miss Rioch's return. In June, 1906, I took the first year examinations of the Japanese Language School for Foreigners, and received a diploma from the Examining Committee. The following January I took charge of the Sunday-school at Takehayacho, then after Mrs. Hagin went home in March her two women's meetings, the Dairokuten Sunday-school and the work at Toride came under my care. With Mrs. Davey and Miss Kawamura, I made a trip to Shizuoka in March, where we held three meetings, at two of which I spoke a few words. I again attended the Language School for Foreigners twice a week from January to the end of March; I have been Station Secretary, and as Chairman of the Publication Committee I have had a great deal of writing and editing to do in connection with the "Japan Harbinger." With this work and a little English teaching and the rescue work at Ueno Station (Railway), I have been kept thoroughly occupied.

The work among the students was greatly helped by the World's Christian Student Federation Conference held in Tokyo, and opportunities for teaching the Word are offering themselves everywhere. The coming year must bring a rich harvest from all the good seed which has been sown.

Mary Frances Lediard.—Since coming to Japan in October, 1906, I have been attending the Japanese Language School for Foreigners. On April the twenty-third I entered our Girls' School as Miss Clawson's assistant. Up to this time other work has been impossible, but I hope to teach some English and music, besides relieving Miss Clawson of her household duties.

OSAKA.

Stella Walker Lewis.—In September of 1906 I entered the Japanese Language School for Foreigners in Tokyo, where I studied the language and the same time taught English in the Joshi Sei Gakuin. At Christmas time I returned to Osaka, and have done work with the women and children. Mrs. McCorkle and I have held in our home weekly meetings for the women, and

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in Gose, an out-station, we have had monthly meetings for women. In the evenings after the meetings in Gose, an hour is given to the children, teaching them songs. Aside from calling in the homes of the ladies who are members of our classes, and attending the regular Sunday and mid-week services, we have the following new work: Weekly work for children in Tanabe village near Osaka; a Christian women's prayer-meeting for the women of the Osaka Church; a weekly class at which English songs are taught.

The year has been a very happy one. God has blessed our efforts as He alone can. Our station is now minus one missionary family, Mr. and Mrs. Weaver being at home on furlough. We trust they will return after the year of rest strengthened for the work which is so great. The frequent messages from Kentucky University of which I am a Living-Link, have been both pleasant and helpful.

R. A. McCorkle.—Arriving in Osaka in October, 1906, we have lived seven months in Japan. The greater part of this time has been spent in the study of the language. Mrs. McCorkle has been associated with Miss Lewis in conducting the meetings for women held in our home. Mr. McCorkle taught Bible classes for English-speaking young men both in the neighboring village of Tengachaya and in the Osaka Church. He made several trips into the country together with Mr. Weaver. Since the latter's departure on furlough these trips and the regular station duties are added to the, at present, all-important language study.

AKITA.

E. S. Stevens.—This is our fifteenth year in Japan and our twelfth year in Akita. My report for the year can not offer much that is interesting, but I reflect over our history during our sojourn in this land. Fifteen years ago the number of our missionaries was eight, now it is twenty-seven. Evangelists and other workers have increased more than five-fold, and the number of churches and church buildings correspondingly. The value of property from three thousand dollars to seventy-five thousand dollars; the annual current expenses from fifteen hundred dollars to fourteen thousand dollars; the membership from less than two hundred to fourteen hundred. Places where missionaries were living—then Tokyo only, now Tokyo, Osaka, Sendai, and Akita. The amount contributed by the members then was about fifty dollars, now seven hundred and fifty dollars. Then no means of preparing evangelists, now we have two schools, one with twenty men and the other with thirteen women students. Then the hostility of the people was pronounced, now there is open favor on all sides. Then Christianity was thought to be merely an element in Western civilization, and those who wanted to become Westernized must become Christians, but now it is known to be an individual allegiance of sin-burdened men to the Savior of mankind, and that the church is the home of the pure in heart.

During the year I labored nearly altogether in the out-stations, and had planned to carry on evangelistic visits during the winter as in the summer, but the exposure resulted in a break-down, and my part of the work had to go undone. My health necessitated a change of climate. We regret to have to return home one year before our usual time. There is a compensation, though, on seeing my colleague, W. H. Erskine, ready to take up the work and arouse all the churches and scattered Christians to zeal and faithfulness. The numerous letters I am receiving, just before taking

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leave, are an earnest of the faith and love of my Japanese brethren. I had never known that such loving allegiance to me as their teacher had ever existed, but this trial has brought forth their prayers and hopes for my recovery and early return to the work. This, God willing, we will do.

Dr. Nina A. Stevens.—The usual work for women, such as Bible classes, cooking classes, mothers' meetings, etc., has increased in interest owing largely, to the efficient help of Miss Sato, who returned from America last August. The Sunday-school work has been carried on by helpers and members of the church. The temperance work has received some attention. A few months ago we organized a Young Ladies' Christian Endeavor Society. From this society five have united with the church. At the close of every meeting an invitation was given to those who wanted to become Christians to enter the special Bible class for further study. The kindergarten is almost self-supporting. In March forty children were graduated. We have set apart rooms in our house for the use of the kindergarten, but the space is inadequate, and so this year we are working and praying for a new building and grounds. I made one evangelistic trip to the out-stations and held meetings for the women. I practiced during the summer vacation, and in March made a professional call at a distance.

William H. Erskine.—Our work this last year has been just a little different from that of the two former years, yet the language study occupied the greatest part of our time. E. S. Stevens gave his time to evangelizing the out-stations, and left the work in the city in my charge. The Sunday-schools at the five places have been kept up as usual, and the interest is about the same as ever. About ten of the children of the Sunday-schools are ready for baptism. Five have been baptized this year. The English classes are still kept up with interest. Out of these classes two have become Christians and two more are seriously studying the Bible. More effective work is being done owing to the fact that I can explain enough in Japanese so that they can understand in their own tongue what they could not in the English.

By the aid of my teachers I have been able to preach in Japanese for the first time after two years and a half of study. By too close application to books and other worries I was compelled to take a rest from language study for several months. Mr. Stevens has been sick and unable to attend to the work of the station, hence I have had the responsibility of all the work, which is too much for one man, and he young and inexperienced.

Among the many things that have demanded our attention is the building of our home in the southern part of the city of Akita, near one of the preaching places. If all is well we hope to move in soon. We have been our own architects and have had the oversight of the work from the first, there being no one in Akita who could superintend it. This has added considerably to responsibilities and has helped to tire me out. We are truly thankful to the committee and the kind friends in America who have made it possible for us to have a home of our own in this land. As it towers above the houses in the neighborhood, we hope and pray that it may be a tower from which light and life shall go out into all the homes and hearts in the vicinity.

Mrs. Stevens has been called away several times on professional calls, so that the work among the women has fallen upon Mrs. Erskine and Miss Kumi Sato. Mrs. Erskine has enjoyed her part in the work very much, and is thankful that she can do what she is able to do.

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During the year we have had visits from J. T. Brown, of Louisville, Ky., and Mr. Meldrum and his companion, Mr. Gould, of Australia. These visits are an inspiration to the work and the workers greater than we can tell. When we say that we have seen only five foreigners outside of our own community, you may be able to understand with what joy we welcome a visitor.

Mr. Garfield Williams, the London University Secretary of the Y. M. C. A., came to Akita just after the World's Student Federation Conference held in Tokyo. Mr. Williams was permitted to speak before the students of the Middle and Normal Schools in the afternoon, and in the evening spoke to a crowded house in our church. At the close of the meeting twenty-one young men gave their names and addresses and expressed a desire to become Christians. This meeting did our work in Akita good, and we hope that we may have many visitors and workers come to help us open this Ken to the Gospel. The district in which we work is about ten years behind the surrounding States in its reception of Christianity, and about twenty years behind Tokyo. This district was given to our people to work, but soon after the work was begun it was abandoned, in a way, by the missionaries moving to Tokyo.

The work in the out-stations is moving along well in the places where we have evangelists. Tsurugaoka is gaining in all directions. Yuzawa, a new station with Mr. Okuda as pastor, is very promising. I have made one trip this year to all the stations in our district.

Brethren, we plead for two families for our district—one for Akita to take Mr. Stevens' place, and the other to have charge of the work in Shonai, the place where Mr. Garst worked so faithfully years ago. Mr. Stevens' health is such that even should he be able to return to Japan, it will be impossible for him to live in the North, where we have so much rain.

The Lord is with us, and we do what we have strength for and trust that He will forgive us for neglecting so much which we see ought to be done.

Rose R. Johnson.—Soon after my arrival in Akita I began, as all beginners do, the study of the language. I attended the women's meetings and the regular work already established. During my two months' stay in Akita this was about all I could do, for I was busy making new discoveries concerning the people and their belongings.

January 7th I entered the Japanese Language School for Foreigners in Tokyo and also took up an English Bible class for girls in the Koishikawa Church. Being so fresh from America, I could not understand what every one meant by saying, "Take it slowly," so after three months of school work I was compelled to take a rest of equal length.

SENDAI.

M. B. Madden.—This has been a year of varied experiences. We were rejoiced by the large number of additions to the Sendai Church and disappointed that there was not a corresponding increase in efficiency, self-support and general progress. The Japan Home Missionary Society continues the work at Haranomachi. The Christians there raised and sent to the Treasurer 150 Yen for church building. From another Japanese source 50 Yen was raised for the same purpose. The mission now will help them build.

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I represented the Japan Mission at the great China Centenary Missionary Conference at Shanghai.

In the early spring I assisted the Osaka brethren in a week's meeting, and our hearts were gladdened by many decisions for Christ and His service.

For part of the year I was loaded down with the offices of Secretary and Treasurer of the Japan Mission, Secretary and Treasurer of our property corporation and editorship of our Japanese magazine, "The Bible Way." By resigning all except the magazine work, so much time does not have to be given to the routine work now.

There was a forty-one per cent increase in the number of additions to the churches in the district over last year, and the gain in money raised was sixty-six per cent. The addition of sixty members to the Sendai Church is the largest gain any one of our churches in Japan has ever made in one year.

I am glad to be in Living Link fellowship with the first church of North Tonawanda, New York. Not having the pen of a ready writer, I am afraid I do not do them as much good as the fact of their relationship and interest does me.

We shout "Banzai" over the prospect of re-enforcements for Sendai. When the new missionaries come we will enlarge our borders and strengthen our stakes. In other words we will expand.

JAPAN MUST BE EVANGELIZED.

Maud Whitmore Madden.—The past year brought many blessings and a few severe sorrows in the work. No new work for women and children was begun in Sendai, though Mr. Kawamura at Fukushima, and Mr. Tatebe at Haranomachi both held special meetings for women. Miss Sagara helped in the Haranomachi (her home) twice. We dropped one Bible class in Sendai, but hope to resume it again in the fall. We have had three Bible classes nearly every week.

The promise of new workers from America encourages us more than words can tell. The presence of Miss Curran teacher of the school for foreign children in Sendai, was a great blessing in our home, and relieved me of a great nervous strain. Except Teddy's brief illness in September we have all had excellent health.

Letters and prayers from friends at home, known and unknown, especially from the Morganfield, Kentucky, my Living-Link Church, have greatly cheered and encouraged us.

I contributed and translated fifteen pages to the W. C. T. U. "Children's Herald," in Japanese, and made one public address to the Sendai W. C. T. U.

There are five young women from this district in the Girls' School and three more to enter this fall. Six girls of our church are in school in Sendai, four of whom come from Akita.

The number of women baptized in Sendai district is as follows:

Sendai City	22
Fukushima	4
Sansuma	4
Haranomachi	2
Izuno Village	..
Akozu	..
Total	32

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It is a great joy to be a missionary in Japan, even though one's strength does not measure up to one's desires, nor to the demands of the work.

CHINA.

STATIONS AND MISSIONARIES.

Chu Cheo.—W. R. Hunt, Mrs. Alice Hunt, Dr. E. I. Osgood, Mrs. Fanny H. Osgood, Dr. Paul Wakefield, Mrs. Paul Wakefield, F. L. Mendenhall, Mrs. F. L. Mendenhall, Geo. B. Baird; evangelists, 6; teachers, 1; helpers, 4.

Lu Cheo fu.—Dr. Jas. Butchart, Mrs. Nellie D. Butchart, Miss Alma Favors, Justin E. Brown, Mrs. Justin E. Brown, Alexander Paul, Mrs. Alexander Paul; evangelists, 3; teachers, 4; helpers, 7.

Nanking.—F. E. Meigs, Mrs. Mattie R. Meigs, Dr. W. E. Macklin, Mrs. W. E. Macklin, Frank Garrett, Mrs. Frank Garrett, Miss Emma Lyon, Miss Mary Kelly, Mrs. Lily W. Molland, C. S. Settlemyer, Miss Nellie J. Clark, C. T. Paul, Mrs. C. T. Paul; evangelists, 3; teachers, 14; helpers, 23.

Nantungchow.—John Johnson, Mrs. Ellen Johnson, D. E. Dannenberg, Mrs. Ruth M. Dannenberg, Dr. E. A. Layton, Mrs. E. A. Layton; evangelists, 1.

Shanghai.—James Ware, Mrs. James Ware, Miss Rosa L. Tonkin, H. P. Shaw, Mrs. H. P. Shaw; evangelists, 3; teachers, 5; helpers, 5.

Wuhu.—A. E. Cory, Mrs. A. E. Cory, C. B. Titus, Mrs. C. B. Titus, Miss Edna P. Dale; evangelists, 2; teachers, 4; helpers, 1.

CHU CHEO.

Wm. Remfry Hunt.—It has been a great year in the history of the work in Chu Cheo. The members have been conspicuous in consecrated endeavor. Cognizant of the significance of political and religious changes, our evangelists act with grace and tact. Their devotion, heroism, and deeds of love inspire us. We praise God for the twenty members added during the year. They are booked for service. Nineteen inquirers will soon be baptized. Out of its poverty and aspiration the church raised $369 (Mexican), paid pastor's salary in the city, partially paid village church evangelist, distributed famine relief, entertained its local Conferences, as well as doing much quiet and genuine stewardship.

Our wide itinerary and systematic evangelization have done much towards evangelizing our district. Our field reaches out to three million souls. The students of the government schools attend the Lord's day services, and our influence with them is high. We are in a critical and pivotal period in the nation's history. Heathenism is practically dethroned, and the thinking people are turning to the more safe, salutary, scientific, and saving power as shown them in the Christ.

Despite the subtle materialism in the new schools, it is proving unsatisfactory, and among the more thoughtful young men there is a decided gravitation towards the Christian certainties. Still there are millions in China who canonize the ancient and effete systems and interdict the living and the new. Among many of the proud and philosophic Confucianists we still meet a defiant opposition and find it no easy task to discharge a debt, the existence of which these creditors deny.

It is a matter of great thanksgiving that the native church is coming to

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its inheritance. It is learning the relation of religion to conduct, and of character to life. Intellectually and spiritually the native ministry is growing. Only the alert, true, and tried men and women are chosen as co-workers. They are catching the soul-winning passion. Among these we specialize towards leadership. They have learned that faithfulness in a little thing is a great thing.

Working most of the year single-handed, and with not too much strength, we were aiming to preserve our equilibrium between the simple and the strenuous life. It was a great experience coaching our new colleagues in the language, literature, manners, and customs of the Celestial. As "interpreter in trials oft" and "harmonizer in humor and pathos," we were in a splendid school for grace and patience, but the inspiration and fellowhsip of new associates brought its own reward.

The village churches have done much individual evangelism. Evangelists Koh, Shi, Chen, Woo, Tai, and Wang working often far into the night with their bands of inquirers. True to Oriental hospitality, each evangelist in his home gives liberally and joyfully. This year the night services have rendered splendid service. Each worker is alert to the finger-tips in regard to the ultimate plan of self-support and aggressive evangelism. Their silent deeds of love "beam doxologies unsung."

Among the unredeemed masses, with their awful heathenism, their pitiful cry for help, their pathetic ignorance, their loveless, homeless, soulless, lightless life, we rejoice that we have been able to give the best year of our life to the splendid service of Christ in China.

It is for us also a great joy and privilege to be able to return to the dear homelands, in England and America, and that to recuperate and re-equip for larger and more efficient service.

The situation is unique. China is in the throes of an immense political, religious, and commercial revolution. Like a young man strong to run a race, Christianity, in the young and progressive churches, is a tremendous factor in the solution of the problem. The long night of Asia is breaking and the new day is at hand. We are working, translating, lecturing, teaching, and praying for the native ministry. It holds the key for the future of the church in China. In its spirituality, culture, passion for souls, and general equipment we are investing all we have and are in these, our co-workers in the gospel of His grace. They render heroic and truest service.

Imperial edicts are multiple and confusing. The government has not learned that edicts can no more make a loyal people than they can change a religion. Among the reformers are a few strong Christian young men who are the "brave and advancing minority," and who have the prescience to see that the crisis-hour in the nation's life has arrived and that it must face the sunrise or end in gloom.

Nanking and Shanghai have sent out "spiritual bloodhounds" to Europe and America to hunt a religion. They are special commissioners to discover an eclectic system which is best suited to the nation's life and thought. The situation is grand and awful! Heathenism being dethroned, the millions are virtually without a religion. What an opportunity for the Church!

Speaking of missions, Dr. Morrison, the famous "Times" correspondent, says, "The outlook was never so promising." Missionary societies are everywhere in union. The 160 daily, weekly, and monthly Chinese newspapers advocate reform and Christian activities. It is a fact that never before in the

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history of the nation's life has it been so susceptible, both in its leaders and people, to a new régime. They are almost persuaded to accept Christianity and announce it as the national and popular faith.

F. L. Mendenhall.—We arrived in China about the middle of October, and after a few days' stop in Nanking, came on to Chu Cheo, where we have spent the remainder of the year. Our time has been given largely to language study and to getting acquainted with the people. There were several thousand famine refugees scattered in little straw huts about the city. There was much suffering among them, and almost daily we saw men lying dead on the streets. We tried to do what we could for them in a quiet way. In the early spring, when the suffering seemed likely to be most severe, we gave out word that we would employ a few men to carry dirt. We could not employ them all. We had no money except the little we were able to give personally. We offered seven cash a load, and chose thirty men to work the first day. It was a good price, and we thought some came to work who were not famine refugees. To reach only the most worthy, we only offered six cash a load for the next day. Fifty men were chosen out of several hundred who applied the next day. In their hurry and eagerness to make as much money as possible they possibly jostled some of the on-lookers on the street. An officious city elder requested that the work be stopped, giving as a reason that we were injuring the public ground from which the dirt was being taken. It was a poor excuse; the dirt had been taken from the same place in larger quantities by any one who wanted it for a hundred years past, and no harm was done. But we did not want to antagonize any one, so we stopped the work for the day and looked about for a way out of our difficulty. We found a sand bar in the river between the two mission compounds. It was only about a hundred yards from the place we were trying to fill with the dirt. We offered only two cash a load —one-tenth of a cent gold—for as much as a man could carry at a time in buckets hung at each end of a pole. For the next few days, until the work was finished, we employed about a hundred men a day. They would gladly have worked on all summer at the same rate. We had neither the work to be done nor the money to pay for it, so had to let them go. But we knew the few hundred cash each of them had been able to earn would give them a lift for the few days before they would be able to get greens and herbs from the fields to eat—and so we felt that we had helped them a little. I often met some of the refugees on the street during the next few weeks, and they seemed to be very friendly. In the years to come, when we visit them in their village homes, we do not expect them among the first to throw stones or to scoff at the foreigner and his Jesus religion.

G. B. Baird.—I arrived in China October 16, 1906. After spending a day in Shanghai and a few days in Nanking, I was taken to my station in Chu Cheo by Dr. Wakefield, with whom I was to live. I immediately secured a teacher and began the study of the language, to which I devoted most of my time during the winter. I visited part of our out-stations and was able to see some results of the fine work that has been done in the past. I was away from the station a few times. I spent a day with Mr. Best, at Lai-an-hsien, on the occasion of breaking ground for his new church. Twice I went to Nanking to look after a teacher. During Chinese New Year, I spent a week with Dr. Macklin on a country trip to Luchow-fu. This gave me some idea of the work of the itinerant preacher. Altogether, my stay in China thus far has been very pleasant and satisfactory, at least to myself.

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Dr. Paul Wakefield.—The work at Chu Cheo has gone on with no great disappointments and no startling triumphs. The work has been one of quiet, steady growth. The long absence of foreigners from the station last summer threw much responsibility upon the native workers, and they met the situation very well. In fact, they developed a sense of responsibility for the work, and especially for the good name of the church, and a feeling that it was their church and their responsibility, that they never before had. This has shown itself throughout the year. They had no hesitation in throwing a man out of fellowship, if he proved himself a rascal; and they have taken pains to inquire, and have not attempted to shield the members. This love and pride for the church has been a very hopeful sign, and speaks well for the future.

Hospital work has not been done, except as absolutely needed in a few cases with servants, or Christians, or refugees. Dispensary work has been carried on throughout the year. A vast proportion of this has been refugee work, in which no fees were asked. All such cases have been treated freely, and every aid possible has been given. Refugee work has been done where possible. This was necessarily done very quietly, as the official did not approve of any distributions. Many died in our streets before our eyes without our being able to aid.

The out-station work has been growing quietly. There has been a general revision of church membership and great care in accepting new members. Each evangelist is made to feel that he is responsible for getting good men, and is quite as responsible if he takes in bad ones. The house at Kwan-wei was completed, and the church members there have bought new land with their own money to add to the church property.

The native pastor is again supported at Chu Cheo. This was difficult this year, for foods and all living expenses have advanced, some to three times what they were a year ago. So, while the financial statement may not show a gain, the fact is there is greater sacrifice this year than last. The church looks forward to the return of Dr. Osgood with great longing. He has a strong hold, and the next few years will make a great work in this field. He needs a small power boat to give him a chance to live comfortably and work profitably. If it could be arranged properly, he could use a single woman helper to great advantage. Miss Clark visited Chu Cheo in the spring and had the church alcove filled with women. Married women can do little, and the Chu Cheo field is ripe for this work. On the whole, there has been steady, encouraging growth. The field is ripening, and the harvest promises well.

LU CHEO FU.

MEDICAL.

James Butchart, M. D.—The year's work commenced after vacation. On returning, I found the town in a panic from an epidemic of malignant malaria, such as was unknown before here. The number of deaths was large. Many responded to treatment who had been unconscious for some time. In some instances, the family showed great gratitude, and showed it in a practical form. In others, they seemed to take it as a matter of course, as something we ought to do. In too many cases we were made heartsick by being called just as the person was dying, and in one case when he had been dead a day. The Chinese physicians cured many with their native materia medica, but with many they utterly failed. One doctor wanted to charge eight dollars for a prescription, the chief ingredient of which was plaster of Paris.

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Usually, our custom is to charge a regular fee for calls to the home, but so many poor people were dying who might easily be saved, that we adopted the plan of going to any case that called, regardless of fee, expecting the well-to-do to pay. Some cases repuired care over a long period, which it would be impossible to give them if we charged the fee for each visit. Our work soon became very heavy and kept us busy from early morning till late at night, but we were received in many families in a kindly way we had never

ANNUAL STATISTICAL REPORT CENTRAL CHINA MISSION.

	STATIONS						Totals
	Nanking	Chuh Choo	Wuhu	Shanghai	Lu Chee fu	Nantungchow	
ESTABLISHED	1886	1888	1888	1890-5	1896	1905	
STATIONS	1	1	1	1	1	1	6
OUT-STATIONS	6	5	1	3	1	1	17
MISSIONARIES—							
Ordained	4	3	2	2	3	2	16
Physicians	1	1	.....	.....	1	1	4
Wives	4	3	2	2	3	3	17
Single women	3	.....	1	1	1	.....	6
Total	11	7	c5	5	7	6	41
CHINESE WORKERS—							
Evangelists	3	6	2	3	3	1	18
Teachers	14	1	4	5	4	.....	28
Other helpers	23	4	1	5	7	.....	40
Total	40	11	7	13	14	1	86
CHURCHES—							
Places of Regular meeting	7	6	2	5	3	3	26
Organized churches	1	3	1	2	1	.....	8
Members last year	219	a140	137	300	24	2	822
Added since	45	20	.....	26	1	.....	92
Present members	a236	160	b100	326	18	2	842
Sunday-schools	1	3	1	2	2	.....	9
Sunday-school members	160	50	100	110	140	.....	560
C. E. Societies	2	3	.....	.....	.....	.....	5
C. E. Membership	50	40	.....	.....	.....	.....	90
EDUCATIONAL—							
Boarding schools	2	.....	.....	.....	.....	.....	2
Pupils	160	.....	.....	.....	.....	.....	160
Students for ministry	4	.....	.....	.....	.....	.....	4
Day schools	1	1	2	2	1	.....	7
Pupils	15	20	60	135	21	.....	251
Total pupils	175	20	60	135	21	.....	411
MEDICAL WORK—							
Hospital and dispensary	2	1	.....	.....	1	.....	4
In-patients	1,074	.....	.....	.....	345	.....	1,419
Treatments	12,851	b1,500	.....	.....	22,621	.....	36,972
FINANCIAL—							
Medical fees	$2.163 09	$173 00	.....	.....	$1,813 95	.....	$4,150 04
School fees	2,774 52	20 00	$79 25	$577 01	148 00	.....	3,598 78
Missionary contributions	165 00	.....	25 00	125 00	e84 00	$1 0 00	499 00
Self support	306 02	225 40	75 00	87 43	15 80	.....	710 25
Total	$5,409 23	$418 40	$179 25	d$883 24	$2,056 75	$100 00	$9,046 87

a Revised roll. b Estimated. c Regular force 3. d Includes a special offering of $93,80.
e Includes Chinese contributions to convention, famine, and anti-opium work.

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been before. In some instances, we were told that the idol had directed to send for us, incense being burnt in the house, and thanks offered in the temple on recovery in spite of what we might say. A procession was organized to ask the city god to abate the calamity. The procession had not been held for six years. The last time we preached directly against the foolishness of idolatry. This time we had a better opportunity. On the invitation of Mr. Paul and Mr. Brown to address their school, we gave a talk on the cause and spread of malaria by the mosquito, showing them by the microscope the organism in the blood. In a few days all over town people were talking the cause of the fever. So the god would get somewhat less credit than before. While the work during the epidemic broke into the regular work in the hospital, we felt the opportunities given by it could be used providentially to bring something of Christ to families we had not met before, and so we rejoiced.

The force of assistants had for some time been too small; so, at this time, if proper attention was given to the cases, every one was overworked. This year we have taken on several new students and gotten back Dr. Tsao, the former head assistant, who has turned out to be a fine Christian man. The head student of last year is also improving and growing stronger in character. Several of the students, with the hospital gateman and some others, have professed to be inquirers. In the case of young assistants, the temptation to make profession from motives not the highest is too strong; so that time and further teaching alone will tell.

We have to record with sorrow the downfall and family disagreement of Mr. Chen, the former evangelist. We bore with him for some time in hopes of reform, but it was no good. Dr. Tsao has now taken his place in the work. I have to record my gratitude to Miss Favors and also to the students for their patient assistance when at times they must have been greatly overworked. The statistics as to numbers are as follows:

Treatments in clinic, new and old cases	21,610
In-patients	345
Out-calls	833
Office visits outside of homes	75
Operations	183
Cases of opium suicide	95
Obstetric cases	8

Collections on the field, $1,763.78; Incidental expenses outside of estimates, $2,539.39.

Mrs. James Butchart.—My regular work consists of two meetings each week. One is an evangelistic service on Sunday afternoon, and the other is the women's prayer-meeting held in our home. I have had charge of these services for over two years, so this report must necessarily be much the same as that of last year. There has been an encouraging advance. The attendance at both services has been better and more regular. Several have expressed a desire to become Christians. These have not received baptism, but are held as inquirers under special instruction. A class was formed for them and others who attended best, and a competent Christian woman taught them the New Testament Catechism. She also taught them to read. The children who came to the Sunday services were taken into a class by Miss Favors. This was well attended, and the pupils learned many good songs and Scripture

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lessons. We had the children sing their songs during the opening and closing exercises, much to the delight of mothers and friends.

We made a special effort at the new year. For about two weeks at this time, our compounds swarm with people. They want to see the foreign homes. We take advantage of the opportunity and hold daily meetings. This year we had no room large enough to accommodate all, so an overflow meeting was held by Miss Favors. I spoke every day to those who filled the hospital waiting room. All of our Christian women took turns in helping. We estimated that some fifteen hundred women and children heard the gospel during those days.

The prayer-meetings have been most helpful to all of us, both Chinese Christians and missionaries. Many outside women also have attended. Often there has been an attendance of twenty and thirty, while the whole number of Christians did not exceed eight or ten.

Under irregular work comes our calls and receiving of calls; our entertaining and being entertained. We have learned to expect calls any day that it is not raining, and must plan our daily program accordingly. Many come from the hospital to our home. Therefore, during clinic hours, we have more guests than at other times. The higher class ladies often come outside of clinic hours for consultation. They come in the afternoon, dressed in their beautiful silks, making a formal call first, and then ask to see the doctor. Others will come purposely to call. Many who have received treatment have repeated their visits, and have invited us to their homes. We increase the number of our acquaintances and friends every year. This fact proves a growing influence among the people and a larger opportunity for mission work.

Miss Alma Favors.—Last year, on my return from the summer's vacation, I was detained three months in Wuhu on account of illness, and therefore was unable to take up the work until December 1st. Since then, in as far as possible, I have assisted Dr. Butchart in his surgical and other medical work, and in consultation with the women and their treatments, besides the daily routine which is necessary in carrying on a hospital. Through the illness of the prefect's daughter, we gained entrance into his home, and during the four months of almost daily treatment we had the opportunity repeatedly of telling them the dear Old Story. In connection with hospital work, I have taught English—three classes to the eight medical students. This year I have greatly enjoyed teaching the Christian women in the Sunday-school class. But best of all has been the new work started among the children. January 1st, we opened a Sunday afternoon class for them. We now have enrolled eighty-five, with an average attendance of twenty-five, and the highest attendance of fifty-four and lowest twelve. I have taught hymns, a Christian catechism, and the parables and miracles of our Lord. This work is most promising and one to which much future thought should be given. With proper facilities for teaching and attractions for the little ones, I believe the class would develop into a fine Sunday-school. I have also done what I could to assist in the Christian women's prayer-meeting, and in the Sunday afternoon women's meeting, taking the overflow meetings during our two weeks' special services at Chinese New Year. Though I have not been as strong physically as I would like to have been, still I have much for which to be thankful. My heart indeed goes out in gratitude to the Father for His goodness to me and the great privilege of working for Him among this people.

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EVANGELISTIC.

Alexander Paul.—For health and protecting care during the year that has passed, we give thanks to our Father in heaven. The regular routine work has been pursued. We are deeply grateful to Mr. McGinnis, of the government school, and also to several Chinese teachers, who have always been willing to help in the work when called upon. Though belonging to different religious bodies, we have worked hand in hand for the advancement of our common cause.

Daily preaching at the East Gate chapel by our evangelist, Mr. Chao, and others has been carried on. Our evening meetings have been especially encouraging, as many of the business men have attended more or less regularly. Thousands of tracts and portions of the Scriptures have been sold in the chapel, mostly to country people who have to come to the city to do their marketing. The Sunday-school, church service, and mid-week prayer-meetings have been held in the hospital chapel, as we have no "church building." These services have been well attended by hospital patients and country people, but until we have a suitable building, we can not expect to reach many of the city people. During the fall and winter we had a very encouraging day school, which was on a self-supporting basis, but as Mr. Brown was called to the famine district, this had to be abandoned for lack of time.

Our country work has been most encouraging. One-third of our time has been spent in actual itineration, and we can not but feel that the books and tracts sold and the gospel preached will bring forth fruit in due time. Our bookseller, Mr. Yang Hai Cheo, has covered the whole district and has had good sales of both Old and New Testament Scriptures. The work at our outstation, San-ho, has gone along steadily. We have been fortunate in securing a good native evangelist for that place. The prejudice of the people against us is growing less and less. The meetings are being well attended and a few are seeking after the truth.

Although we have no baptisms to report this year, we trust that our labor has not been in vain. Mrs. Paul has assisted in the work from time to time, and many women have heard the gospel in our home.

Mr. and Mrs. J. E. Brown.—"Irregular" might well characterize my work for the past year. What I hoped would be a good summer's work on the language was much interfered with by the time required in overseeing the building of a house in Kuling. Then a considerable part of the autumn and early winter was occupied by a trip to Shanghai, our marriage in Nanking, and return to our own station and settling of our home. Then, immediately following the Chinese New Year, came the call for workers in the famine district, and I gave two and one-half months to that work. My regular work, outside of such language study as I have been able to carry on amidst interruptions, has been limited to preaching and leading prayer-meetings a few times, two short itinerating trips with Mr. Paul, a part with the other men of the station in a series of meetings at the Chinese New Year time for Christians and inquirers, and teaching English for two hours a day for two months at the East Gate school. Mrs. Brown has employed such of her time as was free from household duties in the study of the language.

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NANKING.

F. E. Meigs.—One year of work has been done by the two schools united into one harmonious whole. I say harmonious, for it is literally true that not a word of discord arose. It has indeed been pleasant for brethren to dwell together in unity. We are learning by actual experience that the barriers which we have heretofore thought of as high and broad are, after all, most insignificant. The union as proposed has not, in all its details, as yet been carried out. Shortly after our union had been consummated, the school of the Methodist Episcopal Mission in Nanking proposed that the union be extended to take in the three schools instead of one. For this reason we have been waiting and shall continue to wait until the question of the larger union is decided. We hope this decision will be reached by the end of this year. In the meantime we have gone on with our work. There were nine graduates at the close of the school year. Some of these are working as teachers and preachers in the mission and others are with other missions, and one or two are working independently. There have been over one hundred enrolled during the year.

We purchased an extension to the school premises this year, so that now we have sufficient ground for our present purposes. We expect to erect more buildings as soon as the pending question of larger union is decided. The financial statement has been made to the secretary of the mission, so that it need not be referred to here.

The school is now in the hands of a Board of Directors on the field and our report has been made to them. It is our purpose to publish a regular catalogue as soon as our union questions are settled.

STATIONS AND MISSIONARIES.

Frank Garrett.—In all, there have been forty-five added to the church here since last report. Forty-four were baptized. One old lady died a few days after making the confession, not being able to be baptized. Eleven were students from the Boys' School and thirteen were students from the Girls' School. Five have been dismissed because of unworthy conduct. Two have died. Twenty-one have moved away, or have absented themselves for so long that their names have been dropped. The present membership is 236.

Three encouraging features of the growing work in Nanking are the more efficient working of the deacons and elders; the increased attendance at the Sunday services, especially of government students; and the increase in the regular collections.

I spent a month in the famine district, taking 3,300 bags of flour and ten barrels of beef to Matsang, and overseeing the distribution until relieved by the arrival of C. B. Titus. I am glad that I had the privilege of aiding in so great and needy a cause, but that, together with several other calls for special service, and the regular work as chairman of the Advisory Committee, has taken so much of my time that I have not been able to give the needed time to the oversight of my north river work.

I have made from one to four trips to each of my nineteen stations north of the Yangtse. The work in Pukeo and West Gate remains about the same. At Chian Pu, the church withdrew from Mr. Yen because he took a second wife. The Kao Wan and Tan-tswein chapels have been wholly supported by

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native church funds. At the latter place, there was held a revival meeting and four were baptized last summer.

In my last report I spoke of Ta-ying-tsi. The Methodist Mission had a church there with ten members, about twenty probationers, and a large number of inquirers. It being in the midst of our field and isolated from their other work, they have turned the whole station and work over to our mission. We have established a school with fifteen pupils enrolled, and have an evangelist and school teacher there.

We have established a preacher at Luho, who works in connection with the Friends' missions there, giving and receiving aid, striving to advance the Master's kingdom most successfully and with the least waste and friction. We are not limited in our liberty to say and do, but are welcomed into a large field of helpful co-operation.

I have been a member of the famine relief committee in Nanking, and have given much time to that work. We distribtued about seventeen hundred garments and employed from one hundred and fifty to four hundred and fifty men on roads and pond-filling for many weeks. These were refugees who had fled from the northern famine districts.

I have gone on mission business to Wuhu three times; to Chu Cheo, Nantungchow, Shanghai, and Tsung-ming each once during the year. Among the other duties of the year, I have had the building of a new residence.

My health has been excellent, and I praise the Lord for the opportunity for service and the promise of better things to come.

Mrs. Ethel B. Garrett.—Having extra home duties this year, I have not been able to give a great deal of time to the work, but have been glad to help even a little. I continued my three classes in the Girls' School until Christmas, and helped in the famine relief work as I could. I have also served as editor of the Central China Christian throughout the year, which has required considerable time. Next September, we hope to occupy our new home by the Girls' School. I pray that the Father may use me in the years to come in helping the girls and women in the school.

Miss Mary Kelly.—All the year we have had meetings twice a week at the South Gate. These meetings are not so well attended as when I was living there, yet we have averaged about thirty women at our Sunday afternoon meetings and half that number on Thursdays. The interest is good and there is conviction of sin on the part of some from the best families, but none have been baptized. Satan has made the slander by their neighbors, the revilings of their families, and the ostracism by their friends seem like too much for them to face.

I have been greatly pleased by the growth of our Sunday morning services. Hsia Kwan Hsing, our head printer, undertook to conduct these services two years ago. He has been assisted by Wan Sha Ling, and later by evangelist Wan. The former two get no pay for this work, and have been very faithful to it, with the result that our seating space is usually full, often with government students and others who listen attentively. At Hsia Kwan we have an average of about fifteen women at our Wednesday meetings. Since the moving of the chapel, we have brought in new women, who, though they come regularly, do not seem to have gotten deeply interested. Miss Lyon and Miss Clark, with the Girls' School teachers, have been most kind to carry on these meetings for me when I have been in the country.

In November and December, my Bible women and I spent three weeks

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in the north river stations, and about the same length of time this spring. The people there are slowly growing in the knowledge of the Lord, though to give up their sins and yield obedience to Him is quite as hard for these people as any other. Yet they listen attentively to the Word, even with awe at times, and it must bear fruit in season. Everywhere we are kindly received and cordially welcomed. When they listen attentively for any length of time, they always acknowledge that our story is the Word of Truth. At Tan-tswein, where the crowds were formerly so rowdy, there is a special spirit of inquiry and close attention to the preaching. Our out-stations south of the river I have visited twice. In some of these places we have some interesting inquirers.

During the months of January, February, and part of March, Miss Dresser, of the Presbyterian Mission, and I made three or four visits a week to the famine camps around the city. It was wonderful to see what close attention they gave to the Word of Life when they were pinched by hunger and want. Such concentrated suffering I have never seen. Their homes were little mat sheds on the muddy banks of a creek, crowded down to the water's edge—land that is covered with water when the stream rises. Here they lay with only a bit of grass or straw between them and the muddy earth, in the rain and snow and bitter cold. Hundreds of them have small-pox. We often saw dozens of cases in one day. Forty thousand people were divided into three camps, which we visited regularly. Many took home to remote districts the knowledge of the true God and their Savior. May the Holy Spirit bring it constantly to their remembrance. We have tried to plant and to water. May God give the increase!

NANKING.

Miss Emma A. Lyon.—I returned from summer vacation the last of August, and began to get everything ready for the opening of the school. In a few days I took sick and had to stop work. The two teachers, Whan Su Ing and Chen Shiao Ewing, and the matron finished everything in order, received the pupils, and sterilized all the clothing and bedding and, with the help of the man teacher, opened the school. It is certainly a reward for the time and strength that has been put on the school to have such helpers as we now have. We used the new building and so have been able to take in more pupils than we ever had before. Part of the time we had seventy, some leaving on account of sickness. We have not taken any married women into the school this year. It is not best to take them in with the girls.

On the whole, the work of the girls has been very good. Many have shown a marked growth in the spiritual life, and have been helping others. All have had a greater interest in the study of the Bible. In the mornings, at 6.30, the girls divided into a number of sections and studied the Bible and prayed together, the teachers taking turns in leading the little ones. For a time some came to my room at that hour. For a while before school closed, we had meetings with the Christian girls for the purpose of preparing for the summer vacation.

The Christian Endeavor and weekly prayer-meetings were continued. Often the outside women came to these meetings. Quite a number of callers were received in the school during the year.

This year ten girls and women were baptized. This has been a very busy year with class work, examinations, helping teachers prepare lessons, over-

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seeing all the workings of the school, and many other things that come up in such work. We trust that the seed sown may bring forth fruit to His glory.

Chas. S. Settlemyer.—The past year has brought increased responsibility and along with it, I trust, increased ability to bear the burdens falling to my lot. The study of the language has occupied the best hours of the day, while the rest of the time has been spent in teaching. I have had charge of the English department of the College, teaching three classes in it regularly. I have also taught a Sunday-school class, a daily Bible class, and have had charge of the evening chapel service of the students. When Mr. Meigs started for America, he turned over the affairs of the College to me. Mr. Jones, of the Presbyterian mission, has since passed away; so I am left for the time being as the only member of the foreign Faculty on the field. The Presbyterians will doubtless supply a man in Mr. Jones' place, and Mr. Meigs will be back in October. The loss of Mr. Jones is a serious one, and no one can fully take up his work. The work will not stop, however, but we will go on with good prospects for a successful year. Our buildings will not hold the students that apply for entrance, but with the consummation of the plans for larger union, we hope soon to put up new buildings and be able to accommodate several hundred students.

Miss Nellie J. Clark.—During the past year, I have taught three English classes, and also about one and one-half hours of music daily, excepting Saturdays and Sundays. I have also attempted to do at least three hours' language study daily, excepting Sundays. I have not been able to do very much along the line of evangelistic work, but have had some practice in Chinese by occasionally leading the morning prayers with the servants, evening prayers at the school, and once the Wednesday afternoon prayer-meeting for the school girls and neighboring women. During the year, I have had the privilege of visiting the Wuhu work, and also the Chu Cheo work, spending several months at the latter place, during which time I met the women and had some women's meetings, which were attended both by Christian and non-Christian women.

MEDICAL.

W. E. Macklin, M. D.—

Drum Tower Dispensary, first visits	2,557	
South Gate Dispensary, first visit	1,785	
		4,342
Drum Tower Dispensary, second visits	5,145	
South Gate Dispensary, second visit	3,364	
		8,509
Grand Total		12,851
In-patients	1,074	
Collected on the Field	$2,163.09	

The figures do not fully show the report, as the most valuable work of the hospital is in the in-patient work. In the hospital, more can be given in the treatment, and there is much better spiritual work. I have been rather afflicted by malarial poisoning during the year, so have not been personally able to do as much of the evangelistic work as I used to do; but students from the Christian College have come to the rescue and a great deal of good has been accomplished.

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Ju Kwei Poh has also done a great deal of excellent preaching in the South Gate dispensary. Mr. Ju is an aged Christian about seventy-five years of age, and has been an official of some rank. He is learned in all Chinese lore. He has studied Confucianism, Buddhism, and Taoism. When he argues with his own people, his argument is unanswerable. He works without pay as he owns land. Instead of being like a poor preacher, living on the voluntary contributions of his fellow Christians, he gets his revenues from the involuntary contributions of his poor tenants.

I have taken several itinerating trips across the river to Chu Cheo, Luchowfu, and some of our other stations. I have also kept up regular visits to fifteen or more towns and villages around Nanking. I have translated and published a History of the British Constitution, showing the Christian influences at work in shaping a constitutional government. I have prepared a series of articles for the papers to enlighten the people on hygiene. I have also translated "The Church of Christ by a Layman." I did not know where I was going to get the money for this, but I secured $700 Mexican from the Viceroy and other sums from various sources—in all, over $2,000 Mexican. I would like to speak of the great help Mrs. Molland is in running the hospital. We have in her a most excellent matron. We thank the Lord for past success and press on to greater things in His name.

Mrs. Lily W. Molland.—I arrived in Nanking, November, 1906, after an absence of two years. I commenced work in the hospital immediately, and had a very busy winter and spring. We have had preaching in the women's and men's wards regularly. Miss Kelly kindly loaned her Bible woman when she was not in the country; and for the men we have a man whom we hope will prove a suitable helper. He is only on trial. All the patients who are able to be up and about must attend the Sunday services. We expect to have our own Bible woman this year. We very much need one. We have had starving people—famine refugees—all winter, besides the usual number of beggars, as well as the usual number of in-door patients.

The rooms upstairs in the hospital formerly occupied by myself and family we have used for private wards, and have found them most useful in the work.

We received a gift from the Committee this year, viz.: two invalid chairs, one instrument case, one surgical table, one bandage roller, and one set (ten) of graduated glasses, for which we are most sincerely grateful, with the gratitude which is a lively sense of favors to come.

NANTUNGCHOW.

Mr. and Mrs. John Johnson.—Our second year's work in Nantungchow has been, like the first, mainly of a pioneer or preparatory character. Although there has been much to encourage, we have encountered not a few unexpected difficulties and disappointments—not an uncommon experience in China.

In view of the fact that our tenancy of Chinese premises in the city expires February, 1906, and the consequent necessity of having foreign homes ready for occupation at or about that date, I and my colleagues have spent considerable time in the endeavor to purchase building sites, and in the preparations of plans, etc. In December, 1906, we completed the purchase of land sufficient for at least two good compounds in a very convenient location—convenient alike to the city, to the River Yangtse, and also to the canal for Rukao and the North. All our efforts to secure additional land for doctor's residence and hospital have thus far been unavailing.

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We regret that we have been unable to begin building operations. Although very modest house plans have been prepared, we are having difficulty in finding a contractor willing to build for the amount usually allowed, on account of the advance in the price of labor and materials in this district.

Frequently, I regret that this, the material side of our work, absorbs so much precious time and energy; but I am consoled by the thought that it is all part of "the King's business." In the faithful doing of it, we have His approval, gain much valuable experience, and can also teach the Chinese many valuable lessons in the Christian method of conducting business.

Throughout the year I have continued to spend three or four hours each day in the study of the language. About half the time has been given to the preparation of addresses for the various meetings.

Each week three evangelistic services have been held in the street chapel, and a communion service on Sunday afternoons at the mission house. At the latter, the number of communicants has usually been about twelve. At the street chapel, the fluctuating audience always gives us a respectful attentive hearing. Though we have not yet been privileged to see much fruit, we are confident the seed is not sown in vain. The Master's experience is ours—the commn people hear us gladly.

During the winter we gave a number of stereopticon lectures to specially invited gentry and tradesmen, and two to women. We greatly rejoice that through these meetings, and other ways this year, we have been able to acquaint some of the best people in the city with our purpose, methods, and message. So far as we are able to judge, we are the friend of all, and the enemies of none; and the outlook is "bright as the promises of God." My colleagues and Dr. Liu, a native Christian practitioner, have shared with me the evangelistic work.

In January, 1907, we were reluctantly compelled to dismiss our native evangelist. His indiscretion and officiousness brought him in conflict with the elders and magistrate. Being unable to defend his conduct, we could not retain him in Tungchow. This was a great disappointment to us and the mission, as the evangelist had been considered a very sincere, earnest and faithful man.

In no department of work has the want of a native helper been more keenly felt than in that of itineration. For a foreigner, possessing a very limited knowledge of the language, to take long preaching tours, without some native help, is practically impossible. I made several short excursions in the vicinity of the city, and in the month of May, having secured the help of a native colporteur from the Scotch Bible Society in Chinkiang, I, and my family, made an eight days' houseboat trip to Haian—a large town of 20,000 or more, fifty-five miles to the north of Tungchow, the limit of our parish in that direction. The weather was hot, and we found houseboat traveling slow and none too comfortable; but we had the privilege of preaching the Gospel, and selling Christian literature on the streets of seven or eight large, neglected towns, at every one of which we ought to have a chapel, and, at least, a native evangelist in the near future. A few years ago, this whole district was extremely anti-foreign, but on this visit we were received with the friendliest curiosity, had a ready sale for Gospels and tracts, and everywhere found the people ready, and in some places eager, to listen to what they called the "foreign doctrine." The magnificent crops of grain, "white unto harvest," through which we passed, were a parable and a prophecy to us.

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"The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

Household duties and the instruction of our children has occupied a considerable part of Mrs. Johnson's time, but she has, as she was able, continued the study of the language and assisted in women's meetings. For the greater part of a year, a weekly service for the women has been held at the mission house. These services have been well attended, and the intelligent interest shown in the Gospel message by not a few, has been very encouraging. The sisters were assisted in the meetings by the evangelist's wife until January. Since then, they have had to manage alone, save for a little help given by Sister Layton's Christian amah. In the work amongst women "a great door and effectual is opened," but a qualified Bible woman is sorely needed to help our sisters to enter in and occupy for the Master.

Mr. and Mrs. D. E. Dannenberg.—During the past year my principal work has still been the study of the language.

A lot upon which to build our foreign home has been purchased and house plans have been submitted to contractors for estimates. I have alternated with Brother Johnson and Dr. Layton in speaking at the regular services in the street chapel. In the tea houses, I have sought to become better acquainted with the people, tell of the All-Father's love in His Son, and distribute Christian literature. We have started a small circulating library. Books of history, travel, science, and religion were purchased and loaned for two weeks at a time to the educated class. In the spring, I took a trip to Ching Hsia, an enterprising city of several thousand inhabitants fifteen miles from Nantungchow. This trip confirmed our impressions of the density of the population of this district. So close together were the little hamlets that, at any place on the journey, I could have stopped and counted several hundred of them.

I have been able to make only three trips to Rukao, a city of 40,000 inhabitants. Our street chapel was formally opened on March 1st. At this time the leading officials of the city called, and the chapel would not hold one-half of the people who clamored for admittance. In this new field, we have already met with the same great difficulty that has been encountered in our older stations—the desire of the Chinese to ally themselves with the church for the sake of the power it will give them among their neighbors and in the courts.

Mrs. Dannenberg has been prevented from doing any work by continued ill health.

Dr. and Mrs. E. A. Layton.—The following resolutions were passed at the last Convention: "Resolved, That inasmuch as our original force on the field has been seriously depleted, . . . and owing to the fact that the Executive Committee . . . have not provided an adequate force to occupy the Po Chow field, we shall withdraw from Po Chow for the present." And further, "The Convention unanimously recommends that Dr. Layton be asked to locate permanently in Nantungchow."

We accordingly moved in the autumn to Nantungchow. Considerable time and effort were required to move two thousand li on a houseboat, "the winds being contrary."

Such a move naturally interrupted routine work. At Po Chow the outpatient practice was growing, and we were preparing to take in-patients. At Nantungchow, however, we were unable to secure suitable premises, and,

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moreover, there were no available funds. We took up residence in a small house in the others' compound, which gave us no facilities for medical work. Still, we attended to such cases as we could under the circumstances, which practice was, on the whole, most satisfactory, as it brought us into closer personal touch than is possible with larger numbers.

In addition to the usual duties of a doctor, I was pleased to take turns with my colleagues in preaching at the chapel. I also itinerated to the extent that I could be away from the station.

Of course, we are planning for larger things the coming year. We have the promise of an admirable place on the South Street of the city, where we think there will be a large out-patient practice from the start. We shall begin work there, medical and evangelistic, as soon as we have possession of the property.

Through the generous gift of $5,000 from C. C. Chapman, we shall be provided with a hospital. We hope to begin building soon, and these operations will receive part of our attention the coming year.

SHANGHAI.

James Ware.—The year has been one of varied experiences, of mingled encouragements and disappointments. By mutual consent, H. P. Shaw and I exchanged spheres of work, he taking charge of the Institute, and I resuming charge of the Yangtsepoo and the out-stations. The arrangement has worked well.

For several reasons, the regular services of the church have not been as well attended by the members as hitherto. Some have removed to distant parts of the city and attend other churches; some have gone to their homes at Ningpo, while some have absented themselves for various causes. I am glad to say, however, that the members present have improved considerably in the matter of giving.

Our evangelist, Mr. Hu, has grown in grace and usefulness, and Mr. Han, my personal teacher and writer, who has proved himself a proficient Bible student, has gone to the Institute as evangelist. These results have been largely due to the monthly training class for our Shanghai helpers which I have been privileged to conduct during the year. To prepare the subjects assigned them month by month requires serious study, and the way most of them have acquitted themselves proves their appreciation of the class.

Mrs. Chang, the Bible woman, and Miss Tonkin have done a good deal of visiting, and many women have attended the services at their invitation. The special services held by them during the Chinese New Year, during my absence in the famine region on relief work, were attended by over one thousand women. At this writing, Miss Tonkin is on furlough. We desire to express our high appreciation of her services, and we shall be glad to see her back again, as the work sorely needs her. Mrs. Ware has attended most of the services and has received many callers, but her home duties have prevented her engaging in regular work for the women.

Thirteen persons were baptized during the year, three being from Tsung-ming, and several from the "Door of Hope." All of the first eight that I baptized from the Home are now in Christian work. Some have married evangelists, two are being trained for Bible women, and some are being

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trained for nurses for women's hospitals. Would that all of our church members evidenced the faith and Christian experience which we see manifested in the lives of these girls. Twice I have visited the Home to address the inmates, of whom there are now seventy. On these occasions, we had real spiritual services.

Our primary school at Yangtsepoo has had an average attendance of thirty. The scholars have improved considerably since we changed the curriculum from the old style to the new.

Several visits have been made to Tsungming, and besides services for the Christians, we have preached in many towns, hamlets and homes. As Mr. Zi, in whose house we had hitherto held services, has been getting mixed up in questionable practices, we have been obliged to leave his house and have opened a chapel in Pootsung, the landing place for the steamer passengers. We took possession on June 6th. This town is very central for our work, and, as Mr. and Mrs. Hu are going to live there temporarily, at least, our disappointment will be more than compensated for by having a shepherd to look after the church members who live in widely scattered districts. We expect this work to be cared for, financially, by the church in Norway, with whom I am in correspondence about the matter.

The Shanghai station has held six business meetings during the year. We consider these meetings important, as they emphasize the unity of the work, and afford opportunities for prayer for, and sympathetic interest in, each other's work and welfare.

I have continued my work with the Bible Translation Committee, and the Examining Committee of the Religious Tract Society. The translation of the Bible into the Shanghai dialect is nearing completion, for which all the churches in this section of the province praise the Lord.

Miss Rosa L. Tonkin.—The year closing April 30, 1907, has been very quiet and we hope helpful. There were two elderly women baptized early in the year, one of whom during her husband's life was sorely tried because of her desire to hear the Gospel. So much did he dislike for her to become a Christian that he would not allow her to leave him. He was ill many months, but she faithfully attended him until his death, after which she again came to the services. And, with much gladness, we found that she remembered the teaching previously received. All through her persecution she said it helped her to pray to God. In September, my Bible woman's heart was gladdened by the decision of her two girls, respectively fifteen and thirteen years of age, to be baptized. She has eight children, and six of them are now following the Savior. She is indeed a good example of a Christian mother. This makes only four additions during the year among the women and girls. One dear old sister has gone home to the better land. We have felt this year that more attention must be given to those who have become Christians. Accordingly, we have striven to encourage the women to learn to read and to study the Scripture. It was our pleasure to attend the "One Hundred Years" Conference held in Shanghai at the close of our year, and feel that the inspiration received will help us many years in our work, if we are spared. We have two meetings weekly for women, one at Yangtsepoo Road, and one at Wayside. Besides teaching the women to read and memorize passages of Scripture and hymns, we have taught them to pray in the meetings. This is an important step in the lives of these women,

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for whenever prayer is called for they can lift up their voices also. Our earnest prayer is that they may be steadfast and unmovable.

Mr. and Mrs. H. P. Shaw.—The past mission year has been the most fruitful of our missionary experience—fruitful, we trust, in actual work accomplished, but more so because of a most definite experience of God's mercy and great love in restoration from very critical illness. As a result of sickness, the study of the Shanghai dialect has been very materially interfered with, but something has been accomplished along that line together with other duties.

During last fall James Ware returned to his old work at Yangtsepoo, and we very gladly assumed charge of the "Christian Institute." The Institute is a combined school and church using the same building for all purposes. The building was an old opium den before converted into its present usage. Being Chinese built after Chinese methods, its nine odd years' use as a school and chapel, to say nothing of its previous years' hard wear and tear, has reduced the building to quite a dilapidated condition. It certainly is not a structure the F. C. M. S. can point to with pride. Furthermore, it is too small. Already our church services are overcrowded, and we are compelled to turn boys away from our school. We have faith to believe that these conditions will be relieved and funds be forthcoming to provide a better workshop.

THE CHURCH.

Upon taking charge of this work, we found a splendid interest and good attendance at the meetings. This interest has in no wise diminished, but rather increased, as a result of Mr. Ware's kindly turning over his personal teacher, a young and enthusiastic man, to be our evangelist. During his short term of service, Mr. Han has done faithful work, and prospects are most hopeful for the future. The church roll has been revised and corrected. As a result of removal and death, the membership has been reduced from over a hundred to sixty-five. Ten have been baptized since October 1st. One of these was an aged mother of sixty years. She brought her string of prayer beads, made from the sacred tree of the Buddhists, which she had used for more than twenty years. The counting of these beads, it is believed in heathenism, brings wealth; the more times counted, the greater the wealth. So one may know these beads have been worn smooth and small through all these years of constant daily use. She also brought us her kitchen god, which she had formerly worshiped as an agency for increasing prosperity in the kitchen. These things were of no further use to this new-born, believing soul, whose joy in obeying her Lord was beautiful to behold. The aged mother has a son studying in Chicago University. The son's wife is our church organist.

This leads us to the women's work. Before Mrs. Shaw's illness, she had a splendid women's work, aided by a good old mother in Israel, our Bible woman, Mrs. Li. Mrs. Li is seventy years of age, yet spry and active. She attends most all the meetings of the church, and has a pronounced influence upon the women about her. Since Mrs. Shaw has been unable to attend the work, Mrs. Li has gone right on with it, gathering an average of twenty women around her on Wednesday afternoons for Bible reading, prayer and praise. Mrs. Li has been instrumental in leading a large number of women to Christ during her long Christian life. She has raised a goodly family of

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children, grand-children, and great grand-children, most of whom are Christians. Our organist, mentioned above, is one of Mrs. Li's grand-daughters.

The regular services of the church includes the Sunday services, prayer-meetings on Wednesday and Saturday evenings, and evangelistic services on Tuesday and Thursday evenings. Our Sunday-school averages 120. At our Sunday morning service, we have a delegation of some twenty women from the "Door of Hope" worship with us. This is a splendid work, being carried on amongst fallen and enslaved Chinese women. The women are always accompanied by a superior Chinese Christian woman—the same one who used to assist our Miss Lyon in her Girls' School in Nanking—and very frequently by their foreign instructor. Mr. Ware has been privileged to baptize twelve or fifteen of these women. "Lift up your eyes and look on the fields, for they are white already to harvest." "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest."

THE SCHOOL.

Our school has had an attendance of 105 of as bright boys as one could find anywhere; not different in many ways from American school boys. A course of study was first arranged. The working day was divided into periods, and certain work arranged for each period. The school was graded into three departments, primary, English, and Chinese. In the primary, no English is taught. The child is taught the rudiments of his own language, making of characters and connecting words for short sentences. Farther on, he begins to read Bible lessons, mental arithmetic, talk about geography and history, learns to write Chinese, and through all is taught Christian hymns. In the English department, English is taught in graded classes. It includes reading, spelling, writing, arithmetic, grammar and composition. In the Chinese department, the child is taught lessons in the Bible, his own national literature, geography, history, and elements of chemistry and philosophy. A half hour was added to our working day. Our school begins at 8.30 A. M. with a half hour's religious service and continues until 12. The afternoon session is from 1.15 to 4. There are three Chinese teachers. These boys come most of them from heathen homes. We never would reach them save through the school. Our teachers are Christian men, and God alone can measure the influence exerted upon the minds and hearts of these boys.

And what our possibilities would be had we proper space and equipment! We turn boys away, as it is. We can not accommodate over one hundred to advantage. We do nothing for the girls—to say nothing of a successful business department which we could maintain if we had room. Shanghai is a great commercial city. The Chinese boys are in demand in office and store. Hundreds go to Japan for no better education than we could give in our Christian school, had we the room. Furthermore, a business department would pay for itself. There are those who are opening such schools for financial profit. And it seems a great pity to us, that for lack of a fit and proper building, we can not get hold of some of these business young men and send them forth into the business world after having had Christian influence thrown about them and Christian principles brought to bear upon them. The opportunities are great, yet we are hedged about with lack of equipment. Pray for this work that a way may be opened up.

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In conclusion, we have aided wherever possible by preaching and song in the evangelistic services for sailors and others. Also, the Mission has been served as treasurer.

WUHU.

Miss Edna P. Dale.—The church at Wuhu was without a permanent pastor until the last of December. We are indebted to Dr. Osgood, Mr. Garrett, and Mr. Titus for their help in tiding over these months. Just before Christmas, A. E. Cory and family arrived and entered at once into the work. I moved into my new house about the middle of November. For two weeks, I kept open doors, showing all who came the whole house. To each was given a Gospel portion or tract. Many women and children have been received in the guest room, and I have gone to the homes to call and preach whenever opportunity was given. I have assisted some with the English in the evening school. Up to the present my efforts have been confined to the city work. I have often longed to go out into the surrounding villages and towns, but because of lack of a capable Chinese helper and other circumstances, the door has been closed. This last spring, I did a little of this work. Miss Kelly accompanied me to Wu Wei Cheo, and we spent several days there working with the women and children. Fifteen towns and villages within a radius of fifteen miles of Wuhu were visited. In none of these is there any Christian work being done. I have been greatly impressed with the greatness of the unoccupied field for itinerating at our very doors. Surely the time has come for us to enlarge our borders and to reach out into these neglected places.

C. B. Titus.—After our very restful and profitable furlough privilege of visiting the "Lands of the Bible," Europe, and America, we returned to China August 11, 1907, to take up the work at Wuhu "until T. J. Arnold's return," as directed by the Advisory and Executive Committees. By September 3rd, we had gotten our household effects (brought down by houseboat from Luchowfu) pretty well in place, Alexander Paul kindly assisting. I was just starting the street chapel and other mission work, so long without a settled overseer (Mr. Arnold having left on sick leave the preceding February), when President McLean cabled: "Arnold dead; Cory takes Wuhu; Titus Luhoh," and followed it by letter of explanation a month later.

I then went to Luhoh in company with Chairman Garrett of the Advisory Committee and his Chinese house contractor, and together we estimated the cost of repairing the old house (so as to make it safe to live in), at $898 Mex.; or, of putting up a new house similar to that of Chairman Garrett's at Nanking, at $7,850 Mex. This was reported to the Executive Committee, with $50 added for moving expenses.

Alexander Paul and I made an extended itinerary to Chao Hsien and other points, and also to our out-station, Wu Wei Cheo, which we set in order the best we could.

The money to carry into effect the Luhoh order never came, so I kept on with the Wuhu Mission work until relieved by A. E. Cory about the middle of December.

Mrs. Eunice C. Titus.—After arriving in Wuhu the latter part of August with little Virginia, we boarded with Miss Dale while Mr. Titus went to Luchowfu with Mr. Paul to get our household things so that he might begin mission work at once. September 11th, I commenced keeping house, and

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Miss Dale and Miss Favors boarded with us. Miss Favors was ill most of the time. I had the privilege of speaking to Miss Dale's Sunday-school class just once before the serious illness of our dear little Virginia. Our home for the first time in China turned into a place of caring for the sick—Miss Favors, baby, and myself. We shall always feel grateful to Miss Dale for her kind help during this time, and to Miss Favors for her valuable advice as a trained nurse. A little later we received the order to leave Wuhu, with no certain place agreed upon by the Home and Field Committees. Under such circumstances, with the baby so sick, I thought I would like to go to our own little home in the mountains undisturbed to nurse the dear little one back to life. It has been a pleasure to see her gradually grow stronger day by day until now she has almost full use of her stricken limbs again.

Soon after our removal to Kuling, I worked up a class of small boys and girls, who came to our house once a week from the Chinese village. Some were exceedingly bright and attentive. They continued to come until after Chinese New Year, when the older ones had to go to school at Kiukiang and could not come any more. A little later, in March, Mr. Titus went to help in the famine district, and was gone three months. This has been the least profitable of our nine years' residence in China, owing to lack of opportunity to meet the Chinese women in their homes and have them come to my home. I have longed to be with them again and tell forth to them the good news of salvation, but it has been impossible to do so under our conflicting orders. We are thankful that we have been permitted to be at this health resort, where dear little Virginia has been nourished back to health and strength. The Lord has been very kind and gracious unto us during these days, and we are waiting to know His will for the future.

Mr. and Mrs. A. E. Cory.—We arrived in Wuhu last December after our furlough. We were impressed that a change had taken place in China. The Chinese have turned from an indifference or hatred of things foreign to desire foreign education and outward foreign civilization. We are daily impressed that this is the day of great enterprises in China, and that the church should pour men, money, and prayer into China as never before. In taking up the work in Wuhu, we have sought to learn the conditions in the church, city, and district. The Wuhu Church has passed through severe trials because of sickness, death, and changes in its leaders. The need now is a constant and a careful spiritual oversight. We found that the roll was in need of revision. It has been impossible to determine the exact membership, therefore we have made an estimate of what we believe the number of members to be. We have tried not to be hasty in our judgment of the weak, but to re-win them, if possible, to the great cause of Christ.

In Wuhu and in our out-station, Wu-wei-cheo, there are those whom we believe will make the foundation for a solid work in the future. The influence of the godly men and women that have preceded us in Wuhu is manifested, and any one working there in the future will enter into the fruit of their labors.

We organized a day school with thirty enrolled, and a night school in which we taught English and arithmetic, with the same number, making a total enrollment of sixty. Since the organization of our schools, we have noticed a marked improvement in our Bible school. Just before the summer, the number of attendance ran above one hundred several times.

The purchase of the Advent Chapel at the north gate is going to add

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very much to our work. The day school there numbers thirty. This chapel will be used largely for women's work. We have held general services there on Sunday afternoons this spring. They have been well attended.

One of the most encouraging events of the year was the union meeting held by Dr. Li, the Chinese evangelist. Many of our Christians were benefited by these meetings. One gratifying result of them was the decision of Mr. Shu, a cultured teacher, to give himself to the ministry. We believe there is to be a change in the personnel of the Chinese ministry, and more and more the educated class will give themselves to this branch of the Lord's work. In addition to the regular services at the church, the evangelist has held nightly preaching services at the chapel. Acquaintance was made with several strangers who had become regular attendants at church.

There is a small class of inquirers that meet regularly and are studying a simple catechism. We hope some of these will be baptized soon.

We have encouraged the evangelist to do pastoral calling, which he has done with splendid effect. Several who have been careless and indifferent are enlisted again. Arrangements have been made for a reading-room, which we believe will be of great help in the coming year.

The custom of taking weekly offerings started by Mr. Titus was continued during the year, and has proven very satisfactory.

We have met the students from several of the government schools, and on one occasion representatives of several schools were our guests at the chapel for a stereopticon entertainment. We were invited to speak at the commencement exercises of one of the schools supported by the gentry.

We have superintended the work of two colporteurs, who have reported the sale of several thousand portions of Scripture.

We have made four trips to Wu-wei-cheo, our out-station. This place needs monthly visits. There is a large and populous district around it. In time we feel it should be a resident station. The Christians there need encouragement.

Around Wuhu, there is a district which was formerly partially covered by itinerations by other missions, where no regular work is now being done. If we had the workers, we believe a fruitful field for itineration could be developed.

In addition to the local work, we have given considerable time in arranging for the Bible Institute which will be held in Nanking in September.

We wish to acknowledge the help rendered by many of our friends during our recent illness, and especially do we wish to thank Alexander Paul for his help at Wuhu during several weeks of the summer while we were compelled to be in the mountains.

We recognize the discouraging condition at Wuhu at present, but we believe, considering everything, that the signs are hopeful for Christ's cause in this great wicked city, trying to put on an outward foreign dress, but rejecting Christ.

TIBETAN MISSION.

STATIONS AND MISSIONARIES.

Ta Chien lu.—Dr. A. L. Shelton, Mrs. A. L. Shelton, James C. Ogden, Mrs. James C. Ogden; one evangelist; four teachers; two helpers.

A. L. Shelton, M. D.—Since the year began there have been many and varied phases of the work. It has been a year of good fellowship with our

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co-workers, Mr. and Mrs. Ogden, and also with the native Christians. Mrs. Shelton, Dorris and I have been blessed by a year of unbroken good health, for which we are truly thankful.

In the dispensary work there have been 833 new patients and 2,081 return patients, 155 women, 23 operations, and 22 in-patients; also several fractures and dislocations. The medical work has been done principally in the city. I was called once about one hundred miles to attend a wounded officer, the only work for which the dispensary has been adequately reimbursed. Also during the trip Mr. Ogden and I made to Batang, covering several hundred miles, we were constantly called on for medicine, and through this kind of work made many friends. During the winter here there have been several deaths from small-pox. I am now preparing to make vaccine in order that, if possible, we may prevent so great a death rate next year. I should like to add a word of praise for my very efficient helper, Johnny. He has been faithful and true and has relieved me of many of the routine burdens. The total receipts from the medical work have been a little over ninety-eight ounces of silver.

In the church and Sunday-school work I had the pleasure of baptizing seven persons, all of whom, with possibly one exception, are living upright Christian lives. This work I turned over to Mr. Ogden early in the year.

The most promising work with which I have to do is the school. It comprises now only about twelve boys, and they are fine fellows. Six boys have been baptized, and two of them have gone out to go into business for themselves, or rather as apprentices, and give every promise of remaining good Christians. We remember them constantly in our prayers and write to them. A few boys have left to attend the government school which was opened here last year. One young man, the first baptized here, has suffered a great deal of persecution in his home. His ambition is to become a minister of the Gospel. He wants to prepare himself thoroughly for his work, and after due deliberation I decided to pay his expenses at the college in Nankin. He began his work there in February.

It has been our best year by far on the field, and a year of blessing and growth to ourselves as well as to those to whom in His name we try to minister.

James C. Ogden.—Language study has been first and uppermost in our minds since arriving here fourteen months ago, both Chinese and Tibetan, and we must do hard work in this line for several years if we accomplish anything on the mission field. In addition to study, various duties, but about the most difficult was the repairing of a native house by the help of native carpenters. And these carpenters have great ideas. I did much of the work myself, and taught them my plan for doing much of it.

The trip made to Batang, on the boarder of Tibet proper, in company with Dr. Shelton, was a great benefit to me personally in learning the ways and customs of the Tibetans, and also in picking up many of their sentences. We hope to move to Batang in the near future.

The little church here, turned over to my care in August, 1905, is not at all discouraging. There are about a dozen native members, and they all seem to be very earnest. The regular weekly collections for the past year have amounted to $18 gold. With this we have paid for Sunday-school supplies, $3.73; song books, $8.28; Bibles, $2.75; to the British and Foreign Bible Society, special collection, $1.46; have a balance of $1.78.

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With the exception of Mrs. Ogden's very dangerous illness when our baby daughter was born in November, we have had excellent health. And the only sorrow that has come to us was the death of the little one that came as a joy to our home. Maybe we were selfish in wanting it to stay in this heathen land, so lonely for foreign children, when it could be an angel of light. But our human hearts deeply mourned its loss, and could only be reconciled by knowing that God is good and doeth all things well.

We find the fellowship and work with Dr. and Mrs. Shelton very pleasant indeed, and in this, together with the guidance of the ever leading Hand, we hope to accomplish something for the cause.

Mrs. James C. Ogden.—We have been in Ta Chien lu a little over a year now, and most of our time has been spent in the study of the language. I have had meetings for women when I was able to meet with them, and have assisted them in their homes as often as possible. The work among the women has been a great joy to me, and also a great help in learning the language. Whether we work here or in Batang, I hope to have a girls' school. We hope it will be Batang.

AFRICA.

STATIONS AND MISSIONARIES.

Bolenge.—Dr. Royal J. Dye, Mrs. Eva N. Dye, R. Ray Eldred, Mrs. R. Ray Eldred, A. F. Hensey, Mrs. A. F. Hensey, Dr. W. Chas. Widdowson, Miss Ella Ewing; evangelists, twenty-one.

Royal J. Dye, M. D.—In presenting the annual report this year we have much to be thankful for. Our Lord has given the African Mission a year of unprecedented results and has encouraged us to attempt still greater things for Him. He has given us returns far in excess of what our efforts merited. But at the same time He has taught us that we must conserve our strength if we would see long service here. The lamented death of our sister, Ella Ewing, after only three months' residence here, and the continued illness of my dear wife, have made us again realize the adverse climatic conditions under which we work.

The work in general has prospered this year more than any other work or the Lower or Upper Congo. The number of baptisms, the development of the out-stations, the remarkable giving of the people, and the consecration of the evangelists, together with the reawakened interest in the schools, have all characterized this year's progress. This has been a year of extended itineraries by your missionaries; in all eight have been made, covering the territory worked by the evangelists several times, and opening new fields to them. The new station we wish to get at "Longa," on the Bosira River, has been surveyed and the "good-will" of the natives secured and the petition presented to the Commissaire General, who in turn has recommended it to the Governor General, with good prospects for a favorable answer. The evangelist, Iso Timothy, has been placed in charge of the Longa schools and to hold the work until the government's permission is secured for a white missionary to settle. Catholic opposition has become nominal in most of the hotly disputed districts, and the country lies open to us in a way that it has not been for years. The Sunday-school work has been developed on the competition plan; only we did not have "buttons," the men and women each striving to see which would

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have the largest enrollment each Lord's Day. Christmas, when we had the big rally of the church and the dedication of the new tabernacle, we had what we thought to be the banner record of 478 present, but May 11th saw the record-breaker of 527 enrolled. Let Canton, Ohio, look out for her "Banner." Bolenge, Africa, is after it. Your mission at Bolenge is the only one on the Congo, so far as we are informed, conducting a real Sunday-school with graded classes and native teachers and a consecutive lesson. The Life of Christ was completed last year at Christmas time, and now a course in the Acts of the Apostles is being studied. Sunday-school picture charts, given us while at home and sent out by friends from time to time, contribute very markedly to the interest in the lessons, and are exceedingly useful to the native evangelists in their itineraries. Sometimes when they have been unable to get a hearing otherwise, they have attracted an audience with these, and thus preached to them by the eye as well as by the ear. Each out-station where evangelists are located has a regular Sunday-school and an incipient Christian Endeavor patterned after the model of Bolenge. At one or two of the stations where there are native Christians the evangelist has organized the school into classes and teaches regular lessons.

At the last convocation of the evangelists there came over an hundred seekers with them. It happened most opportunely during the time of their stay that the Rev. John Whitehead, of the English Baptist Mission, came up for a passing visit en route to his Bobangi out-station and brought with him a stereopticon lantern with a fine collection of "slides" for the same on the Life of Christ and Old Testament characters, also a collection of comic and trick pictures. He gave two exhibitions, one on Friday night of a general character, scientific and industrial and comic pictures, and Sunday night one on the Life of Christ. They were simply magnificent. The people sat spellbound, and I am sure never had a more vivid idea of the Christ and His sufferings than by means of these pictures. He seemed to live before them; and when the colored slide of the crucifixion was flashed on the canvas, and the suffering Savior was shown, a murmur went through the vast tabernacle, "Nd 'elok 'ekiso!" "Nd 'elok 'ekiso!" (In our behalf! In our behalf!) We were all so impressed with the value of a lantern that we have made arrangements to get one at once, and we would be very thankful to any of the friends who have any slides they would like to share with us in the preaching of the Gospel here. Mr. Whitehead said he had never shown to so large an audience in all of his seventeen years of mission service, nor preached to so large a congregation as greeted him, and was most enthusiastic in his presentation of the pictures. Any good slides on the Old or New Testament stories or characters will be most useful and gratefully appreciated.

The last class of evangelists had an average attendance of thirty-five, who were ready to go out and teach and preach the Gospel to their fellows. Of these the native church was able only to send out twenty-one as their representatives. The rest had to be refused for lack of funds. Brethren, here is an opportunity for some of the liberal-hearted men among us to support their own representatives in "Darkest Africa." Africa can only be evangelized by the African. At the most the white missionary can but convert a mere fringe of the millions in darkness, and educate, enthuse and supervise the picked men of these as heralds of the Cross to their fellows. Five churches and individuals are sharing with us this glad service in the support of evangelists. We could double the force of evangelists to-day if we had the means! What

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would that not mean to this generation of enslaved Africa who are within reach of our work!

The contributions of the native church are remarkable. It shames many of the best churches in more favored lands and conditions. Last fiscal year they gave 28,000 brass rods, and this year they have consecrated to the spread of the Gospel, that has meant so much to them, over 50,000 brass rods that their fellows may hear of their Savior. (Nominally, a brass rod equals a cent.) This is a remarkable sum, and has surprised even us who have seen it done. They are a poor people. The wages of these people average about ten cents a day. They (the Christians) have no slaves. They have no large incomes. Not over twelve have an income of 4,000 brass rods, and the rest have but little, but they give their tithe and more to the Lord's work. Tithing is not compulsory, but most of the three hundred members are tithers. There has just been printed a tither's pledge card, and over half of the church have already filled out their pledges. One of Bolenge's little old Christian grandmothers was, up to the time of her death last month, a most faithful tither, coming every few days with her two or three rods. She had but two dresses to her name, but she gave her mite that her less fortunate sisters in heathenism and sin might hear of the Savior whom she loved indeed. And so the offerings are largely made up. Now and then one brings fifty rods, rarely one hundred, then it is as a thank offering for some special mercy or deliverance, or as more then a tithe of some financial transaction. Only recently Joseph, the crippled evangelist (preaching from his doorway), died of the dread sleeping sickness, and left all of his little belongings, a hen and nine chickens, a wooden box, a saw made from a bread knife, a few bottles and a fish net, his all, as an offering to the church of which he had been indeed a pillar. Brethren, will you not join them in this giving to the Lord's work? There is a joy in it you have yet to experience; you who give a quarter or a dollar out of the many the Lord has given you. He has promised that He will "open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." We gladly claim many of the other promises of the Old Testament, why not this one?

Not counting those who have sunk back into sin or those who have died in the Lord, the Church of Christ enrolls to-day as a living, active membership 301. This has been a great year thus far in the history of your mission here. Note the baptisms: August 10th, 16; September 2nd, 22; October 21st, 24; December 23rd, 30; March 17th, 64; April 28th, 9 (baptized at Longa, the first to be baptized in the waters of the Bosira); May 12th, 15; 180 baptisms, doubling the membership. But just saying that 180 were buried with their Lord in baptism, to rise to walk in newness of life, does not explain it all. These are not all from Bolenge or its immediate vicinity only. Some were from Lolo-land, up the Lolango River, some were from the Ikelemba River, many were from the Bosira River, thus preparing the way for a large work up there. Some from far inland towns, every town in the back of us having one or more Christians, one town, Injolo, alone having thirty-three. One was baptized from the District of Stanley Falls, and another from the Kasai, and we expect to have the joy of seeing some twenty-five more baptized before leaving for the home-land.

Brethren, there is a great harvest awaiting for us in this truly benighted land, if we will only thrust in the sickle. The Lord of the Harvests expects us to garner these sheaves for Him; the people have no one to look to but your

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mission here in this section of "Darkest Africa," and are dying in ignorance and sin and will die many thousands more if you neglect this great opportunity. The minions of the State are moving as fast as steamers and money can advance them into the far-away districts, where a messenger of the Gospel has never been. Aggrandizement is their motive; the traders, who for filthy lucre have depopulated whole districts and enslaved a race, are there and are pushing their nefarious traffic to the deep forest "regions beyond," where the wild heathen tribes do not know there is such a thing as love or that God loves them and sent His Son to save them! To give them this message and to teach them the way of life more perfectly, we must have a largely increased force. Just as truly this is the voice of the Lord calling, "Whom shall I send, and who will go for us?" and as truly the answer must come from men and women who have been touched with the live coal from off the altar and who will answer, "Here am I; send me."

Mrs. Eva N. Dye.—"If we hope for that we see not, then do we with patience wait for it." We should be able to say this as did Paul, but sometimes when we have the hope for that we see not, we find it difficult to wait with patience. During this past year there has been a constant endeavor to wait patiently for returning health and strength, and now at the close the need for it seems as great as at the beginning, and patient waiting is made possible only because of a God-given hope. What often appeared to be discouragement, disappointment, deferred hope, desire unsatisfied, has, because of the wondrous mercies of our Heavenly Father, proved to be unmerited blessing, unhoped-for joy, and unexpected results in every department of the work. There has been in our midst one like unto the Son of God, who, even in the furnace of affliction, has been constantly beside us, bringing vicoty out of defeat.

The girls' work, in spite of many hindrances, has grown, and many children have had to be refused. We consider this an important work, and have longed to reach the villages where we white women can not itinerate by training a few girls from these out of the way places who could return to teach their own people. This year we have had several of these districts represented in the thirty girls who have been here for instruction, and hope that this phase of the work will increase in the coming days. Three of our orphanage girls have died of sleeping sickness, and ere this reaches you two more will be gone. These have been isolated some distance from the station, but have been well housed and cared for, and the other girls have prepared all their food and carried daily firewood and fresh water. Nsombe, the little daughter of Lokangi, the "African Taxgatherer," is the orphanage baby, being about five years old. It would be a loving service for some one to support this little child who was dedicated to the mission by her consecrated father. The last child admitted is Okweji, who is the same age as our Polly, who was named for Okweji's grandmother, Okuki.

Nothing has given us more satisfaction than the many responses to the appeal for the freedom of Oyamengo. She has been freed and is now married legally to one of our Christian teachers, and all who here interested themselves in her behalf would feel amply repaid could they see this little Christian home and the mutual love of these two.

Our hearts are very tender toward these girls, for they have proved their faithfulness and untiring devotion so often during the trying times of this year. How we longed and prayed for some one to come to help mother these

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girls! How our hopes and prayers were more than answered when our sainted sister, Ella Ewing, came for that special work, none but we whose privilege it was to be here can ever know! How so much of supremest satisfaction, mutual love and appreciation, such profound and overwhelming sorrow could be crowded into three short months, we can not yet understand. The language of earth is incapable of expressing the many precious memories of this sister. I am sure that a young woman of deeper consecration, of more holy zeal and enthusiasm, of more varied capabilities never was sent to any mission field, and just as surely did no one ever exert a greater and more undying influence in so short a time. Every one who met her loved her, and all were impressed instantly by her love for the work, her boundless enthusiasm, and her physical frailty. Among the girls she fulfilled our every ideal, combining tenderest love and sympathy with rare tact and firm discipline, and in return she received from them loving appreciation and unquestioning obedience. She threw herself

TABULAR VIEW OF AFRICAN MISSION FOR 1907.

	STATIONS.	
	Bolengi	
WHEN ESTABLISHED	1899	
STATIONS		
OUT-STATIONS	10	
MISSIONARIES—		
Ordained	2	
Physicians	2	
Wives	3	
Single Women		
Total	7	
NATIVE WORKERS—		
Evangelists	30	
Teachers	14	
Other helpers	3	
Total	47	
CHURCHES—		
Places of regular meeting	20	
Organized churches	1	
Members last year	122	
Added since	180	
Present members	302	
Sunday-schools	10	
Sunday-school members	1,500	
C. E. Societies	7	
C. E. Membership	800	
EDUCATIONAL—		
Boarding schools	1	
Pupils	20	We have no special school for preachers,
Students for ministry		but all the native workers are really stu-
Day schools	8	dents for the ministry.
Pupils	900	
Total Pupils	1,010	
MEDICAL WORK—		
Hospital and dispensary	1	
In-patients		Also, 1 isolation camp for sleeping sick-
Treatments	9,000	ness patients and 28 patients there.
FINANCIAL—		
Medical fees	£5 5s. & 6,6	52 brass rods.
School fees		
Missionary contributions	50,362 bras	s rods at 3-6 per hundred.
Self-support		

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into the work from the first day of her arrival and thenceforth insisted on relieving me of every duty that she could superintend. She became deeply interested in every department of the work, and together with Mrs. Hensey entered school immediately, and a little later, while Mr. and Mrs. Hensey were away, she had full charge and made several very helpful improvements in the schedule. She often called the roll for the girls' and women's classes in the Bible school, and played the organ at the Lord's Day services, besides having the care of the girls. She applied herself assiduously to the language and made remarkable progress. We planned together so many new things for the work—a cradle roll in the Bible school, a King's Daughters Circle for our girls and the girls of the town, a Junior Endeavor, and also to resume the meetings for the women. God has called her to a higher service and she left us gladly, since He it was who came for her, only thankful that He had led her here where she had been so happy. The sublimity of her faith was beautiful, though our hearts were being rent with grief. She has left us a wondrous heritage. God grant that her consecration, as her life was burned out for Him, may lead others of like spirit to come and take up her work! Our hearts go out to that beloved mother in Eureka, whom we had adopted as our mission mother from the time Ella came, knowing that one who could surrender such a daughter and send her forth to this darkest spot of earth would have love enough for all of us motherless ones.

We have been grieved not to have been able to hold regular meetings for the women as before. There is a crying need for this special teaching, especially for the young Christian women, as so many of their old heathen practices become momentous questions as they enter the new life.

Though unable to undertake the charge of any important work this year, I have been glad to help prepare work for the schools and a few translations for the church and school. We have not accomplished what we had hoped, but Dr. Dye has been very busy and it has been difficult to find or take the time necessary.

Our new printing press is already at work, and we are all pleased. All our letter paper and envelopes bear its stamp, and several short translations and short stories are now in use and being sold at one brass rod each. Mr. Whitehead, who assisted in putting up the press, passed by recently on his way to Stanley Falls, and he said that the two boys whom Mr. Hensey is training were doing exceptionally well, considering the time, for which Mr. Hensey deserves credit, as he has been untiring in his efforts to teach them and get out new translations to feed the hungry multiude.

It is but three weeks to the date of our departure for home, and we are spending it in the new house which Dr. Widdowson is building. Two rooms and a part of the veranda are finished and it would be difficult, if not impossible, to find anywhere in Congo pleasanter rooms. Our English friends are loud in its praise and "he that hath builded the house hath more honor than the house." One who has had large experience in carpenter work out here said he had not been able in all the years he had spent here to train boys to do the work Dr. Widdowson's carpenter apprentices are doing. Certainly in Congo no talent or ability is wasted, and when there are so few to accomplish so much, often those things which we most desire to do must be set aside to do something for which there is more immediate need, thus the healing diseased bodies is combined with the building of houses and the preaching of the Gospel with the printing press and the pug-mill.

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Soon Mrs. Hensey will be the only white woman here, and it will be impossible for her to even attempt to do the things nearest at hand. Who will come to help her and who will come soon?

R. Ray Eldred.—Though it was long ago that the Master said, "Lift up your eyes and look on the fields, that they are white already unto harvest," the multitude of opportunities for gathering precious souls for the Heavenly Garner has in no way decreased, especially on the great Upper Congo. Our report this year covers but four months. Arriving at Bolenge on the ninth of February, we were glad to get back to our work again and after a couple of weeks in brushing up in the language we began regular work.

Having charge of the workmen, and especially of the sawyers, has made it necessary for me to be in the forest often; though having had them but nine weeks I have not much to report. Two small houses built, one for the station orphan boys and the other for the sleeping sickness patients. These houses have thatch roofs and mud walls. Also two large sheds for the drying of brick and 1,900 feet of lumber is all in this line for this year.

Besides having a share in the services here since arriving four months ago, I have been away from Bolenge seven weeks on three itinerating journeys. One across and down the river to our out-stations of Mpombo and Bonkombo; one into the country to the back (East and South) of Bolenge, visiting the Districts of Bonsole, Injolo, Buya, Ikengo, Isaka, Ilanga, Inganda, and Boniji, in all of which the church now has one or more evangelists. The third journey was up the Bosira River to Longa and a short journey back from there. In all I have traveled over seven hundred miles (three hundred by canoe and the rest on foot). Have visited ninety-four villages and preached in these 146 times. As to the good done, only the Master knows.

On December 17, 1906, our home was brightened by the coming of our baby boy, "Joseph Paul." Mrs. Eldred is at present in the home-land, but hopes to join us here as soon as health permits. Our hearts were saddened by the death of Miss Ewing, which loss is much to the mission. Surely there are others to volunteer for this great work.

A. F. Hensey—"So much to do, so little done." With such words one of Africa's financiers closed his life, and they express my feeling at the end of the first year at Bolenge. The first half of the year was spent almost entirely in language study, Mrs. Dye continuing as my teacher. To her I owe a large debt of gratitude, for, although I yet speak the language very brokenly, it is no fault of my teacher. President McGarvey used to tell us Bible College boys that we could n't expect him to furnish us with brains. Many, many days when she was really too ill for any work, Mrs. Dye has spent the whole day helping me on the language, and I am sincerely very grateful to her. And I am no less grateful to Dr. Dye for taking the whole burden of the station work and allowing me all this time for language study.

The school commenced with the first of the year. The enrollment has varied from 150 to 325, but the average attendance has been about 150. Of these about fifty are from the out-stations. Miss Ewing and Mrs. Hensey helped in the school almost from the day of their arrival, and the former had entire charge for six weeks. And here she will be long remembered for her untiring zeal and enthusiasm, as well as the methods she inaugurated.

The methods of school work in operation at Bolenge are at once the marvel and puzzle of other missions, for they see how they succeed here, but can not see how they could be applied to their own stations. The word

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system only of teaching, reading and the other modern methods are used, as far as they have become known to us. These methods have been used by Mrs. Dye from the beginning, and the Misses Robinson of the 169th Street Church in New York have been most kind in keeping us posted on methods and in sending books.

Out here we can not go to a store and buy the books and supplies needed. All the school work has to be made out from day to day, which, you may know, is no small task. Mrs. Dye has planned out and translated all the work thus far. The Epistle of James and the Three Stories of the Beginning of the World, translated recently by Dr. and Mrs. Dye, are being used daily in the school, as well as in nearly every service of the church. Every translation made is read in the school, for the aim in this department, as in every other, is that all the teaching shall lead to the feet of the Great Teacher.

Every time the evangelists and teachers return, bringing with them those who have heard the Gospel at the out-stations, each teacher brings all from his village with him to school and teaches them under the eye of whoever has charge of the school. Thus the missionary learns what kind of teaching is being done in the villages, and the teachers get the benefit of all the methods used here. When they came last time there were six such classes. A teacher's class has also been conducted lately for an hour before school.

The printing press arrived in May, and some school work and Luke's account of the Vision of the Shepherds have been printed. The press is a beauty, and will be of inestimable value in the preparation of school supplies, and, in the days to come, the giving of the Word of God to this people in their own tongue.

Since the first of February I have tried to take my share of the services, and am coming to find joy in telling the "unsearchable riches of Christ" in this wonderful Lonkundo language. During the year I have also been on two itinerating journeys.

As Mrs. Hensey only arrived in February and has been away from the station for two months since then, she has but little to report. Almost all her time has been spent on the language, although she has helped with the girls and the school.

The Good Father has blessed us with splendid health, His help has been ever present, and the fellowship with fellow-workers very rich in joy and helpfulness.

W. Chas. Widdowson, M. D.—Having arrived here October 30th of last year, I have but seven and one-half months' work to report. I arrived at Bolenge on an auspicious day and have grown constantly happier in the fellowship with my fellow-workers and in the work. Little did I think when appointed to Congo as a medical missionary that my first work would be as a carpenter. On my arrival I found that, as Mrs. Dye was better, they had decided to stay on a few months longer, and, as there was a great need for new buildings, Dr. Dye kept on with the medical work, so I was free to begin building.

Dr. Dye had planned to build a large tabernacle, and I was glad to be able to assist him in this. You all have heard of the great meetings which have been held in it since. Brother Eldred plans to build a brick church on the same framework, thus making it permanent. Land had been granted by the government for hospital purposes, so next I moved Cotner Memorial Dispensary over on to this plot of ground, which is adjoining the Mission station on the

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upper side. Plans were then drawn for a new dwelling house to be erected on the former site of C. M. Hospital. The first measurements were made on Christmas-day, and now Dr. and Mrs. Dye are occupying two rooms of it which have just been completed. Mr. Eldred had left some lumber, then during his furlough Dr. Dye had been busy getting out timbers for a new house, so I was greatly aided by having material ready to hand. There were but two carpenter lads, who could do only the roughest work; now I have eight young men, apprentices, who have made commendable progress, so that I am justly encouraged by the work they can do. Half of these are to finish the dwelling house, while the other half are soon to begin work on the new hospital and doctor's residence. There is so much needing to be done that we often wonder what to do first.

I began the study of the language immediately on my arrival and kept it up almost daily, until Mrs. Dye was taken sick again in April. Mrs. Dye says I have made good progress and have a good foundation on which to build, although it is not all that I had desired. It is a great advantage to be able now to direct my workmen and to dispense medicines without the necessity of an interpreter.

Dr. Dye had charge of the medical work until February 15th, though I received from him much valuable information concerning the diseases peculiar to this climate. I was very thankful also for Iyokansombo, the hospital assistant, whom Dr. Dye had trained and who is invaluable in this work. We treat on an average about twenty-five people a day and have performed several minor operations during this time. I have made but one trip away from the station—when called upon to treat the judge of our district, who was taken dangerously ill at Irebu, about fifty miles down river. There is a great field here for medical work, and one man could spend all his time at that had he the opportunity. We have never yet had this opportunity for developing it, but it has been used solely as a means to an end to make an opening for the gospel. Thus its truest results can never be estimated in cold facts and figures.

One of the most willingly performed but saddest ministries I have ever been called upon to perform was in helping to attend Miss Ewing in her last illness. Her life has been an inspiration to us all, and we grieve that so soon she had to leave us. We feel sure that this will come to some one as a definite call to the mission field where she laid down her life. Let others come, and let other doctors come to fill up the ranks.

THE PHILIPPINES.

STATIONS AND MISSIONARIES.

Laoag.—W. H. Hanna, Mrs. Elinor F. Hanna, Dr. Cyrus L. Pickett, Mrs. Leta M. Pickett, M. D.; evangelists, 3; teachers, 2; other helpers, 14.

Manila.—Bruce L Kershner, Mrs. Bruce L. Kershner; evangelists, 2; teachers, 1; other helpers, 14.

Vigan.—Hermon P. Williams, Mrs. Beulah M. Williams, John Lord; evangelists, 2; teachers, 2; other helpers, 11.

Aparri.—Evangelists, 2; other helpers, 3.

INTRODUCTORY.

The Philippines Mission has passed its most prosperous year. They are entering upon an era for the deepening and strengthening of the spiritual

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lives of the saints. The stream of converts here and there varies, slackens or increases, but everywhere gives unabating earnest of the power of God's Word. Our missionaries have been preserved from sickness that has made such inroads in the ranks of other missions. They are mastering the language and growing in power. One new man has re-enforced their numbers. They feel more than ever the strength that comes for the battle. They say, "Great is Jehovah and worthy to be praised, who hath opened for us fountains of blessing."

LAOAG.

W. H. Hanna.—The Lord, who is abundantly able, has supplied our every need according to His riches in glory in Christ Jesus. We have seen His work prosper, being privileged to put a hand thereto. Some gains have been made in every place where there were converts twelve months ago. While at some points the number added was small, it can be counted gain that there were no defections, inasmuch as opposition is thickening and becoming active. An advance of almost fifty per cent in membership has been made in the province of Ilocos Norte. We rejoice even more in the growth in grace and knowledge that has been witnessed. Owing to the lack of an American missionary in Aparri, we have received a part of the Cagayan into the Ilocos Norte district. The work has been auspiciously opened in Claveria and Namoac. On four occasions we have sent our evangelists over the range, and believers have been added to the Lord each time. Materials are being gathered for a chapel in Claveria.

Only two churches have been able to get into their own meeting-houses during the year. Of these, the building in Laoag is the more pretentious and costly. The agent of the American Bible Society expressed surprise and delight at the appearance of the chapel. It is proving a stimulus to the other congregations to build well. The other chapel is in Pasuquin, twelve miles distant. It is of light materials, but is well and neatly constructed, a worthy achievement for some twenty members. Our first and strongest congregation, that of Bamban, is planning to erect this year a substantial church house of frame, with a stone foundation. The pillar of the church is an old man who, a few weeks before his baptism, had presented a fine horse to the archbishop of the Independent Church.

Two evangelists have been in the field almost constantly; three others have served at various times during the year. To their faithful work credit must be given for much that has been done. Our workers are growing, but they are only indifferently equipped for a task that demands the best of training. The Bible Institutes for preachers have proven very valuable as in former years, but a School for Evangelists is the crying need of our field now. The truth has forced itself into four new, promising places: Solsona, Piddig, Panduyocan, and Cabisucolan. It would be forty if we had a greater force of workers.

The labors of the missionary have been varied. Under my supervision the Pentateuch has been translated into Ilocano. Three of the books have been finally corrected, and two are ready for the printer. Some sixty visits have been paid to neighboring towns. Several itineraries of from five days to a month have been made. A stereopticon lecture on the Life of Christ has been delivered twenty-five times, only one of which was in Laoag. One tour with the lantern was made in Ilocos Sur and Abra.

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The work in Laoag is becoming more difficult and is demanding more time to make it advance. The so-called American bishop of the Roman Church in establishing parochial schools. Many of them are springing up here in Laoag. Romanist literature, in both English and Ilocano, is being freely circulated. Both Independent and Romanist priests are teaching their people not to touch our literature. Several hundred Scriptures have been put into circulation during the last year, adding to the thousands that were purchased in former years. We await God's blessing on the reading of His blessed Word.

C. L. Pickett, M. D.—We are happy in being able to report another pleasant and profitable year's work in the Philippines. The appreciation of the medical work on the part of the natives seems to show no abatement. So far as daily records show results, they are as follows: Individual patients during the year, 3,613; new patients, 1,503; entire number of treatments during the year, 6,484; professional visits made to the homes of the sick, 812; visits made to outside towns, 89. During the year nine lepers applied for treatment. In the time of the rice harvest we passed through a practical epidemic of malaria. For twelve weeks we treated nearly a hundred patients a week for this malady alone. The disease is always present and often proves fatal, especially when it takes the pernicious form, patients sometimes dying within forty-eight hours after the primary chill. Americans are equally as susceptible as the natives inasmuch as the mosquito, if any difference, has the preference for the white skin. The amount of quinine used during this period forms one of the largest expense items for the year, the quantity for any given patient being twice and often three times what would be tolerated in temperate climates.

As for surgery, there is comparatively little demand for professional services of this kind in these parts. We have had but fifteen major operations and one hundred and fifty of minor importance. This is due to a number of reasons. There is practically no machinery here, hence accidents are rare. The people lead a simple, quiet life, which is naturally conducive to health rather than otherwise. Then they have never known or seen anything of surgical work, and many who really need operation are afraid and will not consent until it is too late. We had our first operation for appendicitis a few months ago. The man was a druggist of some prominence. He now boasts of being the only Ilocano living without an appendix.

In a financial way our work has maintained its record of previous years. The total receipts from all sources have amounted to $1,897.61. The expenditures have been $1,858.49. Included in this item of expenditures are all moneys expended for medicines and surgical supplies, medical books and periodicals, internal revenue on medicines sold, and the medical and hospital bills of all workers of the society in the Philippines. On June 1st our salable stock invoiced $1,250, while bills receivable and bills payable showed a slight balance in favor of the society.

It is impossible for us to say just how much or how little the medical work is influencing the general work of the mission. Certain it is that it is affording us many opportunities for putting Gospels and other religious literature in the hands and into the homes of many whom we would not otherwise reach. It gives us also the privilege of religious conversation with many people at all interested in missionary work. So far as we can tell there is little prejudice against the work, though many who come with perfect freedom to the clinic are never seen at any of the regular services at the chapel. It is our constant effort to make it a means of grace to many who come to us with no thought of anything more than relief from bodily ills.

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Throughout the greater part of the year we have made it a part of our program to visit each of the principal towns of the province within reach of Laoag once during each month. This program has been followed as nearly as weather and circumstances would permit. On these trips we take a native preacher with us and endeavor to utilize every opportunity for ministering to the sick and preaching the gospel. On one of these occasions we dispensed medicines to sixty-two different persons in one afternoon. Marked progress has been made in the number of conversions in at least three of these towns. We have also continued our Wednesday afternoon visits to San Nicolas throughout most of the year. The number of conversions here has trebled since our report of a year ago. In the month of February it was our privilege to visit Aparri and our work in the province of Cagayan. We were accompanied by Brixio Compañano, one of our evangelists. We found the work in a most encouraging condition. The Aparri mission had been opened up by Buenaventura Garcia only eleven months before our visit, yet we found a good working congregation with more than one hundred baptized believers. Preaching had been done at three out-stations, and at these places sixty more had confessed Christ. At Namoac and Claveria we found sixty more converts. These places are fifty miles west of Aparri. At the latter place, as also in Aparri, we purchased land suitable for the erection of a chapel. Our converts are from time to time passing through or locating for a time in this great valley. Some of them are going everywhere preaching the Word. As a result we have a few believers in many places. A river pilot recently converted and baptized six persons while his boat was stopping at a certain town. Word has just been received of another brother, whose name is as yet unknown, who has eighty converts in a barrio more than two hundred miles from Aparri. With present forces it is absolutely impossible to properly supervise this work. Our visit embraced four weeks' time. We had twenty-five converts, but were only able to see the field in one direction. Medicinal remedies were either prescribed or given to one hundred and fifty persons in the journey. A medical missionary would find abundant opportunity for the use of all his energies in the Cayagan work.

In Laoag my Bible-school class of high-school boys has maintained its interest and usefulness throughout the year, with an attendance varying from six to forty-five. A number of the boys have been baptized.

Our medical helper, Santos Castro, has remained with us throughout the year. His knowledge and efficiency have constantly increased. He, too, has been baptized since our last annual report.

We are grateful unto the Heavenly Father for continued health, for abundant opportunities of service, and for the fact of an ever-ripening harvest all about us in which we may have some humble part.

MANILA

Bruce L. Kershner.—Conditions in Manila are changing rapidly. Now is the time of our opportunity here. Proportionate evangelistic results will not be had in the future without increased effort. The increasingly strenuous activity of the Roman Church and widely spreading tendencies toward Spiritualism and infidelity, the increasing difficulty in getting men for evangelistic work, and the preoccupation of the people with business and political affairs, are features which we must take into account. In most mission fields evangelistic work is best begun by a few men whose number is increased as rapidly

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as possible. The opposite is the policy demanded here. We ought to have a large number of evangelists at work now while the field is open and allow their number to gradually decrease as the native church develops its powers.

VIGAN.

EVANGELISTIC.

Hermon P. Williams.—My personal work has held more than ever to the purpose of strengthening our converts. We have a large number of native brethren who can go out and win disciples, but they are not always able to defend them and nourish them in the Lord.

Three Bible Institutes have been held, in which this district participated, at Laoag, Bangued, and Santo Domingo. These aggregated twenty-five days of

TABULAR VIEW OF THE PHILIPPINES MISSION.

	STATIONS.				Total
	Manila	Laoag	Vigan	Aparri	
WHEN ESTABLISHED	Aug., 1901	Jan., 1903	Dec., 1904	April, 1906	
OUT-STATIONS	25	20	21	3	69
MISSIONARIES—					
Ordained	1	2	2		5
Physicians		2			2
Wives	1	2	1		4
Single Women					
Total	2	4	3		9
NATIVE WORKERS—					
Evangelists	2	3	2	2	9
Teachers	1	2	2		5
Other Helpers	14	14	11	3	42
Total	17	19	15	5	56
CHURCHES—					
Places of regular meeting	13	10	10	4	37
Organized Churches	12	7	6	4	29
Members last year	718	529	259	70	1,576
Added since	206	328	255	154	943
Present membership	924	857	500	224	2,505
Sunday Schools	6	2	3	2	9
S. S. members	150	100	50	45	345
C. E. Societies	3				
C. E. Members					
EDUCATIONAL—					
Boarding Schools			1		1
Pupils			18		18
Students for the ministry			6		6
Day Schools					
Total Pupils			18		18
MEDICAL WORK—					
Hospitals and dispensaries		1			3
In-patients		11			11
Treatments		6,484			6,484
FINANCIAL—					
Medical fees		$1,897 60			$1897 60
School fees			$100 00		100 00
Miscellaneous contributions	$30 74	*183 75	220 00		334 49
Self-support	54 75	50 00	50 00	$25 00	179 75
Total	$85 49	$2.081 35	$370 00	$25 00	$2561 84

* American congregation not reported.

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instruction. Besides this, Mrs. Williams gave special instruction in our home for two weeks to two sisters from Sinait, and again for two weeks to an evangelist and his wife.

The second annual preachers' convention in June showed twenty-four preachers in attendance, who promise to preach once a week and do mission work for two weeks during the year. Fifty-seven preaching brethren are listed throughout the district. Two brethren are being employed full time as evangelists and four brethren at half time. Two hundred and fifty converts have been reported, an increase of one hundred per cent.

In Vigan the Jesuits object to our theology, and the Methodists dispute our baptism, while caciques and gamblers find little joy in us. The church is pumping up-hill, but will make the crest. Our first woman has been baptized through the instruction of Mrs. Williams.

COLLEGE OF THE BIBLE.

Last year five students attended all the year. This year starts out with eighteen enrolled. Our big house has been turned over to them and we have sought habitation elsewhere. Two boys are Ibanags from Cagayan, one Ilocano is from Isabela, one from Ilocanos Norte, nine from Ilocos Sur, two from Abra, while three Tinguians also attend from Abra.

Most of these boys attend the High School and are already winning their fellows to Christ. They study the Bible in the morning and evening classes, as well as on Saturdays and at the Sunday services. Mrs. Williams helps in the teaching daily. These boys are our hope for the future.

This year we have six scholarship boys since our Tagalogs failed to come. The money for their support ($40 each) is supplied by Americans in the Philippines. I do not know whether this source can be depended on for next year. A judge in the Manila courts told me that he is thinking of supporting one lad. We want at least ten more such men. May the Lord stir the hearts of the brethren!

THE PRESS.

During the year our little press turned out 1,003,150 pages of printed matter, mostly doctrinal. This output reaches the people and is read and is puncturing the darkness with beams of light.

The "Dalan ti Cappia" is now publishing weekly 2,250 copies, sent into ten provinces. The "Philippine Christian" is now published monthly, 700 copies, and is sent throughout the islands as well as to interested brethren at home. It is valuable in our work. The "Daan ng Capayapaan" for the Tagalogs now issues twice a month.

Besides these periodicals and tens of thousands of tracts in Ilocano, Tagalog, and Ibanag, two small books have been published, and three others are in press: Ibanag Hymnal, Tagalog sermons, Ilocano Manual, Errors of Romanism, Life of Luther (both in Ilocano). The demand for literature is very, very great.

BOOK STORE.

In a small way I have been buying Spanish books and tracts from Spain and America, in order to make them accessible to the Spanish-speaking Filipinos. Thousands of books from Huxley, Renan, and Roman writers, as well as spiritualistic and other trash, are sold from Manila throughout the islands. Many of our men are calling for commentaries, histories, etc., in the Spanish.

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Do the Disciples publish literature suitable for the Roman Catholic countries? I have not been able to find it either in Spanish or in English. We have an enormous field for such books and tracts. In the Philippines, Spain, and Latin America over 150,000,000 are concerned. Some points in our plea make it urgent that we join in supplying evangelical literature in Spanish for this vast multitude.

LITERATURE.

Some slight progress has been made in the translation of the Psalms into Ilocano. Also one of the students under my supervision is translating the Gospel of Matthew into the Ibanag for the American Bible Society.

I have prepared and am publishing in Manila an English-Ilocano Grammar and Dictionary of 460 pages, defining some 7,000 English words and 9,000 Ilocana stems. This work, it is hoped, will be helpful to the missionaries of three societies working in Northern Luzon, and is commanding interest among the students of the public schools.

VACATION.

During February and the first part of March a vacation was spent in Manila. During this time I served on a committee to purchase property in that city; and also assisted Bruce L. Kershner in a Bible Institute.

David Tyndal Williams, our second child, was born February 22d.

John Lord.—My report this year is a brief one. When I landed in the Philippines, about eight months ago, I found our workers all very busy. I immediately began the study of the language and have given most of my time thus far to this work. Some other work, however, has been undertaken.

Several evangelistic tours have been made, and with the help of an interpreter I have done considerable preaching. Fifteen have been buried with their Lord in baptism. During the month of May, in company with W. H. Hanna I visited all the churches in the Vigan district. This trip gave me a good view of the work. It gave me an opportunity to meet the native workers, and to see the great needs of the field.

There is a crying need in the Philippines for more help. The people are ready to hear and to investigate the claims of the gospel. The door is swung wide open for evangelization.

In addition to my other work I have assisted H. P. Williams some in Bible Institutes, and have also assisted some in the school work.

The prospects for the future are bright. With your sympathy and prayers and hearty co-operation in every department of the work, we are expecting to accomplish great things for the honor and glory of God. "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

APARRI STATION.

Buenaventura Garcia.—Reference to this station has been made in the reports of Mr. Hanna and Dr. Pickett, who visited it during the year. The number of converts is increasing rapidly, both among the Ilocanos and the Ibanags. Brother Garcia is now preaching in the Ilocano; a brother, Agaton Bolisi, is preaching especially among the Ibanags. The American Bible Society has published the Gospel of Luke in the Ibanag, thus bringing a portion of God's Word to a tribe numbering 159,648 souls. The great Cagayan Valley has

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perforce been neglected to a great extent until now by the missions. We need an American missionary in this field.

Brother Garcia reports 585 services throughout the year held in chapels, houses, markets, streets, and hamlets. There were 585 sermons preached, and 145 persons baptized.

DENMARK AND SWEDEN.

DENMARK.

Julius Cramer—The year has been one of sorrow. Death has thinned our ranks during the last twelve months, and especially the latter part of the year, when our dear Dr. Holck went to his rest that is rest indeed. Never in the history of the church in Denmark has sorrow come as near to our hearts as this. The church has collected from him spiritual and material enrichment. He was the man with the open eyes and the open hand for the cause of Christ. Now he is gone, and the work is lying on our shoulders. We also had some difficulties in the church, as is usual in selecting men for leadership; we have always hard work against heavy odds and prejudice, especially this year, a good many of the visitors we have expected to join the church were carried away by a minister of another faith. There came in the speaking of tongues question, and in spite of all these, I am glad to say that I believe our church will grow, and all the members will take the duty upon their shoulders and carry on the cause of Christ. I am also glad to say that the church is standing firm in primitive Christianity, growing in spiritual enrichment. We do feel we need more literature in this country, that we could spread it out, and people could be acquainted with our plea. This work we will take up this year, and also get our young men educated, and I am glad that the church is warm-hearted in their duties. I believe also that this year has been a turning-point, when the duties of one man (Dr. Holck) have been laid on us. I hope and

STATISTICS OF DANISH AND SWEDISH CHRISTIAN MISSION FOR 1907.

STATIONS AND OUT-STATIONS	When established	Stations	Out-Stations	Missionaries: Ordained	Physicians	Wives	Single Women	Total Missionaries	Native Workers: Evangelists	Teachers	Other Helpers	Total Native Helpers	Church Statistics: Place of Regular meeting	Organized Churches	Members last year	Added since	Present Membership	Sunday-schools	S. S. Membership	Financial Statistics in U. S. Currency: Medical Fees	School Fees	Government Grants in Aid	Missionary Contributions	Contributions for Self-support	Total Native Contributions
Denmark: Copenhagen	1876	1	1			1		2					1	1	112	110	1	75					$34 49	447 87	482 36
Sweden: Malino-Limhann	1897	2									1		2	1	20	2	17	2	80				18 51	6 92	20 48
Total		3	1		1		2			1			3	2	132	2	127	3	155				$48 00	454 79	502 79

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pray that our Heavenly Father will help us in the year to come. I send my best greetings to the convention.

SWEDEN.

Julius Cramer.—The little group in Sweden are holding together, but they have no preacher. One of the brethren, A. Borglin, is trying to do the best for them in preaching and visiting. But he is a working man and can only give a little of his time, and we do wish that the Society will take up the work and try to send a man. The whole country is open to us. The Baptists have about 50,000 members, and why should not we have laborers? And surely, if we had men for that country we would see great prosperity there. From Denmark we paid them a visit. But I can not go often enough to do any real work there. There is no doubt but that Sweden will open as fast as we can supply good men, and unless we can do this, others will capture what now is before us. The field is white for the harvest, but the laborers are few, and the great cry from that country is, "Come over and help us."

CUBA.

HAVANA.

Melvin Menges.—The year's work divides itself into two parts. Six months were spent in Matanzas and six in Havana. The results in Matanzas were as satisfactory as anticipated. The growth in numbers was as large as expected, and the growth of the members in spirituality was very marked. Development has been aimed at as much or more than increase in numbers. I have conducted a monthly meeting of members and candidates with the purpose of instructing them in such things as could not be fully and frankly treated from the pulpit. Such things as demeanor in public worship, manner of partaking of the symbols in communion, relation to denominationalism, means of bettering our growth, etc., have been discussed. These meetings have been very profitable. One of the most encouraging features was the movement among the young people. A large number have been won during the last two years, and their work in the Young People's Society Christian Endeavor has been a marvel to us. Beginning with a few members absolutely without experience, either in participating in or conducting devotional meetings, their progress was so rapid that when we left, in January last, their meetings would have put to shame many a society of years of experience in the States. Three of the young men have decided to give themselves to the ministry. A number of the young folks served very acceptably as regular or supply teachers in the Sunday-school and added very materially to the efficiency of this branch of our work.

The place in which we hold our meetings is small and mean. Our great need continues to be a suitable chapel in a better location.

I continued to visit Union each week as long as I was in Matanzas. The work there seems to have reached the limit of its growth until a more aggressive effort is put forth. A building and a resident missionary are needed.

In January we were called to Havana. An earnest effort was made to find and organize the forces there. After much search a number were found who claimed membership with us, but many of them had no interest whatever

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in the work of the church. After six months of work we can report an actual membership of thirty-two. Others may return to us some day, but this seems to be a fair statement of the number on which we may depend. Among them are some very useful people, and we hope to organize them into a church soon. A partial organization has already been effected and a pledge system adopted for the raising of funds for local expenses. A set of individual communion cups has also been installed. As at Matanzas, the great need is a building for chapel and school. Rents are ruinous in this city and, worst of all, suitable quarters can not be found at any price. For months we have needed to move, but we can find no half-way appropriate place. Our work is difficult, therefore we should have the best of tools. That we have succeeded to a degree with the poorest equipment ought to be a pledge that victory will speedily come if we are supplied with the best.

We are grateful beyond words for the cheering loyalty of friends at home,

TABULAR VIEW OF CUBAN MISSION FOR 1907.

	STATIONS		
	Havana	Matanzas	Total
ESTABLISHED	1899	1902	
STATIONS	1	1	2
OUT-STATIONS	1	2	3
MISSIONARIES—			
Ordained	1	2	3
Wives	1	2	3
Single women	1		1
Total			
NATIVE WORKERS—			
Evangelists			
Teachers	3	2	5
Other helpers			
Total			
CHURCHES—			
Places of regular meeting	2	2	4
Organized churches		1	1
Members last year	146	82	228
Added since	12	19	31
Present members	82	97	129
Sunday-schools	1	1	2
Sunday-school members	20	102	122
C. E. Societies		1	1
C. E. Membership		37	37
EDUCATIONAL—			
Boarding schools			
Pupils			
Students for ministry		3	3
Day schools	1	1	2
Pupils	41	49	90
Total pupils			
FINANCIAL—			
School fees	$448 33	$95 00	$543 33
Missionary contributions		11 94	11 94
Self-support	41 83	105 49	147 32
Total	$490 16	$212 43	$702 59

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and we are glad to say to them that their loving interest has helped us more than we can express. Our Father has kept us in strength and led us when the way was obscure. We look forward to a profitable year of service for Him.

Mrs. Sue M. Menges.—I am grateful to our Heavenly Father for strength and guidance. Teaching women's Bible classes, a little English class, a Sunday-school class; aiding the Endeavorers individually in their study of the Scriptures, and doing some translating to meet the immediate needs of the work have regularly filled up much of my time. Much visiting has been done. Our home has been very useful for special meetings and social gatherings that have resulted in much good. We could do much more effective work if we had church buildings. We plead with you for help in this.

MATANZAS.

R. R. Hill.—With the close of this missionary year we come to present our third annual report. It has been a year full of varied experiences and may be called a year of changes. In fact, the work has been of such a nature that at the close of the year it is hard to see or tell just what has been accomplished; a good deal, I am sure, but not as much as would have been possible under more settled conditions. During the first months of the year we were in the States resting and preparing for the year's work. In August we returned and made the hurried plans and preparations for the opening of the school.

Since the work of the preceding school year had not given the desired results upon a free-school basis, it was determined that the school in the same location should be put on a nominal pay basis. But the people in the district of the city where the school is located are poor, hard-working, and ignorant to such an extent that they can not appreciate the value and advantages of the American methods of school work. So, in spite of the change of policy, all the desired results were not secured. Not that the school was not successful in a way, but that too much money, time, and energy were expended for the results to be gained. So, after two years of work in our present location, I think we can truthfully say that the move to this district was not wise as regards the school, although in respect to the mission nothing better could be asked for.

In January of the present year came the most decided change. Because of changes in the personnel of the workers it became necessary to readjust the workers on the field. It fell to my lot to give up the school work and take charge of the church work left by Mr. Menges.

Because of the newness of the situation and the different kinds of work, things were quite trying. Since taking charge the work has moved along slowly. The change of leaders, with some other attendant circumstances, had its deteriorating effects on the work. Then, too, with our present location and equipment we have gone about as far forward as we can without making some decided move forward. The pressing need of the mission is a church and school home, built from the ground up, properly located, that will give an air of permanency, progress, and respectability to the work. The Cuban people look greatly to outward appearances, and we must in a measure cater to their æsthetic tastes if we desire to help them spiritually and morally. We can not afford to continue longer in an out-of-the-way place, with an inadequate equipment that causes us to be looked down upon, and still be in successful competition with the Catholics and their splendor and show, on one hand, and.

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on the other, with the other Protestant bodies that already have their church homes or will have soon. We must go forward at this point, or we are in danger of losing that which we have already gained.

The church services have a fair and regular attendance, with a very good interest on the part of those who attend. Not as many outside persons attend as we would like, but this is to be accounted for by the many outside and opposing influences and our poor equipment.

The Sunday-school has suffered a good deal because of the activities of the Catholics, who are not always very careful as to the methods used to oppose and destroy our work. A number of public school teachers have been especially active in the Catholic propaganda. Some of our own members have ceased to send their children to Sunday-school and allow them to go to the Catholic doctrinal classes, thus causing a bad effect. Among the faithful ones can be seen quite a development in Christian character, and especially are we getting some of our young people prepared to be quite efficient teachers.

The Christian Endeavor Society has developed more rapidly than any other part of the work, and especially in the spiritual growth of the members and their ability to do work. The society is only a little more than a year old and yet the members take part nicely, not only in Scripture readings, but also in prayers and explanations. It is almost an invariable rule that every member present at the meeting takes part.

Work has been carried on at Union with a preaching service each week. The need there is a more permanent location and more pastoral work.

It seems that under the present circumstances the prospects of the work are very bright, if the work is followed up in a vigorous manner. With us, as with other missions, the day of small things is past. We are working among a people who, in worldly ways and ideals, are nearly as advanced as we ourselves are; and hence we can not expect to appeal to them with poor equipment and slowly carried out policies. They have seen so much of American business methods that we must needs keep pace with these other enterprises or else we will be despised and will fail in the carrying out of the Lord's commands.

So, to further impress the idea, I would say that it is absolutely necessary that we should have a new and proper equipment in buildings, etc., if we are to carry on our work here in a permanent, progressive form such as will lend dignity and respectability to the Lord's work.

During the year we have all enjoyed fairly good health, but its close finds neither Mrs. Hill nor myself in our best form—a thing we feel keenly, as it hinders the work a great deal.

We are thankful to the Lord for the success and strength that He has given us. We ask for the prayers and aid of the brotherhood for the extension and strengthening of the work here in Cuba.

Mark S. Peckham.—In making a report of the work done in our mission school in Matanzas, I am somewhat hampered by the fact that I did not take charge of it until the middle of January, 1907. Until that time Mr. Hill was the director of our educational work here. The school had been prosperous under his management, so it was thought unwise to make any radical changes in the classes or methods of instruction. The writer of this report has, therefore, endeavored to carry out the policy of the former director of the school as far as possible.

Two new classes were formed, however—a primary Bible class and a

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primary English class, both for boys. Later in the term a primary English class for girls was also formed.

In addition to these new classes, Mr. Hill had just completed the organization of a primary Bible class for girls. The writer took charge of this class, using colored pictures representing important events in the life of Christ from its beginning to its close, to make the history more vivid to the children. In the boys' primary Bible class the Book of Genesis was studied, the lessons being given in the simple story form easily comprehensible to the child mind. In teaching English the objective method was used, and the children were taught first the names of familiar objects in the school room and of the parts of the body, and later, by easy steps, common verbs, adjectives, adverbs, etc. A large part of this instruction was given in the form of questions and answers, thus requiring each pupil to form complete sentences in English.

In addition to this special Bible and English work, all the pupils were very efficiently taught the various common branches in classes corresponding to their degree of advancement. These classes were conducted by the two Cuban assistants, Sr. Lopez and Srta. Recio. Sr. Lopez had charge of the boys' classes, while Srta. Recio conducted those of the girls.

There was a slight falling off in the attendance due to the change of administration, and during the last month of the term the attendance in the girls' school was rather poor; but, looking back over the whole year, we think we can conscientiously report a reasonably successful and very interesting year's work, as judged from the standpoint of teachers, pupils, and parents.

Brethren, pray for our mission schools; for in them we are educating those who will be the efficient preachers and stalwart Christian men and women of to-morrow and gaining the interest and sympathy of the non-Christian parents of to-day.

NORWAY.

EAST COAST.

R. P. Anderson.—The year that has just closed has been one of peaceful, patient labor. The increase in our membership has been fair, considering the conditions under which we work; but I can safely say that at no time in the history of the mission has there been such deep and sustained interest in the spread of the truth. A few figures will tell the tale. In 1904 our collections for foreign missions amounted to cash $39. In 1905 we collected cash $62.73. In 1906 we advanced to $91.20, while this year we have received $135. When we remember that all this comes from poor people, I think we shall admit that it is very fair. With the above the Norwegian churches have decided to support a native worker in China, and arrangements are being made to engage a man to preach the gospel on a little island at the mouth of the Yangtse River. Besides the above, the churches have responded nobly to other calls for help and at the same time given considerable towards local work.

In 1906 we had only four preachers in this part of the country; the last year we have had six—four stationary and two who travel. Hardly a week passes without conversions. I have often said, and I repeat it, that the whole country is open to us if we can send out properly trained young men. Hitherto we have had to be content with such ability as we could find, but even our preaching brethren feel the lack of a thorough training in the Scriptures. This is the great need in Norway at present.

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TABULAR VIEW OF NORWAY MISSIONS. 1907.

DISTRICTS.	BRO. PEASE'S DISTRICT.			STATIONS.																	OTHER CHURCHES					
	Bergen	Alesund	Egersund Egersund—Time	Frederikshald	Frederikstadt E.	Frederikstadt W.	*Christiania	Omark	Narsnaes	Berger	Svelvik	Tonsberg	Kragero	Risor	Skottos	Sarpsborg	Naesodden	Lardal	Tofte	Kampen, Christiania	Gjelthus	Kongsberg	Holmsbo	Horten	Total
WHEN ESTABLISHED—	1904	1905	1906	1880	1904	1886	1898	1902	1888	1883		1908			1904		1903								
STATIONS—	1	1		3	2	1	1																		9
MISSIONARIES—																									
Ordained	1						1																		2
Wives	1						1																		2
Total	2						2																		4
NATIVE WORKERS—																									
Evangelists	1	1		1	1	1	2							1											8
Teachers																									
Other Helpers			1																						1
CHURCH STATISTICS—																									
Churches	1	1	1	1	1	1	1	1	1	1		1		1			1		1	1	1	1	1	1	19
Members last year	20	25		182	47	79	112	18	83	22	6	12	26	20	4	10	11	4	22	165	30	50	45	30	1,133
Added since	10	10		29	9	13	13		8	6		1		12			6		2	35					119
Present membership	19	15	30	200	53	92	115	18	87	28	6	10	26	30	4	10	16	4	18	200	30	50	45	30	1,236
Sunday-schools	1			2		1	1	1	1	1				1					1	1	1	1		1	14
Sunday-school m'bers'p	60			160		80	85	15	33					20					50						458
C. E. Societies							1																		1
C. E. Membership							25																		25
EDUCATN'L STATISTICS—																									
Total number under instruction																									
FINANCIAL STATISTICS—																									
Missionary contributions	$10 50			$27 68	$14 10	$6 75	$8 10	$2 10	$81 40	10 00	$2 70	$1 35	2 70	5 40			2 84		11 10					8 24	$144 01
Contributions for self-support	85 00	$50 00	$10 00	434 26		298 16	166 80		119 45			19 00		40 54			8 10		23 98						1,205 29
Total contributions	$45 50	50 00	$10 00	$461 94	$14 10	$304 91	$174 90	$2 10	$150 85	10 00	$2 70	$20 85	2 70	45 94			10 94		35 08					8 24	$1,349 30

*Some of these members live at Tofte.

R. P. Anderson.

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The year closes with an increased membership and with a spirit of fellowship and good-will. Looking back we can see trials, failures, and successes. No sky is always cloudless. But we can say, as we close this period of labor, that God has manifestly been among us blessing us in the salvation of souls.

WEST COAST.

E. W. Pease.—Three years ago a new work was opened on the West Coast, with Bergen as the center, in which city we had been prospered so as to organize a church there last December with nineteen members. This number would have been considerably larger were it not for opposition to organized churches, not only in Bergen, but over all the West Coast. Many, therefore, who have not enrolled themselves sympathize with our position, consider themselves in fellowship with us, attending our meetings and supporting to a great extent our plea. Besides this religious preaching and week-night services, we have had a well-attended Sunday-school, a Woman's Mission, and a Sunday-school teachers' Bible class.

In the above work E. Westlund and myself have been engaged, our chief work during the last few months being to establish this church in its organized form. We have also visited the work in Aalesund, Staranger, Jaederen, and Egersund.

Brother Hermansen has also worked for several months in the places last named.

Since Aalesund, which was destroyed by fire three years ago, has been rebuilt, our membership has diminished by the moving away of several members. Here the work has also suffered because they have had no permanent worker, and also by their being at so long a distance from others of our brotherhood. However, they rented a hall for weekly gatherings in prayer and for breaking of bread.

We have had good meetings at Egersund, and the brethren, both there and in Egero, can be reckoned in full fellowship with us.

In the district called "Jaederen" the baptized people have grown nearer and nearer to our position. They formed an organized church last winter of about thirty members, but making a mistake, which they now recognize, of appointing an unbaptized man as elder, upon the understanding that he would soon be baptized. Such mistakes occur when no proper leader is present, and are hard to undo. These people take the name, reject the creeds of men, aim to establish Apostolic Christianity, and have opened the door for us to lead and work among them. A little patience and leading is needed among them and they are won.

In Staranger there is a great opening for the right man. I know of no better place in all Norway for one to begin. We have several there as a nucleus, and there are many baptized who will fall in line and others that will be won. As soon as we can find and rent a suitable hall, we can work there with great advantage.

The West Coast is white for the harvest, but the laborers are few. There are various kinds of difficulties. Much patience is needed with the people. Courage is needed to brave the winter storms that threaten all who travel. Distances are long from one place to another—consequently the cost of traveling greater. The climate in the winter is severe, so that he who works there is exposed and tried both physically and spiritually. The need is urgent—namely good men of patience, courage, willingness to offer, and Christian love.

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ENGLAND.

Introduction by Leslie W. Morgan.

The past year has not been one of our most prosperous. Our membership shows a decrease of thirty-eight, there being thirty-seven fewer baptisms than last year, while the losses have been greater by twenty-seven. Some churches suffer a continual loss from removals, while very few gain by such changes, seeing our churches are so few. We have had an inadequate evangelistic force during the year. G. Fowler, of Southport, did good service in the Northern churches at intervals when he could be spared from his pastoral duties, but the Southern churches were almost wholly without missions owing to the failure of the evangelist engaged to keep his dates.

Financially the churches have done comparatively well. About $1,500 more was raised by the churches for local expenses than during the previous year, while the offerings for missions have been normal. The churches have not done so well in clearing their mortgages as during last year.

There have been two changes in our ministry. R. Dobson resigned early in the year at Lancaster, and his place was taken by H. A. Procter, one of our English boys who was graduated last year at Bethany. D. R. Moss has returned to America after two and one-half years faithful service at Birkenhead. J. H. Coultard, of Paw Paw, Mich., has taken his place.

Our churches were greatly refreshed and blessed in June of this year by a visit from B. B. Tyler, with his youthful spirit and confident optimism. Our venerable and honored president, W. Durban, visited all the churches, lecturing and preaching, and the General Secretary paid a visit to the majority of them in the interest of the newly formed Building Loan Society. E. Brearley, of Fulham, London, is the President-elect, and it is his intention to emphasize the evangelistic note in the churches through the year.

New work has been started in three centers, viz., at Swindon, Acton, and Preston. A church has resulted at Swindon, and a man will probably be put in charge soon. There are twenty members. An important acquisition to our churches in London is a possibility of the near future, as an application from a heretofore independent congregation is under consideration.

We gratefully acknowledge the generous assistance of the Foreign Christian Missionary Society in support of the cause, and we earnestly pray that there may be an abundant harvest.

The following brief extracts from the annual reports of the various churches to our Conference will serve to show something of the condition and prospects of the cause.

BIRKENHEAD. J. H. Coultard, Minister.

D. R. Moss closed a two and one-half years' pastorate in April, and J. H. Coultard took up the work in July. The outstanding feature of the year was the completion of the payment of the mortgage on the church property. They at present occupy their Sunday-school building, but have a splendid site on which to erect a church building.

CHELTENHAM. J. H. Versey, Minister.

The church has suffered several losses by death and removal from the town. The pastor was absent frequently during the year, organizing and overseeing the newly-formed church in the neighboring town of Swindon. A small amount was paid off the building debt and the current expenses met.

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CHESTER. John Bage, Minister, Three-quarter Time.

The minister at Chester has just resigned and may take up the work at Saltney, where he has been doing one-quarter time. Chester is feeling the need very much of a new and permanent building. This church has done much faithful work in the past and is worthy of better equipment.

CHORLEY. M. H. Kennedy, Minister.

Six have been added to the membership during the year. The minister has devoted considerable time to an endeavor to start a church in a nearby town. Some excellent services have been held in the public square.

BARTMOUTH PARK, LONDON, S W. C. S. Grinstead, Minister.

The little church at Dartmouth Park is of Brother Grinstead's own founding and is served by him voluntarily. They meet in a hired hall and are most active both in the hall and in the open air in preaching the gospel. This is the sowing time.

FULHAM, LONDON, S. W. Eli Brearley, Minister.

The church secretary sends a hopeful report of all the societies of the church, saying they are all free from debt and prosperous. The Fulham church has many activities, being especially active in ministering to the poor of the neighborhood. The Sunday-school tests the capacity of their building. Eli Brearley is about closing his seventh year with the church. He is President of our Association for the year.

GLOUCESTER. E. H. Spring, Minister.

A decrease in membership is regretted, but it is due to a stringent revision of the roll. The church mourns the loss of one of its most active deacons, Geo. Packer. Work is carried on in two mission halls, and these serve as a splendid training ground for the young people and others. The Gloucester church has been the first to benefit by a loan from the newly formed Building Loan Society. The future seems bright. The present pastor has been with the church throughout its entire history, nearly seventeen years.

HORNSEY. Leslie W. Morgan, Minister.

Considering the equipment of the church by way of building the work has been very well maintained during the year. Strenuous efforts are being made to add to the building fund, and with the help of the Building Loan Society it is hoped that a new church building will be a possibility of the not far distant future. One of the bright periods in the past year was the Sunday-school anniversary, when B. B. Tyler conducted the services.

INGLETON.

This is a small church with no minister, but as they have two or three members who are well able to conduct services, they have got on very well. This is our only village church.

LANCASTER. H. A. Procter, Minister.

The church was without a pastor for three months following the resignation of R. Dobson. Good work has been done. A number of new enterprises have been undertaken, and the church is hopeful. The mortgage has been

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reduced by $125, and the church is looking forward to a further reduction. The Sunday-school is an encouraging feature of the work.

LIVERPOOL, UPPER PARLIAMENT STREET. Daniel Hughes, Minister.

The report speaks in high appreciation of the sermons of the pastor, but regret is expressed at a derth of additions. The church is also suffering from financial depression, although they have been relieved of the mortgage of nearly $5,000. An increase in the Sunday-school is reported and much activity in the various societies.

LIVERPOOL, HYGEIA STREET. Thos. Carr, Minister.

The report is hopeful. Thirteen have been added to the membership. The Sunday-school is in good condition. Temperance work is a special feature. Brother Carr has served this little church for many years as a voluntary pastor. He is now to be paid a small salary owing to decreased ability to engage in manual labor.

MARGATE.

There has been no minister in charge during the year, and the pulpit has been supplied from London and elsewhere. The Executive Committee is on the lookout for a business man who can devote a portion of his time to the work. The Sunday-school is a hopeful feature, and the church is especially active in missions.

SALTNEY. J. Bage, Minister, One-quarter Time.

The experiment of connecting Chester and Saltney under one pastor has worked well so far as Saltney is concerned. The audiences have been excellent, and all the societies have done good work. The young people who are rallying to the support of the church give promise of a splendid future. A young men's night school is one of the new features.

SOUTHAMPTON. Ernest C. Mobley, Minister.

The prospects of the church are exceptionally good. A floating debt of $500 has been paid, and the additions to the church have been more than for several years. The evangelistic spirit is especially strong and is resulting in frequent confessions at the regular services. A larger gain in membership is reported than from any of our churches.

SOUTHFIELDS, LONDON, S. W. W. R. Green, Minister.

This church is of Brother Green's own founding and he serves it without remuneration. The services are held in the pastor's own house, but the Sunday-school portion of their new church is a possibility of the near future. This little band of believers is one of the most active in our brotherhood.

SWINDON. J. H. Versey, in Charge.

This church was organized last December with sixteen members; there are now twenty. The church was formed largely out of the members from an independent mission which had been abandoned. Brother Versey has visited the church from Cheltenham about once a month and has secured supplies. The meeting place is a hired hall, well situated for aggressive work. A pastor will probably be sent soon for all his time.

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WEST LONDON TABERNACLE. Mark Wayne Williams, Minister.

The services of the church and all the activities were well maintained during the pastor's two months' absence in America. The church heads the list in the number of additions,—forty-six, with a net increase of eighteen. The Sunday-school and the young men's Bible class were never in better condition. The utmost harmony prevails. Brother Williams has resigned the pastorate and will close his work in October. He has served the church for four years and has rendered faithful service. General regret is expressed at his resignation.

SOUTHPORT. Geo. Fowler, Minister.

Happy relationships continue in the church, and the audiences are well kept up. A considerable reduction was made in the mortgage debt, leaving it now at only $730. The pastor held three evangelistic meetings during the year outside his own church with good results.

MISSIONS.

Services have been held throughout the year at Preston in a hired hall and in the Market Place. From two hundred to four hundred people have gathered weekly in the Market Place to listen to the gospel addresses. No church has as yet been organized. Services have been held at Acton, London, W., during the summer but no church has been formed.

FINANCIAL STATEMENT

For the Year Ending June 30, 1907.

CHURCHES.	SELF-SUPPORT. General Expense.	*Mort. and Buildings.	MISSIONS. Home.	Foreign.	Total.
Birkenhead	$961 16	$674 06	$10 32	$37 02	$1,682 56
Cheltenham	644 40	61 88	8 28	40 28	754 84
Chester	1,460 46	55 90	34 40	141 64	1,692 40
Chorley	350 63	.....	4 88	.....	355 51
Gloucester	1,165 65	†1,268 80	7 32	55 40	2,497 17
Ingleton	148 82	.....	.....	.....	148 82
Lancaster	390 76	122 00	6 34	11 71	530 81
Liverpool:					
Hygeia Street	241 56	15 04	1 62	3 66	261 88
Upper Parliament St.	1,185 71	4 15	21 96	137 40	1,349 21
London:					
Dartmouth Park	91 36	1 70	1 70	1 70	96 46
Fulham	958 39	12 98	14 74	76 18	1062 29
Hornsey	533 72	219 16	4 92	65 76	823 56
Southfields	74 46	137 98	2 64	8 60	223 68
West London Tabernacle	4.363 87	3 92	.....	116 22	4484 01
Margate	374 84	8 18	13 10	42 06	438 18
Saltney	540 40	27 26	3 16	9 52	580 34
Southampton	1,996 08	.....	13 64	45 46	2055 18
Southport	1,994 54	254 60	62 42	228 92	2540 48
Swindon	82 39	.....	2 68	5 18	90 25
	$17.559 19	$2,867 61	$214 12	$1,026 71	$21,667 63
Personal donations	.....	134 20	1714 34	139 08	1,987 62
Total	$17,559 19	$3,001 81	$1,928 46	$1,165 79	‡$23,655 25

*Including contributions to the Christian Association Building Loan Soc.
† A gift from the mortgagee, Bro. F. Coop, Southport.
‡ Grand total money for all purposes.

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TABULAR VIEW OF THE MISSIONS OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY FOR THE YEAR 1906-1907.

	MISSIONS.					
	Africa	China	Cuba	England	Hawaii	India
WHEN ESTABLISHED	1897	1886	1899	1876	1899	1882
STATIONS	1	6	2	.....	1	6
OUT-STATIONS	10	17	3	.....	2	8
MISSIONARIES—						
Ordained	2	16	3	16	1	12
Physicians	2	4	.....	.....	.....	5
Wives	3	17	3	.....	1	11
Single women	1	6	1	.....	.....	7
Total missionaries	8	43	7	16	2	35
NATIVE WORKERS—						
Evangelists	30	18	.....	.....	.....	13
Teachers	14	28	5	.....	2	74
Other helpers	3	40	.....	.....	.....	42
Total native helpers	47	86	5	.....	2	129
CHURCH STATISTICS—						
Places of regular meeting	20	26	4	19	3	11
Organized Churches	1	8	1	19	.....	7
Members last year	122	822	228	2,407	.....	916
Added since	180	92	31	200	.....	98
Net gain	200	20	.....	.....	.....	14
Present membership	322	842	129	2,369	4	930
Sunday-schools	10	9	2	.....	2	30
Sunday-school membership	1,500	560	122	.....	125	2,064
C. E. Societies	7	5	1	.....	.....	7
C. E. Membership	800	90	37	.....	.....	279
EDUCATIONAL STATISTICS—						
Boarding schools	1	2	.....	.....	.....	.....
Pupils	20	160	.....	.....	.....	.....
Students for the ministry	47	4	3	.....	.....	28
Day-schools	8	7	2	.....	1	17
Pupils	900	251	90	.....	17	1,252
Total number under instruction	1,010	424	95	.....	17	1,292
MEDICAL WORK—						
Hospitals and dispensaries	1	4	.....	.....	.....	8
In-patients	.....	1,419	.....	.....	.....	390
Out-patients	.....	.....	.....	.....	.....	.....
Treatments	9,000	36,972	.....	.....	.....	42,197
FINANCIAL STATISTICS—						
Government Grants in Aid	.....	.....	.....	.....	.....	$783 73
Medical fees	$26 00	$4,150 04	.....	.....	.....	58 00
School fees	.....	3,593 78	$543 33	.....	$4 80	813 30
Missionary contributions	503 00	499 90	11 94	$3,094 25	177 78	812 20
Contributions for self-support	.....	710 25	147 32	20,561 00	103 18	399 80
Miscellaneous	.....	.....	.....	.....	.....	189 65
Total raised on field	$529 00	$9,046 87	$702 59	$23,655 25	$285 76	$2,556 68

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TABULAR VIEW OF THE MISSIONS OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY FOR THE YEAR 1906-1907.—Continued.

	MISSIONS.				Totals
	Japan	Philippine Islands	Scandinavia	Tibet	
WHEN ESTABLISHED	1883	1901	1876	1903	
STATIONS	6	4	20	1	49
OUT-STATIONS	16	69			125
MISSIONARIES—					
Ordained	9	5	3		67
Physicians		2			13
Wives	9	4	3		51
Single women	8				23
Total missionaries	26	11	6		154
NATIVE WORKERS—					
Evangelists	19	35	8	1	18
Teachers	30	5	9	4	171
Other helpers	10	42	2	2	141
Total native helpers	59	56	19	7	410
CHURCH STATISTICS—					
Places of regular meeting	22	37	3		145
Organized Churches	16	29	21		102
Members last year	1,194	1,576	1,265		8,252
Added since	247	943	121		1,912
Net gain		929	98		1,627
Present membership		2,505	1,363		9,879
Sunday-schools	36	9	17		115
Sunday-school membership	1,896	345	608		7,220
C. E. Societies	2		1		23
C. E. Membership	36		25		1,267
EDUCATIONAL STATISTICS—					
Boarding schools		1			4
Pupils	190	18			888
Students for the ministry	32	6			115
Day schools					85
Pupils	304				2,814
Total number under instruction	526	24			6,388
MEDICAL WORK—					
Hospitals and dispensaries		3			16
In-patients		11			1,820
Out-patients					
Treatments		6,484		2,914	97,267
FINANCIAL STATISTICS—					
Government Grants in Aid					$783 73
Medical fees		$1,897 60			6,131 64
School fees	$667 95	100 00			5,223 16
Missionary contributions			$699 80		5,797 97
Contributions for self-support	825 56	179 75	1,660 08		24,586 94
Miscellaneous		384 49			574 14
Total raised on field	$1,493 51	$2,561 84	$2,359 88		$43,191 88

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TREASURER'S REPORT.

Payments for the year ending September 30th, 1907.

CHINA.

Nankin.

F. E. Meigs (salary)	$1,200 00
F. E. Meigs (passage)	416 50
F. E. Meigs (travel)	135 15
F. E. Meigs (vacation expenses)	75 00
Dr. W. E. Macklin (salary)	1,600 00
Dr. W. E. Macklin (vacation expenses)	75 00
Dr. W. E. Macklin (special)	50 00
Miss Emma Lyon (salary)	600 00
Miss Emma Lyon (passage)	166 60
Miss Emma Lyon (travel)	100 15
Miss Mary Kelly (salary)	600 00
Miss Mary Kelly (vacation expenses)	87 50
Mrs. Lily W. Molland (salary)	1,000 00
Mrs. Lily W. Molland (travel)	101 25
Mrs. Lily W. Molland (vacation expenses)	37 50
Mrs. Lily W. Molland (freight)	39 16
Frank Garrett (salary)	1,265 00
Chas. S. Settlemyer (salary)	600 00
Miss Nellie J. Clark (salary)	600 00
Miss Edna Kurz (salary)	100 00
Miss Edna Kurz (outfit)	100 00
Miss Edna Kurz (passage)	168 75
Miss Edna Kurz (travel)	120 20
Miss Edna Kurz (freight)	73 99
F. C. Buck (salary)	100 00
F. C. Buck (outfit)	100 00
F. C. Buck (passage)	168 75
F. C. Buck (travel)	94 50
For evangelists, teachers, and helpers	1,484 12
For rent	175 56
For evangelistic travel	76 10
For repairs (mission buildings)	109 67
For Girls' School (current expense)	469 26
For College (current expense)	612 81
For Hospital (current expense)	762 47
For Frank Garrett's Home	400 00
For medicines and supplies (hospital)	642 69
For Medical Magazines and Books	15 94
For miscellaneous expense	96 90
For general expense (money raised and expended on field)	3,091 00

Lu Cheo fu.

Dr. James Butchart (salary)	$1,138 90
Dr. James Butchart (vacation expense)	75 00
Justin E. Brown (salary)	950 00
Justin E. Brown (freight, etc.)	76 79
Alex. Paul (salary)	1,200 00
Alex. Paul (vacation expense)	75 00
Miss Alma Favors (salary)	600 00
For evangelists, teachers, and helpers	855 00
For evangelistic travel	89 08
For repairs (buildings)	18 76
For hospital (current expense)	246 72
For medicines and instruments (hospital)	747 72
For Medical Magazines	8 50
For general expense (money raised and expended on field)	1,175 29

Wuhu.

A. E. Cory (salary)	$1,285 00
A. E. Cory (passage)	464 10
A. E. Cory (travel)	319 63
Miss Edna Dale (salary)	600 00
C. B. Titus (salary)	1,100 00

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C. B. Titus (travel)	2 97
C. B. Titus (freight)	48 40
C. B. Titus (moving expenses)	50 95
C. B. Titus (special chapel fund)	414 00
For evangelists, teachers, and helpers	490 41
For evangelistic travel	61 00
For repairs (buildings)	12 50
For Miss Edna Dale's home	447 00
For Chapel	800 00
For miscellaneous expense	95 85
For general expense (money raised and expended on field)	102 42

Chu Cheo.

Dr. E. I. Osgood (salary)	$1,800 00
Dr. E. I. Osgood (passage)	548 45
Dr. E. I. Osgood (travel)	626 03
Dr. E. I. Osgood (special medical tuition)	56 00
W. R. Hunt (salary)	1,400 00
W. R. Hunt (travel and passage)	874 80
Dr. Paul Wakefield (salary)	1,100 00
Dr. Paul Wakefield (passage and travel)	600 00
Dr. Paul Wakefield (vacation expense)	75 00
Dr. Paul Wakefield (cablegram)	6 05
F. L. Mendenhall (salary)	961 02
F. L. Mendenhall (vacation expense)	75 00
F. L. Mendenhall (freight and etc.)	113 77
G. B. Baird (salary)	624 20
G. B. Baird (vacation expense)	37 50
G. B. Baird (freight)	40 25
For evangelists, teachers, and helpers	584 22
For rent	120 78
For evangelistic travel	48 14
For repairs (buildings)	25 01
For hospital (current expense)	37 27
For medicines (hospital)	531 64
For miscellaneous expense	27 81
For general expense (money raised and expended on field)	239 09

Nan Tung chow.

John Johnson (salary)	$1,300 00
D. E. Dannenberg (salary)	1,000 00
Dr. E. A. Layton (salary)	1,258 90
For evangelists, teachers, and helpers	351 40
For rent	201 41
For evangelistic travel	76 80
For repairs (buildings)	50 00
For hospital (current expense)	162 00
For land and buildings	8,077 14
For medicines (hospital)	40 78
For Medical Magazines	6 56
For miscellaneous expense	70 61
For general expense (money raised and expended on field)	57 14

Shanghai.

James Ware (salary)	$1,440 00
H. P. Shaw (salary)	1,000 00
H. P. Shaw (medical bill)	100 00
For evangelists, teachers, and helpers	651 08
For rent	566 05
For taxes	143 36
For evangelistic travel	88 20
For repairs (buildings)	64 08
For miscellaneous expense	147 15
For general expense (money raised and expended on field)	504 70

Miscellaneous.

For translation of book (Church of Christ, by a Layman)	$1,000 00	
For famine relief	1,446 10	
For cablegrams (famine money)	28 77	
For insurance (mission buildings)	255 00	
Mrs. T. J. Arnold (allowance)	658 34	
Interest on amount invested in land and buildings (from Annuity Fund)	3,976 86	
		$65,985 92

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INDIA.

Harda.

Dr. C. C. Drummond (salary)	$1,300 00
Dr. C. C. Drummond (vacation expenses)	250 00
Dr. C. C. Drummond (freight etc.)	152 97
Dr. Jennie Fleming (salary)	502 97
D. O. Cunningham (salary)	1,000 00
D. O. Cunningham (vacation expenses)	125 00
Miss Stella Franklin (salary)	600 00
H. C. Saum (salary)	1,100 00
H. C. Saum (vacation expenses)	155 00
For evangelists, teachers, and helpers	2,320 96
For taxes and repairs	805 26
For evangelistic travel	175 02
For hospital (current expense)	726 80
For school (current expense)	282 69
For Leper Asylum (current expense)	85 30
For rent	64 98
For miscellaneous expense	207 68
For general expense (money raised and expended on field)	1,179 38

Damoh.

John G. McGavran (salary)	$1,366 95
John G. McGavran (vacation expenses)	230 00
Miss Josepha Franklin (salary)	600 00
Miss Josepha Franklin (passage and travel)	339 83
Chas. E. Benlehr (salary)	1,241 67
Chas. E. Benlehr (vacation expenses)	200 00
David Rioch (salary)	1,348 32
David Rioch (passage and travel)	1,329 84
David Rioch (special medical tuition)	100 00
Dr. Mary T. McGavran (salary)	600 00
Miss Mary L. Clarke (salary)	600 00
Miss Mary L. Clarke (travel and passage)	201 23
Dr. G. E. Miller (salary)	493 28
Miss Olive Griffith (salary)	600 00
For evangelists, teachers, and helpers	1,248 00
For taxes and repairs	252 00
For rent	60 00
For evangelistic travel	108 00
For medical expenses (orphanage, hospital, etc.)	228 00
For school (current expense)	204 00
For Boys' Orphanage (current expense)	4,603 00
For Chapel	330 00
For miscellaneous expense	59 35
For general expense (money raised and expended on field)	524 00

Jubbulpore.

Geo. W. Brown (salary)	$1,200 00
Geo. W. Brown (vacation expenses)	100 00
O. J. Granger (salary)	1,100 00
O. J. Granger (vacation expense)	125 00
For evangelists, teachers, and helpers	280 00
For taxes and repairs	65 00
For rent	484 00
For evangelistic travel	115 02
For Bible College (current expense)	690 00
For literature (books, press work, printing, etc.)	249 97
For funeral expenses (G. L. Wharton)	228 00
For Bible College (building)	5,750 00
For school furniture	256 24
For printing outfit	1,000 00
For miscellaneous expense	191 00
For general expense (money raised and expended on field)	275 00

Mungeli.

E. M. Gordon (salary)	$1,100 00
E. M. Gordon (medical bill)	341 00
E. M. Gordon (passage)	200 00
For evangelists, teachers, and helpers	916 01
For taxes and repairs	146 00
For evangelistic travel	140 03
For hospital (current expense)	560 01
For school (current expense)	69 96
For operating-room (building)	750 00
For dispensary building (Barele)	200 00
For miscellaneous expense	159 99
For orphan (special)	7 50
For general expense (money raised and expended on field)	306 00

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Bilaspur.

M. D. Adams (salary)	$1,800 00	
M. D. Adams (passage and travel)	336 00	
For evangelists, teachers, and helpers	905 55	
For taxes and repairs	157 50	
For rent	240 98	
For evangelistic travel	99 97	
For miscellaneous expense	152 25	
For general expense (money raised and expended on field)	272 80	

Hatta.

F. E. Stubbin (medical bill)	$100 00	
F. E. Stubbin (vacation expenses)	50 00	
For evangelists, teachers, and helpers	222 00	
For evangelistic travel	174 00	
For taxes and repairs	9 00	
For helpers houses	175 00	
For school building (wall)	36 00	
For miscellaneous expenses	72 00	

Miscellaneous.

Mrs. G. L. Wharton (allowanco)	$800 00	
Special	26 00	
Interest on amount invested in land and buildings (from Annuity Fund)	2,607 06	$52,142 22

JAPAN.

Tokio.

H. H. Guy (salary)	$1,383 32	
H. H. Guy (passage)	580 70	
H. H. Guy (travel)	81 68	
H. H. Guy (medical bill)	78 00	
P. A. Davey (salary)	1,112 00	
P. A. Davey (outfit for Mrs. P. A. Davey)	100 00	
P. A. Davey (freight etc.)	94 55	
Fred E. Hagin (salary)	1,418 08	
Fred. E. Hagin (passage)	441 00	
Fred. E. Hagin (travel)	467 46	
Fred. E. Hagin (medical bill)	329 18	
Miss Lavenia Oldham (salary)	700 00	
Miss Lavenia Oldham (vacation expense)	75 00	
Miss Mary Rioch (salary)	688 35	
R. D. McCoy (salary)	1,300 00	
Miss Bertha Clawson (salary)	700 00	
Miss Rose Armbruster (salary)	700 00	
Miss Mary F. Lediard (salary)	584 38	
Miss Rose Johnson (salary)	621 16	
For evangelists, teachers, and helpers	1,968 51	
For rents	1,415 15	
For taxes	186 47	
For evangelistic travel	433 50	
For repairs (buildings)	325 02	
For Drake Bible College (current expense)	3,431 25	
For Girls' School (current expense)	2,133 74	
For Girls' School (building)	3,250 00	
For support of girls (special)	486 45	
For miscellaneous expense	25 00	
For general expense (money raised and expended on field)	352 19	

Osaka.

C. S. Weaver (salary)	$1,116 67	
C. S. Weaver (passage and travel)	624 88	
C. S. Weaver (medical bill)	10 00	
R. A. McCorkle (salary)	1,151 60	
Miss Stella Lewis (salary)	700 00	
For evangelists, teachers, and helpers	733 01	
For rent	109 50	
For taxes	127 51	
For evangelistic travel	165 00	
For repairs (buildings)	75 00	
For general expense (money raised and expended on field)	162 47	

Akita.

E. S. Stevens (salary)	$1,283 32	
E. S. Stevens (passage and travel)	650 68	
Miss Jessie Asbury (salary)	600 00	

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Miss Jessie Asbury (passage)	150 00		
Miss Jessie Asbury (travel)	126 82		
Wm. H. Erskine (salary)	1,354 16		
Wm. H. Erskine (medical bill)	50 00		
For evangelists, teachers, and helpers	1,364 01		
For rent	120 50		
For taxes	158 76		
For evangelistic travel	330 99		
For repairs (buildings)	18 74		
For W. H. Erskine's home	3,600 00		
For support of girls (special)	176 78		
For organ	24 00		
For general expense (money raised and expended on field)	222 21		
Sendai.			
M. B. Madden (salary)	$1,600 00		
C. A. Robinson (salary)	188 33		
C. A. Robinson (outfit)	200 00		
C. A. Robinson (passage)	300 00		
C. A. Robinson (travel)	228 21		
C. A. Robinson (freight)	35 20		
For evangelists, teachers, and helpers	1,198 00		
For rent	136 00		
For taxes	90 00		
For evangelistic travel	270 00		
For support of girls (special)	217 00		
For general expense (money raised and expended on field)	416 73		
Miscellaneous.			
For travel (Advisory Committee)	$150 00		
For "Shadan" (to government property holding privileges)	150 00		
For general evangelistic fund	390 00		
For "Bible Way"	45 00		
For school for foreign children	100 01		
For travel (Kiyoma Kawamura) special	21 30		
For miscellaneous expense	174 99		
For Mrs. C. E. Garst (allowance)	300 00		
For general expense (money raised and expended on field)	569 56		
Interest on amount invested in land and buildings (from Annuity Fund)	1,080 90	—	$48,474 43
ENGLAND.			
J. Coop (for preachers)	$6,500 00		
For evangelistic work	6,096 06	—	$12,596 06
SCANDINAVIA.			
Denmark and Sweden.			
For evangelistic work	$1,579 79		
Norway-Bergen.			
E. W. Pease (salary)	$1,200 00		
E. W. Pease (travel)	25 00		
For evangelists	720 00		
For work on the West Coast	324 00		
For rent	423 00		
For orphans (special)	45 00		
Norway-Christiania.			
R. P. Anderson (salary)	$1,129 34		
R. P. Anderson (travel)	30 33		
For evangelists	1,129 50		
For evangelistic work	752 52		
For rent	317 10		
For scholarship	205 00		
For postage	13 28		
For "De Game Stier" (church paper)	92 43		
Miscellaneous.			
For evangelists and enlarging the work	$1,352 82		
Interest on amount invested in land and buildings (from Annuity Fund)	60 00	—	$9,399 11
TURKEY.			
Tocat.			
Dr. Garabed Kevorkian (salary)	$475 00		
Dr. Garabed Kevorkian (passage)	225 00	—	$700 00

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PHILIPPINE ISLANDS.

Laoag.

W. H. Hanna (salary)	$1,800 00	
C. L. Pickett (salary)	1,400 00	
For evangelists, teachers, and helpers	1,607 50	
For rent	476 00	
For vacation expenses	49 99	
For medicines and hospital expense	1,897 60	
For Chapel	1,100 00	
For horses (evangelistic work)	192 75	
For miscellaneous expense	196 07	

Vigan.

H. P. Williams (salary)	$1,359 52	
John Lord (salary)	597 88	
Miss Inez Logan (salary)	100 00	
Miss Inez Logan (outfit)	100 00	
Miss Inez Logan (passage)	168 75	
Miss Inez Logan (travel)	107 50	
Miss Inez Logan (freight)	45 07	
For printing and publications	690 03	
For school (current expense)	114 99	
For rent	330 00	
For evangelists and teachers	405 00	
For vacation expenses	24 98	
For type (for printing press)	145 69	
For miscellaneous expense	37 50	
For general expense (money raised and expended on field)	370 00	

Manila.

B. L. Kershner (salary)	$1,200 00	
Leslie Wolfe (salary)	200 00	
Leslie Wolfe (outfit)	200 00	
Leslie Wolfe (passage)	379 70	
Leslie Wolfe (travel)	238 25	
Leslie Wolfe (freight)	62 10	
For rent	700 00	
For evangelists and teachers	420 00	
For evangelistic travel	60 00	
For vacation expenses	16 68	
For building fund	382 70	
For miscellaneous expense	108 65	
For general expense (money raised and expended on field)	85 49	

Aparri.

For evangelist	$120 00	
For general expense (money raised and expended on field)	30 00	

Miscellaneous.

For general travel	$75 00	
For exchange	86 79	
Interest on amount invested in land and buildings (from Annuity Fund)	$1,082 00	$18,164 18

CUBA.

Havana.

L. C. McPherson (salary)	$233 34	
L. C. McPherson (travel)	320 90	
L. C. McPherson (freight, etc.)	211 97	
Miss Williamina Meldrum (salary)	633 33	
Miss Williamina Meldrum (travel)	100 00	
Melvin Menges (salary)	1,368 57	
Melvin Menges (travel)	274 97	
Melvin Menges (moving expenses)	57 44	
Melvin Menges (medical bill)	10 00	
Angel Godinez (salary)	300 00	
Angel Godinez (funeral expense)	50 30	
For rent	2,222 00	
For teacher	300 00	
For school furniture	312 28	
For deputation travel (special)	226 28	
For school supplies	35 00	
For miscellaneous expense	357 22	

Matanzas.

Mark S. Peckham (salary)	$990 87	
Mark S. Peckham (outfit Mrs. Peckham)	100 00	
Mark S. Peckham (travel)	207 95	
Mark S. Peckham (freight)	15 00	

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Mark S. Peckham (medical bill)	13	49	
Roscoe R. Hill (salary)	1,200	00	
Roscoe R. Hill (medical bill)	34	69	
For rent	1,036	20	
For teachers	483	00	
For rent Union	28	95	
For miscellaneous expense	395	79	—$11,519 49

AFRICA.

Bolengi.

Dr. R. J. Dye (salary)	$1,200	00	
R. Ray Eldred (salary)	1,338	88	
R. Ray Eldred (travel)	238	68	
R. Ray Eldred (passage)	222	50	
R. Ray Eldred (medical bill)	35	00	
A. F. Hensey (salary)	969	35	
Miss Alice J. Ferrin (outfit)	100	00	
Miss Alice J. Ferrin (passage)	222	50	
Miss Alice J. Ferrin (travel)	59	59	
Miss Alice J. Ferrin (freight)	18	59	
Dr. W. O. Widdowson (salary)	408	38	
Dr. W. O. Widdowson (travel)	31	66	
Miss Ella Ewing (salary)	195	57	
Miss Ella Ewing (outfit)	200	00	
Miss Ella Ewing (passage)	222	50	
Miss Ella Ewing (travel)	100	00	
Miss Ella Ewing (special)	30	00	
Miss Ella Ewing (freight)	6	48	
Eben Creighton (salary)	100	62	
For transportation of supplies	1,022	50	
For support of orphans	221	60	
For evangelists and helpers	500	18	
For tools	222	09	
For printing press	255	70	
For Medical Magazines	11	91	
For stereopticon	36	28	
For medical supplies	80	64	
For miscellaneous supplies	1,145	81	
For general expense (money raised and expended on field)	1,756	98	
Interest on amount invested in land and buildings (from Annuity Fund)	165	00	—$11,103 89

HAWAII.

Honolulu.

P. M Snodgrass (salary)	$500	00	
P. M. Snodgrass (passage and travel)	216	50	
For teacher	180	00	
For ground rent	120	00	
Interest on amount invested in land and buildings (from Annuity Fund)	12	00	—$1,028 50

TIBET.

Ta Chien Lu.

Dr. A. L. Shelton (salary)	$1,184	45	
Dr. A. L. Shelton (vacation expense)	31	25	
Jas. C. Ogden (salary)	1,250	00	
Jas. C. Ogden (vacation expense)	31	25	
For rent	247	25	
For evangelist, teachers, and helpers	481	31	
For heat and lights	46	67	
For medical work	188	63	
For evangelistic travel	83	32	
For womens' work	75	00	
For orphan boy (special)	35	00	
Special	10	00	
For miscellaneous expense	255	21	—$3,819 34

MISCELLANEOUS EXPENSES.

Centennial Bureau	$1,000	00
Missionary Intelligencer	3,188	78
Missionary Voice	2,291	10
Annual Report	901	29
Children's Day Exercise	1,615	94
Endeavor Day Exercise	85	75
Annuals	620	00
Tracts, leaflets, etc.	890	51
Printing	1,620	83
Advertisements	1,618	47
Envelopes	547	84
Children's Day Certificates	55	00

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Dollar League Supplies	224 60		
Birthday Boxes and Envelopes	92 25		
Missionary Boxes and Barrels	1,287 42		
March Offering Envelopes	266 06		
Cuts, diagrams, charts, etc.	494 76		
Travel Missionary Candidates	403 68		
Missionary Rallies and Conventions	564 98		
Interest on Annuity Bonds	3,637 49		
Refunded amounts (received by mistake)	137 77		
Incidentals	401 40		
Year Book	170 00	— $2,115 92	

ADMINISTRATION EXPENSES.

A. McLean (salary)	$2,400 00		
F. M. Rains (salary)	3,000 00		
S. J. Corey (salary)	2,167 67		
Travel of President and Secretaries	1,989 71		
Travel of Executive Committee	130 70		
C. W. Plopper	1,325 00		
Lucy Stephens	542 07		
Effie J. Lermond	624 00		
Lucy King DeMoss	497 00		
Clerical help	2,316 62		
Postage	4,661 43		
Telegrams, cablegrams, and express	90 12		
Rent, lights, fuel, and janitor	1,000 00		
P. O. and safe deposit boxes	34 00		
Office furniture	220 37		
Office supplies	496 86		
Attorney's fees	275 15	— $21,770 70	

SUMMARY.

Receipts.

Cash on hand October 1, 1906	$15,462 06		
Receipts during the year	305,534 54		
Loans returned, including sale of lands and stocks	22,860 70		
Deposits (A. J. C., H. P. S., L. W. M., A. P. W., and E. I. A.)	1,995 39		
Miscellaneous	3,426 43	— $349,279 12	

Disbursements.

Payments of the year	$278,819 71		
Loans and investments	31.271 50		
Return of deposits (H. P. S., and L. W. M.)	1,519 09		
Miscellaneous	4.226 43		
Cash on hand September 30, 1907	33,442 39	— $349,279 12	

Permanent Funds.

E. Otto Fund	$500 00		
Margaret Jackson Fund	850 00		
J. K. Teeter Fund	4,020 00		
Mary B. Harmon Fund	200 00		
Dr. H. Gerould Fund	9,000 00		
Herbert B. Knowles Fund	600 00		
Harvey Holman Fund	250 00		
Dr. A. Holck Fund	2,500 00		
Sarah Ewing Scholarship Fund	500 00	— $18,420 00	

Fund Statement.

Cash in General Fund	$12,714 13		
Cash in Annuity Fund	17,586 82		
Amount deposited (A. J. C., H. P. S., L. W. M., E. I. A., and A. P. W.)	3,141 44		
Whole amount received from Annuity Fund	284,198 86		
Transferred from Annuity to General Fund	56,000 00		
Annuity Fund expended in foreign lands	204,888 78		
Annuity Fund invested	61,723 31		
Permanent Fund invested	18,420 00		

Myers Y. Cooper, Treasurer.

AUDITOR'S REPORT.

I have examined the accounts of the treasurer of the Foreign Christian Missionary Society for the year ending September 30, 1907, and have found them correct.

G. GREEN, Auditor.

Cincinnati, Ohio, October 7, 1907.

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Names and Addresses of Missionaries.

AFRICA.

Bolengi.

Haut Congo, Etat Independant du Congo, S. W. Africa.
Dr. Royal J. Dye.
Mrs. Royal J. Dye.
R. Ray Eldred.
Mrs. R. Ray Eldred.
Dr. W. C. Widdowson.
A. F. Hensey.
Mrs. A. F. Hensey.
*Miss Ella Ewing.

CHINA.

Nankin.

F. E. Meigs.
Mrs. Mattie R. Meigs.
Dr. W. E. Macklin.
Mrs. Dorothy D. Macklin.
Miss Emma Lyon.
Miss Mary Kelly.
Frank Garrett.
Mrs. Frank Garrett.
Mrs. Lily Molland.
C. S. Settlemyer.
Miss Nellie J. Clark.
Miss Edna Kurz.
F. C. Buck.

Shanghai.

James Ware.
Mrs. James Ware.
Miss Rosa Tonkin.
H. P. Shaw.
Mrs. H. P. Shaw.

Chu Cheo.

W. R. Hunt.
Mrs. W. R. Hunt.
Dr. E. I. Osgood.
Mrs. E. I. Osgood.
F. L. Mendenhall.
Mrs. F. L. Mendenhall.
Geo. B. Baird.
D. E. Dannenberg.
Mrs. D. E. Dannenberg.
Dr. Paul Wakefield.
Mrs. Paul Wakefield.

Nantungchow.

John Johnson.
Mrs. John Johnson.
Dr. E. A. Layton.
Mrs. E. A. Layton.

Wuhu.

A. E. Cory.
Mrs. A. E. Cory.
Miss Edna P. Dale.

Lu Cheo fu.

Dr. James Butchart.
Mrs. James Butchart.
Miss Alma Favors.
Alexander Paul.
Mrs. Alexander Paul.
Justin E. Brown.
Mrs. Justin E. Brown.

Kuling.

C. B. Titus.
Mrs. C. B. Titus.

CUBA.

Havana.

Melvin Menges.
Mrs. Melvin Menges.
Miss Williamina Meldrum.

Matanzas.

Roscoe R. Hill.
Mrs. Roscoe R. Hill.
Mark Peckham.
Mrs. Mark Peckham.

ENGLAND.

J. H. Versey, Cheltenham.
John Bage, Chester.
M. H. Kennedy, Chorley.
Edwin H. Spring, Gloucester.

*Dead.

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Daniel Hughes, Liverpool.
W. Durban, Hither Green, London.
Eli Brearley, Fulham, S. W., London.
L. W. Morgan, Hornsey, N. London.
Mark W. Williams, Notting Hill, W., London.
F. Forster, Margate.
R. Dobson, Chester.
Ernest C. Mobley, Southampton.
George Fowler, Southport.

INDIA.

Harda, C. P.
Dr. C. C. Drummond.
Mrs. C. C. Drummond.
D. O. Cunningham.
Mrs. D. O. Cunningham.
Miss Mary Thompson.
Miss Stella Franklin.
Dr. Jennie V. Fleming.

Mungeli, C. P.
E. M. Gordon.
Dr. Anna M. D. Gordon.
H. C. Saum.
Mrs. H. C. Saum.

Jubbulpore, C. P.
G. W. Brown.
Mrs. G. W. Brown.
O. J. Grainger.
Mrs. O. J. Grainger.

Damoh, C. P.
John G. McGavran.
Mrs. John G. McGavran.
Dr. Mary T. McGavran.
Miss Josepha Franklin.
Miss M. L. Clarke.
David Rioch.
Dr. Minnie Rioch.
C. E. Benlehr.
Mrs. C. E. Benlehr.
Dr. Geo. E. Miller.
Miss Olive Griffith.

Hatta, C. P.
F. E. Stubbin.
Mrs. F. E. Stubbin.

Bilaspur, C. P.
M. D. Adams.
Mrs. M. D. Adams.

JAPAN.

Tokio.
Mr. H. H. Guy, Takinogawa.
Mrs. H. H. Guy, Takinogawa.
R. D. McCoy, Takinogawa.
Mrs. R. D. McCoy, Takinogawa.
P. A. Davey.
Mrs. P. A. Davey.
F. E. Hagin.
Mrs. F. E. Hagin.
Miss Lavenia Oldham, Ushigome.
Miss Mary Rioch, Ushigome.
Miss Bertha Clawson.
Miss Rose T. Armbruster.
Miss Mary F. Lediard.
Miss Rose L. Johnson.

Osaka.
C. S. Weaver.
Mrs. C. S. Weaver.
R. L. McCorkle.
Mrs. R. L. McCorkle.
Miss Stella Lewis.

Akita.
E. S. Stevens.
Mrs. Nina A. Stevens, M. D.
Miss Jessie Asbury.
W. H. Erskine.
Mrs. W. H. Erskine.

Sendai.
M. B. Madden.
Mrs. M. B. Madden.
C. E. Robinson.
Mrs. C. E. Robinson.

PHILIPPINE ISLANDS.

Laoag.
W. H. Hanna.
Mrs. W. H. Hanna.
Dr. C. L. Pickett.
Mrs. C. L. Pickett.

Vigan.
H. P. Williams.
Mrs. H. P. Williams.
John Lord.
Miss Inez Logan.

Manila.
B. L. Kershner.
Mrs. B. L. Kershner.

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Leslie Wolfe.
Mrs. Leslie Wolfe.

SCANDINAVIA.

Copenhagen, Denmark.

Julius Cramer, Walkendorfsgade, 22.
Mrs. Julius Cramer.

Christiania, Norway.

R. P. Anderson.
Mrs. R. P. Anderson.

Bergen, Norway.

E. W. Pease.
Mrs. E. W. Pease.

TIBET.

Ta Chien Lu, via Chung King, West China.

Dr. A. L. Shelton.
Mrs. A. L. Shelton.
J. C. Ogden.
Mrs. J. C. Ogden.

FOREIGN CHRISTIAN MISSIONARY SOCIETY

Organized in Louisville, Ky., Oct. 21, 1875.

CINCINNATI, OHIO.

OFFICERS FOR 1907-1908.

A. McLean	President	P. O. Box 884, Cincinnati, O.
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P. T. Kilgour, M. D	Medical Examiner	College Hill, Cincinnati, O.

Regular Offerings.

Offerings in all the churches, first Sunday in March.
Offerings in all the Sunday-schools, first Sunday in June.

Origin and Work.

This Society was organized in Louisville, Ky., October 21, 1875. It is incorporated under the laws of the State of Ohio. Its principal place of business is in Cincinnati. Its object is to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded.

Facts.

Value of property on Mission Fields	$500,000 00
Amount in Annuity Fund	285,000 00

Whole number of Living Links 102.

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THE ANNUITY FUND.

The rapid growth of the Annuity Fund of the Foreign Christian Missionary Society is a striking testimony to the favor with which the plan is regarded by the intelligent men and women who are friends of Foreign Missions.

The Plan.

The Society receives gifts of $100 or more and binds itself by a bond to pay the donors, so long as they shall live, a fair rate of interest. The interest depends upon the age of the donor, and is paid semi-annually. There is no expense for repairs or taxes. At the last the money goes for the advancement of the gospel in all the earth.

Great Advantages.

The advantages of the Annuity Plan to the Foreign Society are obvious. We repeat a few advantages to the donors:

1. **Certainty of Income.**—In the judgment of many of our best business men, the character and standing of the Foreign Society make its bond as safe a guarantee as government bonds. The interest paid is larger.

2. **Permanence.**—Most investments are liable to expire within a few years, or to change in value. Reinvestments are often perplexing, and safe and satisfactory ones are difficult to secure. All uncertainties and perplexities of this kind are avoided by the Annuity Plan. The interest is promptly paid when due.

3. **Money Does Good.**—Money placed in the Annuity Fund begins its usefulness at once, and it goes on repeating itself in blessings for all the years to come.

4. **Avoid Cost and Delay.**—After death there is no cost or delay of settlement of this part of an estate. You have enjoyed a life income, and the money is now the property of the Foreign Society to carry on the Lord's work. There is no expense or litigations in the settlement of the estate.

As an Investment.

The plan commends itself not only to those who are actually depending upon the income which they receive, but it is also an attractive investment for those who have abundant means, and who desire to make safe and permanent investments. Well-to-do people, having looked about for new investments, have in a number of cases decided to invest several thousand dollars in this way. All such investors can rejoice in knowing that the money will go to objects which are dear to all Christian hearts.

For further information, correspond with

F. M. RAINS, Secretary, Box 884, Cincinnati, Ohio.

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BEQUESTS.

In thirty years the Foreign Christian Missionary Society has received from bequests the sum of $125,048.70. Some of the larger societies receive that much every year. Bequests amounting to a million or more have been made. One amounted to five millions. More people possessed of money or property should be arranging to give a part or all to the Lord's work. They may need their means now in their business or to support themselves. On this account they may not be able to give now as generously as they desire. But they should take such steps as are necessary that their estates may go on doing good for all time to come. Mrs. Tubman bequeathed $30,000 to the Foreign Society; Albert Allen, $10,000; Dr. Gerould, $9,000; Timothy Coop, $5,000; others have given smaller amounts. These bequests have been of untold value to the Society in its work.

Christian people often leave their property to those who have an abundance of their own. God can hardly look with favor on such a bestowment, with the present great need of the world. Many invest in earthly monuments. The best and most lasting monument is not of granite or marble, but of perpetuated good deeds. Some people make no provision whatever for their property before death, thus leaving a great power for good unused and undirected by themselves.

A thousand millions of people are yet without the Gospel. God has intrusted to us the evangelization of the world. As Jesus Christ becomes a blessing to us, we must pass the blessing on. What is necessary for one man is necessary for a world of men. Money is the medium for carrying the message. Money will do more now for the spread of the Gospel in heathen lands than ever before. Never before has the opportunity been so great, or the responsibility so heavy. Why not execute your will so that the money will go on preaching the Gospel through the future years? How shall Christ's stewards, to whom much has been given, render a good account of their stewardship? How shall they make their memory precious and fragrant long after they have passed from earth? Monuments of wood and stone crumble into dust; but the kingdom of our Lord and Savior Jesus Christ, into which we build, shall endure to the glory and honor of His name, when time shall be no more.

FORM OF BEQUEST.

I also give and bequeath to the Foreign Christian Missionary Society, a corporation existing under the laws of the State of Ohio, the sum of $..... for the purposes of the Society, as specified in the Act of Incorporation. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Society, taking his receipt therefor, within .... months after my decease.

I also give, bequeath, and devise to the Foreign Christian Missionary Society one certain lot of land with the building thereon standing (here describe the premises with exactness and particularity) to be held and possessed by the said Society, their successors and assigns forever, for the purposes specified in the Act of Incorporation.

All the rest and residue of my estate, of whatever form or character, I give, devise, and bequeath to.....

In witness whereof I have hereunto set my hand this .....day of ....190..

Signed.....

(Here sign your name in the presence of three witnesses. None of the witnesses should be interested in the will.)

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The World at the Beginning of the Christian Era, as It Is To-day, as We Hope to Make it. (Diagram.)

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RECEIPTS FOR FOREIGN MISSIONS.

From October 1, 1906, to October 1, 1907.

Churches, Sunday-schools and Endeavor Societies marked with a (*) star indicates those which reached their full apportionment; those marked with two stars (**) doubled their apportionment.

AFRICA.

Church.

Bolengi	$503 62

Individuals.

Dye, Dr. and Mrs. Royal J., Bolengi.	134 85
Eldred, R. Ray, Bolengi	30 00
Eldred, Mrs. R. R., Bolengi	50 00
Hensey, Mr. and Mrs. A. F., Bolengi	25 00

Miscellaneous.

Cash	75 61
Medical Fees, Bolengi	92 09
Products of Mission, Bolengi	318 06
Sale of Supplies, Bolengi	964 38

ALABAMA.

Churches.

Anniston	32 60
Athens	10 00
Bessemer	5 00
Birmingham (First)	84 40
Braggs	4 81
Clays Hill (Downing)	1 60
Cleveland	7 41
Clinton	5 00
Cottondale	4 92
Ensley	15 00
Fairhope	11 50
Jasper	20 00
Lebanon (Roanoke)	5 50
*Mobile (First)	27 82
Mt. Hebron	4 00
New Decatur	5 00
*Oxford	16 00
*Plantersville (First)	20 00
*River View	10 00
Selma (First)	28 85
Talladega	2 56
Union	6 37
West Green (Clinton)	3 22

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Anniston	18 50
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East Tallassee	2 65
*Ensley	20 00
Fairhope	35 00
Hartselle	5 20
Jasper (First)	8 78
Macedonia (Oxmoor)	2 50
**Mobile (First)	50 00
Mt. Olive (Pike Road)	2 50
Mt. Pleasant (Mathews)	3 00
*New Decatur	12 26
*Orchard	6 00
Richmond	2 60
**Talladega	10 20
Union (Cleveland Mills)	1 00
Woodlawn	4 29

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*Birmingham (First)	35 00
*Fairhope	5 00
*Greenville	33 00

Individuals.

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Crawford, Wilbert, Jasper	5 00
Hearst, Mrs. J. Z., Richmond	1 00
Herrold, L. O., Jasper	5 00
Stuart, Willie, Bessemer	2 00

ARIZONA.

Churches.

Bisbee	7 00
Douglas	2 05
Phœnix (5th Ave.)	40 65
**Tempe	25 00

Sunday-Schools.

*Bisbee	11 20
*Phœnix	39 78
*Tempe	6 70

Endeavor Societies.

Phoenix	5 00

ARKANSAS.

Churches.

Amity	8 50
Corning	1 25
De Queen	7 25
Eureka Springs	20 00
*Fayetteville (First)	176 52
*Forest City	10 00
Fort Smith (First)	58 25
Gravette	3 65
Harrisburg	3 50
*Harrison	16 00
Hartford	4 00
Hope	10 00
Hot Springs	10 00
Little Rock (First)	56 45
Oak Hill (Ozark)	3 51
Okolona	8 10
Paris	2 75
Prescott	5 25
*Russellville	33 00
Sherrill	50
Siloam Springs	13 15
*Stuttgart	10 50
Uniontown	5 00
Van Buren	7 32

Sunday-Schools.

*Antioch (Tull)	6 50
Bald Knob	7 00
Bentonville	4 50
Big Flat	5 00
Fayetteville (First)	15 25
*Ft. Smith (First)	25 00
*Garfield	5 53
Harrisburg	5 52
*Hope	19 29
*Jonesboro	15 10
Little Rock (First)	12 50
Little Rock (Third Street)	2 70
Mammoth Springs	8 35
*Marshall	5 00
*Mena	10 78
*Mt. Pleasant (Greenridge)	5 00
Newport	7 75
Okolona	2 00
*Pearidge	15 00
**Pine Bluff	25 00
*Prescott	5 00
**Rogers	15 00
Sherrill	60
Siloam Springs	5 19
Sugar Hill (Union)	3 00
Uniontown	6 02
Van Buren (Broadway)	4 22

Endeavor Societies.

Fayetteville	16 00
Fort Smith	30 00
*Paragould	15 50
Rogers (First)	10 00

Individuals.

Davison, B. R., Fayetteville	5 00

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Dunaway, J. W., Hamburg 5 00
Humphreys, C. F., Eureka Springs.. 207 00
Humphreys, Mrs. J. L., Eureka Springs 1030 00
Phillips, Mrs. R. H., Eureka Springs.. 2 50
Williams, Miss E., Eureka Springs.. 303 00

AUSTRALIA.

Churches.

Churches of Australia 871 23
Pahiatua, N. Zealand 21 91

Individuals.

Buford, Alice, Glenelg 20 29
Stephens, Mr. and Mrs. L. F., Wellington 5 00

CALIFORNIA.

Churches.

Acampo 17 70
*Acampo (Christian Colony) 27 40
Alameda 17 60
Anaheim 6 76
Azusa 1 18
*Bakersfield 23 40
Berkeley 88 00
Berkeley (South).. 8 35
*Burbank 43 00
*Butbe City 10 00
Chico 17 30
College City 3 50
Colton 1 75
Colusa 28 45
**Concord 45 50
*Corona 18 50
*Carralitos 57 00
*Covina 87 00
Denair 3 00
Elk Creek 5 00
*El Monte 19 80
Escondido 3 10
*Eureka 75 00
*Fortuna 42 50
*Fowler 24 75
*Fresno (First).... 125 00
*Fresno (North Side) 10 00
Gilroy 15 00
*Glendora 20 00
*Grand Island 18 85
Gridley 6 00
Healdsburg 35 02
Hemet 4 15
**Hollister 20 00
**Hollywood 42 00
**Imperial 32 85
*Irvington 23 50
*Lakeport 58 05
Lodi 30 00
Long Beach 163 30
**Los Angeles (Boyle Heights).. 84 25
*Los Angeles (Budlong Ave.)..... 14 30
*Los Angeles (East Side) 35 00
Los Angeles (First) 434 80
*Los Angeles (Highland Park)..... 19 25
*Los Angeles (Magnolia Ave.)..... 203 20
Los Angeles (Main Street) 5 00
Los Angeles (Naomi Ave.)..... 33 50
Marysville 9 35
Maxwell 2 70
*Modesto 30 00
*Monrovia 25 00
Napa 29 32
*Oakland 50 00
*Ocean Park 17 00
*Ontario 33 75
**Palo Alto 42 95
Palo Alto (Baptist) 5 00
*Pasadena (First). 108 00
Pasadena (South).. 1 81
*Petaluma 20 00
Pomona (First).... 259 31
Portersville 2 00
Red Bluff 9 95
Redlands 34 45
*Rialto 10 00
Richmond 9 12
*Riverside 122 59
Riverside (Arlington) 6 20
*Sacramento 50 00
San Bernardino .. 18 40
*San Diego (Central) 150 00
San Diego (University Heights) ... 9 05
San Francisco (First) 53 55
*San Francisco (Tenth Ave.).... 10 00
*San Francisco (24th Street).... 26 50
San Francisco (West Side) 22 50
*Sanger 10 00
*San Jose 68 95
San Luis Rey and Sunday-school ... 4 00
*Santa Barbara ... 65 05
Santa Clara 20 00
*Santa Cruiz (First) 38 25
Santa Monica (First) 6 10
Santa Paula 17 00
Santa Rosa 20 00
Saratoga 28 20
*Selma 35 35
Stockton (First) .. 44 15
Sycamore 11 00
Tulare 5 00
Ukiah 14 00
*Vacaville 21 00
**Vallejo 28 72
*Ventura 14 00
*Visalia 15 75
Warm Springs..... 20 45
Watsonville 104 00
Wheatland 5 25
**Whittier 35 25
Williams 6 50
*Winters 50 00
Woodland 50 00

Sunday-Schools.

Acampo 15 80
**Acampo (Christian Colony).... 27 51
Alameda 32 00
Alamo 2 00
*Anaheim 80 00
Artesia 7 40
Azusa 6 20
**Bakersfield 38 50
Berkeley (First)... 12 11
Burbank 27 31
Chico 17 00
Clay 13 46
Colton 4 50
Colusa 6 00
*Concord 10 00
*Corona (8th and Howard Sts.).... 18 45
Corralitos 2 20
*Covina 85 00
*Denair 5 60
*El Monte 16 16
Escondido 6 45
Eureka 29 00
*Fortuna 60 00
*Fowler 22 00
*Fresno (First).... 117 94
*Fresno (North Side) 5 00
Gilroy 19 20
*Glendora 45 62
Grand Island 3 50
Gridley 7 00
Hanford 5 40
Healdsburg 16 69
*Hemet 25 07
Hollister 6 30
Hollywood 17 35
**Huntington Beach 11 05
Irvington 3 52
Kelseyville 2 90
Lakeport 28 04
Lodi 10 00
*Long Beach..... 150 00
*Los Angeles (Boyle Heights). 36 55
**Los Angeles (Budlong Ave.).. 32 00
*Los Angeles (East Side)..... 40 00
*Los Angeles (First) 300 00
*Los Angeles (Magnolia Ave.). 200 00
**Los Angeles (So. Main St.).. 23 20
*Los Gatos 25 00
**Madison 30 00
Marysville 6 85
*Modesto 26 00
*Monrovia (First). 15 00
*Newburg 5 00
Oakland (First) ... 32 18
Ocean Park 15 00
**Ontario 70 00
*Orange 61 40
Oxnard 1 00
Pacific Grove 3 52
*Palo Alto 13 20
Pasadena (First).. 82 50
**Pasadena (South) 13 46
Petaluma 9 66
**Pomona 616 00
Red Bluff 24 30
Redlands (First) .. 70 00
Rialto 5 00
**Richmond 30 00
*Riverside (Arlington) 16 61
*Riverside (First). 73 50
*Sacramento (16th and L Sts.)..... 5 30
Sacramento (First). 43 78
*San Bernardino... 48 00
San Diego (Central) 75 00

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**San Diego (University Heights).	15 50
**San Francisco (First)	51 00
*San Francisco (10th Ave.)	18 10
*San Francisco (24th St.)	26 50
Sanger	22 00
San Jacinto	15 25
San Jose	16 55
San Luis Rey	6 65
Santa Ana	44 65
*Santa Barbara	55 96
Santa Barbara (Union Mission).	1 00
Santa Clara	10 00
*Santa Cruz (First)	28 58
Santa Paula	7 00
Saratoga	2 50
Sawtelle	5 00
Stockton	15 60
Sycamore	6 30
Vacaville	20 00
*Vallejo	14 50
*Ventura	10 25
*Visalia	23 00
Warm Springs	3 30
Watsonville	25 00
*Whittier	50 00
*Williams	10 60
Winters	15 00
Woodland	25 00

Endeavor Societies.

Acampo	14 05
*Acampo (Christian Colony)	8 71
Alameda	5 00
Artesia (Norwalk)	1 00
Berkeley (First)	3 80
Berkeley (First) Section B	1 10
Berkeley (First) Section A	10 00
*Chico	10 00
Concord	4 50
*Dinuba	5 19
**El Monte	12 00
*Fortuna	20 00
*Fowler	10 00
Fresno (First)	20 00
Gilroy	18 00
**Glendora	20 00
*Healdsburg	5 00
*Hollister	5 00
Hopland	4 00
*Imperial	5 00
*Lakeport	20 00
*Los Angeles (Magnolia Ave.)	25 00
*Modesto	9 50
*Napa	5 80
Oakland	18 00
Ontario	4 20
*Pacific Grove	5 00
Palo Alto	5 00
Pasadena	8 00
Pomona	38 00
Pomona (Inter)	3 25
*Red Bluff	10 00
Rialto	2 00
*Richmond	5 00
Riverside	35 10
*San Bernardino	10 60
San Diego (Central)	15 00
San Francisco (First)	6 00
*San Francisco (West Side)	11 00
San Francisco (West Side) Int.	17 45
*San Jose (First)	23 00
*Santa Ana (First)	60 00
Santa Barbara	36 00
Santa Rosa	2 60
Selma	18 00
*Visalia	8 21
Watsonville	10 00
*Wheatville	20 00
Whittier	4 23

Individuals.

Amos, Mrs. Elizabeth, Lodi	5 00
Anderson, J. W., Redondo Beach	25 00
Chapman, Chas. C., Fullerton	6600 00
Cutner, Jacob, Warm Springs	5 00
Damer, E. S., Burbank	1 00
Earp, P. A., Sycamore	2 00
Edwards, Thos., Gilroy	25 00
Fuqua, V. F., Acampo	5 00
Hester, Affie Z., Denair	10 00
Lane, Geo. R., Fortuna	5 00
Lester, Mr. and Mrs. J. N., Denair	20 00
Luse, Lydia F., Sacramento	25 00
Marsh, A. F., Fruitvale	12 50
Marsh, A. T., Fruitvale	11 25
Marsh, A. I., Fruitvale	5 00
Mitchell, Mrs. T., Los Angeles	2500 00
Morrison, W. J., Long Beach	5 00
Needham, Mr. and Mrs. D., Acampo	2 00
Paul, Mrs. A. H., Pasadena	1 00
Shields, Joseph, San Francisco	5 00
Stafford Bros., Acampo	100 00
Sturgis, S., San Francisco	5 00
Thompson, Mrs. Agnes, Los Angeles	1 00
Varner, L. E., Sebastopol	7 50
Webb, Mr. and Mrs. J. W., Modesto	5 00
Whealen, W. E., Huntington Beach	5 00
Woodruff, H. M., National City	6 00
Zook, L. W., Lakeport	7 00

Miscellaneous.

A Brother, Nordhoff	5 00
Friends, Pomona	403 00
Cash, Los Angeles	100 00

CANADA.

ALBERTA.

Sunday-Schools.

*Lake de May	5 65

Individuals.

Gier, Wm., Okotoks	15 00

BRITISH COLUMBIA.

Churches.

*Vancouver (First)	20 00

Sunday-Schools.

*Vancouver	18 00

MANITOBA.

Churches.

Portage la Prairie	37 40
Riding Mountain	5 00
*Swan River	55 00
*Winnipeg	101 35

Sunday-Schools.

Portage la Prairie	10 60
*Winnipeg	50 00

Individuals.

Dickson, Alice, Myrtle	10 00
McMillan, Alex., Winnipeg	10 00
Stephens, J. D., Swan River	10 00

NEW BRUNSWICK.

Churches.

Back Bay	10 20
Leonardville (Deer Island)	8 50
L'Etete	12 00
Lord's Cove	35 00
Mascarene	3 80
St. John (Coburg Street)	16 75
St. John (Douglas Avenue)	18 15

Sunday-Schools.

*Lord's Cove (Deer Island)	50 00
Mascarene	1 71
St. John (Douglas Avenue)	15 53

NOVA SCOTIA.

Churches.

*Halifax (North Street)	34 00
*Milton	51 00
Summerville	8 00
Tiverton	7 24
Upper Nine Mile River	5 90

Sunday-Schools.

Summerville	7 00

Individuals.

Etherington, Frank, Milton	10 00
Etherington, Frank K., Milton	25 00

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Freeman, Z. W., Kempt	1 00
Scott, Mrs. Flora	15 00

Miscellaneous.

C. W. B. M. of Maritime Provinces	320 00
Mission Bands of Maritime Provinces	45 00

ONTARIO.

Churches.

Acton	16 00
Aurora	15 00
Aylmer	18 00
Bowmansville	53 50
Bridgeburg	32 00
Burriss	11 00
Collingwood	15 65
Emo	4 00
Erin	18 00
Erin Centre (Conningsby)	36 12
Everton	121 08
Glencairn	31 50
*Grand Valley	51 81
*Hartfell	12 50
*Hillsburg	14 45
Iona	18 00
*Kilsyth	80 50
*London	47 00
Marsville (Hillsburg	25 00
Mimosa	10 00
Owen Sound	72 50
*Popular Hill	30 40
*Port Arthur	18 25
Rainham Center	8 15
Rodney	11 75
*St. Thomas	80 86
*Selkirk	58 00
South Dorchester (Mapleton)	38 50
Stayner	29 30
Sweets Corner (Rainham)	6 00
*Toronto (Cecil Street)	212 27
Toronto Junction	34 70
Walkerton	4 50
West Lake	6 00
**West Lorne	31 50
Westport	10 00
Winger	25 20
Wynchwood and Sunday-school	20 00
*Zion Chapel (Guelph)	109 30

Sunday-Schools.

Acton	7 30
*Aurora	15 00
Aylmer	8 00
Bowmansville	15 00
*Bridgeburg	16 00
Burriss	8 00
Collingwood	7 50
Erin	10 40
Erin Center (Hillsburg)	17 50
Everton	35 60
Glencairn	16 19
Grand Valley	7 91
Iona	1 00
Hartfell	2 75
Kenora	5 00
*Kilsyth	11 50
London	3 00
Marsville	1 50
Mimosa	10 00
Mosa (Alvinston)	4 71
*Owen Sound	30 00
*Owen Sound (North End)	15 00
*Poplar Hill	25 13
*Ridgetown	19 00
St. Thomas	30 00
*Selkirk	11 00
**South Dorchester (Mapleton)	17 00
**Sweets Corner (Rainham)	12 00
Toronto (Cecil Street)	50 00
Toronto Junction	20 00
Walkerton	11 33
Watson's Corners (Iona)	10 00
West Lake	5 00
**West Lorne	17 54
Winger	25 00
Zion Chapel (Guelph)	28 00

Endeavor Societies.

**Lobo (Popular Hill)	10 50
*Selkirk	5 25

Individuals.

Alcock, Mrs. Martha, Trouthill	1 00
Anderson, E. H., Hamilton	10 00
Burrows, I. M., Leamington	40 00
Campbell, John, St. Thomas	5 00
Campbell, Mrs. Peter D., Balderson	5 00
Darroch, John, Harriston	5 00
Darroch, John, Sr., Harriston	6 00
Dawes, Mrs. M., Woodstock	12 00
Hepburn, Mrs. J., Sparta	15 00
Hepburn, Mrs. Jane, Sparta	2 00
Kilgour, D. F., London	10 00
Kirk, Edward, Bracebridge	1 00
Klinck, Thos. W., Stouffville	5 00
McGill, Geo., Toronto	30 00
McKinlay, Mrs. D. S., Hillsburg	2 00
McKinnon, Malcolm and Family	10 00
McLellan, Mrs. Catherine, Hillsburg	1 00
McMillan, Julia A., Hamilton	5 00
Malcolm, Mrs. W. B., Toronto	50
Moote, Ella, Vineland	7 00
Player, Mrs. Elizabeth Ann, Galt	2 00
Reed, J. P., Port Hope	10 00
Rice, John F., Poplar Hill	2 00
Robertson, C., Acton	5 00
Robertson, Duncan, Acton	5 00
Stewart, Mrs. M. A., Guelph	5 00
Taylor, Wm. J., Mildmay	10 00
Teetzel, Elizabeth, Blenheim	3 00
Thompson, Elizabeth, Toronto Junction	10 00
Thompson, Sarah B., Toronto Junction	10 00
Thomson, Mrs. R. C., Carbetton	7 00

Miscellaneous.

Children's Mission Bands of Ontario	77 56
C. W. B. M. of Ontario	315 00
C. W. B. M. of Toronto (Cecil St.)	18 00
Estate of Miss Katie Loney, Hillsburg	2 00
"Jessie E. Fleming Memorial," Owen Sound	18 00
Mission Study Class, Owen Sound	3 50
Ontario Endeavorers	110 00

PRINCE EDWARD ISLAND.

Churches.

Bradalbane	4 00
Montague	46 16
New Glasgow	25 75
South Lake, Lot 47	16 70
Summerside	10 00

Sunday-Schools.

Montague	10 00
*Summerside	20 00

Individuals.

Dickieson, Annie M., Montague	5 00
Rayner, Emily, Kildare	5 00

QUEBEC.

Churches.

*Montreal	10 50

SASKATCHEWAN.

Churches.

Gibson, S. H. (Chering)	6 00
*Milestone	19 30

Sunday-Schools.

**Milestone	11 70

Individuals.

Currie, D., Saskatoon	10 00

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Leitch, Andrew, Redvers	5 00
Robertson, W. D., Grand Couter	5 00

CHINA.

Churches.

Chu Cheo	128 80
Lu Cheo fu	57 03
Nankin	269 50
Nantung Chow	57 14
Shanghai	174 99
Wuhu	57 14

Individuals.

Garrett, Frank, Nankin	25 00
Johnson, John, Nantung Chow	10 00
Osgood, Elliott I., Chu Cheo	25 00
Shelton, A. L., Ta Chien Lu	25 00

Miscellaneous.

Medical Fees, Chu Cheo	98 86
Medical Fees, Ta Chien Lu	76 18
Medical Fees, Lu Cheo fu	1086 55
Medical Fees, Nankin	1236 06
School Fees, Chu Cheo	11 43
*School Fees, Lu Cheo fu	81 71
School Fees, Nankin	1585 44
School Fees, Shanghai	329 71
School Fees, Wuhu	45 28

COLORADO.

Churches.

Berkeley (Alcott)	8 00
Boulder	42 00
Canon City (First)	14 85
Colorado City	5 00
Colorado Springs (First)	135 44
Craig	3 00
Delta	12 00
Denver (Central)	20 30
Denver (East Side)	10 45
Denver (Highland)	46 50
*Denver (South Broadway)	600 00
*Ft. Collins	57 00
Golden	6 45
*Grand Junction	32 25
Greeley	33 14
La Junta	17 00
Lamar	10 00
Manzanola	15 50
Monte Vista	10 15
New Windsor	6 00
Paonia	5 00
*Pueblo (Central)	100 00
*Rifle (First)	12 00
Rocky Ford	52 90
**Salida	20 00
*Trinidad	40 60

Sunday-Schools.

Atwood	7 27
*Ault	8 34
Berkeley (Alcott)	13 40
Berthoud	18 15
*Boulder	31 06
Canon City (First)	14 00
Colorado City	12 90
Colorado Springs (First)	39 61
*Delta	15 00
*Denver (Central)	150 00
*Denver (East Side)	27 65
Denver (Elyria)	3 56
*Denver (Highlands)	62 50
Florence	7 00
*Fort Collins (First)	15 01
**Fort Morgan	10 00
*Golden	15 00
*Grand Junction	56 64
*Grand Valley	5 00
*Greeley (First)	28 00
*Greeley (S. L. & W. Ranch)	10 00
*Hillsboro	5 62
La Junta	8 66
Lamar	3 02
*Las Animas	11 00
*Loback (Grand Junction)	7 50
Longmont	50 00
*Loveland	16 25
Manzanola	16 83
*Monte Vista	13 57
*Paonia	14 20
Pueblo (Broadway)	20 03
*Pueblo (Central)	54 41
*Rocky Ford (First)	37 85
Salida	4 94
**Trinidad	52 17
*Union (Craig)	6 50
Wray	2 17

Endeavor Societies.

Canon City	8 00
*Colorado Springs (First)	35 00
*Delta	7 00
*Denver (Central)	20 00
*Denver (Highland)	5 00
*Grand Junction	10 00
*Greeley	8 00
*Loveland	5 50
*Paonia	5 00
Pueblo (Broadway)	5 00
Pueblo (Central)	20 00
*Rocky Ford	5 00
**Trinidad	12 25
*Wray	20 00

Individuals.

Blakey, Susie, Anna, and Marcus, Fowler	5 00
Brown, L. S., Denver	5 00
Callahan, A., La Salle	5 00
Chase, Geo. H., Monte Vista	2 50
Deven, Mrs. A. E., Ft. Morgan	2 00
Gibson, Mrs. Chas. C., Victor	5 00
Laub, T. J., Brighton	1 00
Long, Mr. and Mrs. Ora E., Ft. Collins	2 50
Turner N. C., Woodland Park	10 00
Willson, Mrs. Sam'l, Ft. Collins	5 00
Wright, John F., Denver	1 00

Miscellaneous.

Society of Applied Christianity, Boulder	5 00

CONNECTICUT.

Church.

Danbury	50 00

Sunday-Schools.

Danbury	60 00
Plumtrees (Bethel)	1 78

Endeavor Society.

**Danbury	10 00

CUBA.

Churches.

Havana	55 62
Matanzas	105 49

Sunday-Schools.

Havana	1 17
Matanzas	11 94

Endeavor Societies.

Havana	89

Individuals.

Meldrum, Williams, Havana	25 00

Miscellaneous.

Missionary Contributions, Matanzas	11 94
School Fees, Havana	448 33
School Fees, Matanzas	95 00

DELAWARE.

Individuals.

Elliott, M. E., Greenwood	5 00

DISTRICT OF COLUMBIA.

Churches.

*Washington (Fifteenth St.)	80 07
Washington (Ninth St.)	89 62
Washington (Third)	80 00
Washington (34th Street)	84 00
Washington (Vermont Ave.)	285 97
Washington (Whitney Ave. Mem.)	25 00

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Sunday-Schools.

**Washington (15th Street)	30 59
Washington (H St.)	26 00
Washington (Ninth Street)	180 00
Washington (34th).	21 05
*Washington (Vt. Ave)	170 63
Washington (Whitney Ave. Mem.)	20 00

Endeavor Societies.

*Washington (Ninth Street)	5 74
Washington (Vermont Ave.)	15 60
Washington (Whitney Ave.)	5 00

Individuals.

Alden, Mrs. E. J., Washington	2 00
Shelton, Mrs. Emma T., Washington	8 00

Miscellaneous.

Cash, Washington	50 00

ENGLAND.

Churches.

Birkenhead	721 40
Chester	231 94
Cheltenham	110 44
Chorley	4 88
Gloucester	1331 52
Lancaster	140 05
Liverpool (Hygeia Street)	20 32
Liverpool (Upper Parliament St.)	163 51
London (Dartmouth Park)	5 10
London (Fulham Park)	103 90
London (Hornsey)	289 84
London (Southfields)	149 22
London (W. London Tabernacle)	120 14
Margate	63 34
Saltney	39 94
South Hampton	59 10
Southport	545 94
Swindon	7 86

Individuals.

Coop, Frank, Southport	735 00
Coop, J., Southport	484 50

Miscellaneous.

C. W. B. M. of England	1186 07
Personal contributions	1987 62

FLORIDA.

Churches.

Bristol	3 00
Burnham	5 00
**Daytona	31 82
*De Land	26 00
*Eustis	32 00
Jacksonville (First)	50 00
*Kissimmee	10 00
McIntosh	12 00
*Malabar	11 08
Ocoee	13 03
Palmetto	5 00
**Pensacola	61 86
St. Cloud	5 00
*St. Petersburg	15 00
Tampa	20 00

Sunday-Schools.

Cedar Key	10 00
De Land	16 15
**Hampton	10 25
Jacksonville (First)	48 90
*Jacksonville (Riverside)	22 51
*Kissimmee	5 00
McIntosh	10 00
St. Petersburg	15 00
*Tampa	28 00

Endeavor Society.

*Jacksonville (First)	5 00

Individuals.

Cummings, Grace G., Melbourne Beach	5 00
Halsey, George D., De Land	5 00
Millen, J., Dade City	1 00
Moffatt, C. W., Ocala	3 00
Woods, Mrs. Mary L., Clearwater	5 00

Miscellaneous.

A Friend, Ocoee	25

FRANCE.

Miscellaneous.

A Friend	5 00

GEORGIA.

Churches.

*Acworth	12 50
Antioch (Batesville)	2 25
Antioch (Newnan)	2 50
Antioch (Sylvania)	9 00
Antioch (Towaliga)	5 00
Athens	23 73
Atlanta (First)	75 00
*Atlanta (West End)	51 35
Augusta (First)	120 00
Augusta (Second)	15 00
Austell	2 40
Bethany (Carrollton)	3 44
Bethany (Williamson)	7 57
Bethel (Texas)	5 00
Bethlehem (Milner)	1 50
Bogart	86
Christian Chapel (Winder)	6 00
Concord	11 68
**Conyers	23 76
*Corinth (Mobley Pond)	10 00
Damascus (Griffin)	3 [illegible]
Davisboro	3 75
Erastus (Commerce)	4 00
Fitzgerald (Central)	5 50
Fitzgerald (First)	2 25
Galilee (Jefferson)	5 55
Guyton	6 40
**Hagan	20 80
*Hampton	10 00
Hebron (Statham)	5 00
*Howell's Station (Atlanta)	10 00
Lake Park	10 00
Liberty (Newnan)	2 25
Macon (First)	22 74
Maxeys	8 00
Maysville	6 30
Milton Chapel (Rees)	7 00
*Mt. Vernon (Monroe)	20 49
New Hope (Bethlehem)	1 50
Omer (Winder)	2 00
*Orphans (Eastman)	10 00
Pembroke	5 00
Poplar Springs (Oconee)	10 85
Red Oak	7 10
*Ringgold	11 00
Rocky Ford	2 50
Sandersville	13 80
*Savannah	51 00
Southwell	9 10
*Statham	12 56
Sylvania	3 50
*Tennille	27 00
Union (Stonewall)	5 41
Union (Watkinsville)	1 80
Unity (Maysville)	4 40
*Valdosta (First)	80 00
Watkinsville	15 40
Winder	20 00

Sunday-Schools.

**Antioch (Sylvania)	10 00
Athens	5 00
Atlanta (West End)	5 00
Augusta (First)	25 00
Augusta (Second)	10 00
Baldwin	1 00
Bethel (Conyers)	7 75
Central (Ft. McPherson)	15 00
College Park	18 00
Concord	4 15
**Corinth (Mears)	15 00
Dark Corner (Douglasville)	56
*Erastus (Commerce)	9 25
*Fitzgerald (Central)	11 40
Fitzgerald (First)	1 00
Lake Park	6 19
*Macon	5 09
**Meldrim	10 00
Monroe	1 52
Mt. Zion (Monticello)	15 99
*Orphans (Eastman)	16 00
Red Oak	5 00
*Rome	16 50
Valdosta	15 00
Winder	5 00

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Endeavor Societies.

**Atlanta (West End)	15 00
*Augusta (Second) Junior	5 00
Fitzgerald (Central)	3 58
Guyton	4 61

Individuals.

Cheves, R. S., Zenith	10 00
Davis, J. F., Baldwin	75 00
McDonald, Mrs. Ross, Cuthbert	5 00
Pratt, Mrs. S. D., Milledgeville	5 00
Slater, Mrs. Fred, Douglasville	1 00
Stephenson, G. F., Athens	5 00
Stewart, Mrs. E. R., Plains	1 00

Miscellaneous.

Cash	70 00

HAWAIIAN TERRITORY.

Churches.

Honolulu (Central)	45 80

Sunday-School.

Honolulu (Central)	15 30

Endeavor Societies.

*Honolulu	10 00

IDAHO.

Churches.

Boise	13 90
Caldwell	24 30
Coeur d' Alene	8 55
Emmett	6 45
**Grangeville	20 00
Meridian	4 10
Nampa	1 90
*Nez Perce	12 10
*Payette	37 70
**Rupert	37 50
Twin Falls	6 00
Weiser	9 00

Sunday-Schools.

*Boise	57 35
**Caldwell	62 75
Coeur d' Alene	5 00
Culdesac	3 00
Lewiston (Second Avenue)	9 40
Lowe (Winona)	1 00
*Melrose	13 50
*Meridian	6 54
Nampa	5 05
*Nez Perce	15 56
Payette	21 50
*Pleasant Ridge (Gilbert)	15 00
Roseberry	3 40
**Rupert	22 10
*Twin Falls	35 50
*Weiser	11 00

Endeavor Societies.

Boise	10 00
*Caldwell	5 00
*Nez Perce	5 00
*Payette	5 00
*Troy	6 00
Union (Cottonwood)	2 45

ILLINOIS.

Churches.

Abingdon	45 00
Adams Corner (Mt. Carmel)	17 40
Adrain	5 80
Albion	65 00
Alexis	4 60
**Allison	20 00
Alton	3 25
Alvin	5 00
*Ancona	20 23
Anna	5 00
Antioch (Arnold)	64 00
Antioch (Decatur)	5 25
Antioch (Hoopeston)	25 60
Antioch (Keensburg)	3 35
*Arcola	50 00
Armington	48 41
*Arrowsmith	48 25
*Ashland	18 85
Atlanta	44 66
Atwater	5 00
Augusta	15 00
Barnett	5 00
*Barneys Prairie (Mt. Carmel)	10 00
Barry	35 00
*Bay (Mozier)	18 00
Belknap	1 00
Belle Ridge	7 06
Bement	6 25
*Benton	53 05
*Berea (Prentice)	22 54
*Berlin	11 63
Berwick	2 25
Bethany	13 50
Bethany (Lawrenceville)	5 11
Bethel (Emden)	26 25
Bethel (Louisville)	12 12
Blandinsville	35 02
Blandinsville (Central)	1 72
Blooming Grove (Bloomington)	15 25
Blooming Grove (Nelwood)	3 07
*Bloomington (First)	600 00
Bloomington (Second)	100 40
*Blue Mound	25 00
Bone Gap	6 80
Bowen	8 00
Bridgeport	1 60
Broadwell	7 55
Brocton	6 25
Browns	5 31
Brownstown	4 77
Buckeye (Jeffersonville)	3 15
Buffalo	21 00
Burnside	7 75
Camden	6 00
Cameron	16 00
Camp Point	33 00
Canton	18 60
*Carlock	39 35
Carrollton	10 10
Catlin	23 00
Center Point (Fairmount)	8 39
*Centralia	33 60
Chambersburg	12 96
*Champaign (University Place)	171 63
Chandlerville	7 64
Chapin	37 73
*Charleston (First)	216 50
*Cheneyville	30 00
Chicago (Armour Avenue)	1 50
*Chicago (Ashland)	70 50
*Chicago (Austin Station)	44 81
Chicago (Central)	13 08
Chicago (Douglas Park)	27 00
Chicago (Englewood)	417 62
Chicago (First)	125 00
*Chicago (Garfield Boulevard)	10 00
*Chicago (Hyde Park)	100 00
*Chicago (Irving Park)	70 00
*Chicago (Logan Square)	14 40
Chicago (Metropolitan)	86 25
*Chicago (North Side)	20 00
Chicago (South)	9 48
**Chicago (West End)	52 75
**Chicago Heights	30 50
Chrisman	4 50
Christian Chapel (Pulaski)	2 00
Christopher	9 15
*Clinton	25 00
Coatsburg	1 92
*Colchester	21 04
Coldbrook	7 00
Coleta	8 00
Colfax	28 00
*Colmar	10 35
Concord	13 50
Concord (Minier)	20 00
*Cooksville	12 40
Copeland (Mt. Pulaski)	6 00
Cornland	7 47
*Cuba	17 52
*Dallas City	73 35
Danville (First)	108 55
*Danville (Second)	25 61
*Danville (Third)	86 16
Decatur (Central)	87 76
Deer Creek	2 80
De Land	30 00
Denver	40 62
Detroit	64 55
Dixon	33 10
*Donovan	20 00
*Du Quoin (Main Street)	50 00
East St. Louis (First)	19 35
*East St. Louis (Lansdowne)	13 35
East Union (Palestine)	2 85
**Elgin	20 00
Elkville	16 00
Ellery	6 15
Elliottstown	4 00
Emden	10 30
Eminence (Atlanta)	21 40
Erie	11 00
*Eureka	561 82
Evanston	54 00

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*Fairbury	85 00
*Fairfield	25 45
Fandon	2 62
Farmer City	20 40
*Fisher	30 60
*Flanagan	100 40
*Flora	26 50
**Freeport	20 00
Galesburg	48 47
Georgetown	11 72
Gerlaw	24 50
Gibson City	60 47
Gifford	20 00
Girard	28 20
Grand Chain	10 00
Granite City	16 37
Green Pond (Pearl)	4 00
Greenview	3 00
*Greenville	18 77
**Gurnee	25 20
*Hallsville	10 02
Hamilton	6 75
*Hardinville	16 20
Harristown	30 35
Hartsburg	3 75
Harvey's Point (Cartter)	5 00
Havana	13 80
Henning	6 25
Hermon	2 50
**Herrin	27 00
Heyworth	24 48
Hindsboro	7 64
Holder	2 50
Homer	22 00
Hoopeston	38 50
Illiopolis	19 10
Independence (Pittsfield)	5 00
Indianola	10 85
Ingraham	10 00
Ipava	12 75
*Irving	20 00
Jacksonville	300 00
Kankakee (Central)	15 65
*Keensburg	10 00
Kewanee	12 00
*Kinmundy	15 00
*Knoxville	33 70
La Fayette	8 60
*La Harpe	33 00
Lake Fork (Mt. Pulaski)	5 50
Lanark	45 33
Latonia	8 00
**Lawrenceville	625 00
Le Roy	12 00
Lewistown	7 15
Lexington	34 09
*Liberty	15 00
Lincoln	37 35
Lis	5 00
Litchfield	14 71
Literberry	18 51
London Mills	10 18
*Long Point	28 50
*Loraine	23 00
Lovell Grove (Iuka)	7 15
*Lovington	20 00
*Ludlow	18 86
Lynnville	9 70
McLean	7 00
McLeansboro	3 80
McQueen Chapel (Winterrowd)	2 22
*Macomb	50 00
*Mackinaw	75 02
Marcelline	4 83
*Marion	40 00
Marion (Blood)	9 00
Maroa	6 00
Marshall	10 00
*Mason City	36 40
Mattoon	50 00
Maud	7 00
Maywood	2 00
Mechanicsburg	6 47
Meridian (Abingdon)	5 00
Metropolis	6 86
Milford	2 50
Milton	14 35
Minier	20 76
Modesto	3 00
**Moline	36 44
Monmouth (First)	34 27
Mounds (Timewell)	10 00
*Mt. Auburn	34 50
*Mt. Carmel	72 10
Mt. Moriah (Dix)	3 50
Mt. Morris	16 55
Mt. Olive (Noble)	1 00
Mt. Pleasant (Carthage)	10 00
*Mt. Pleasant (Mason City)	12 00
Mt. Sterling	22 20
Mt. Vernon	12 00
Mt. Zion (Cruger)	10 00
Moweaqua	7 96
Mulkeytown	11 15
New Bedford	35 00
New Canton	7 00
New Douglas	7 00
*Newman	25 00
Newton (Central)	7 67
*Niantic	52 87
Normal	96 60
*Number Ten (Potomac)	33 00
Nunda	15 00
Oblong (First)	10 70
Ohio	10 00
Ohio Grove (Aledo)	6 00
*Old Bedford (Blandinsville)	21 45
**Olney	55 00
Onarga	3 58
Oreana	5 00
*Palestine	15 00
**Palmyra	21 01
*Paris	600 00
Parkersburg	6 00
*Paxton	31 05
*Payson	10 00
Pekin	12 25
Peoria (Central)	152 90
Petersburg	25 00
Philadelphia	5 00
Pine Creek (Polo)	7 00
Pittsfield	172 52
Pleasant Hill (Ava)	15 00
*Pleasant Hill (Honey Bend)	10 00
Pleasant Plains	10 70
Pleasant Plains (Forest City)	7 05
Plymouth	6 25
Polo	8 87
Pontiac	20 00
Potomac	5 00
Prairie Chapel (Rossville)	12 00
Prairie Hall (Bowyer)	3 05
Princeton	20 70
Putman	2 75
*Quincy (First)	126 10
Rantoul	41 65
Robinson	10 00
Rochester	4 01
*Rock Falls	20 00
*Rockford	39 20
*Rock Island (Memorial)	552 60
Roseville	22 00
Rossville	30 70
Rutland	32 75
Sailor Springs	8 50
St. Augustine (Rose St.)	16 64
St. Joseph	12 00
Sandoval	10 00
Saunemin	5 18
Saybrook	19 50
Secor	9 20
Shaw's Point (Barnett)	1 35
Shelbyville	46 30
Shiloh (West Salem)	12 00
Shirley	6 50
Sidell	35 75
Sidney	5 00
Springerton	3 70
Springfield (First)	300 00
*Springfield (Stuart St.)	10 00
Springfield (West Side)	100 00
Stanford	90 00
Sterling	17 21
*Streator (Central)	17 75
*Sullivan (First)	81 05
Summum	2 93
*Table Grove	17 77
Tallula	10 86
Tamaroa	4 07
Taylorville	47 00
Texas (Clinton)	1 33
Thomson	4 25
Time (Pittsfield)	3 00
Toluca	4 37
Tuscola	16 00
Union (Danville)	4 50
Ursa	8 00
Vermont	18 25
*Versailles	18 16
Virden	12 00
*Virginia	21 60
*Walnut	50 00
*Walnut Corner (Danville)	18 54
Wapella	4 00
Washburn	88 85
Watseka	38 95
Waukegan	7 75
Wayne City	3 73
Waynesville	2 35
*West Frankfort	21 44
West Pullman	5 20
West Salem	15 00
West Village (Albion)	11 00
Whitley Creek (Gays)	3 16
Williamsville	11 00
Woodson	10 40
Worden	7 00
*Yorktown	11 00
Youngstown	12 37

Sunday-Schools.

Abingdon	50 00
Adams Corner (Allendale)	3 50
Adrian	13 20
*Albion	25 00
Alexis	9 11
Allentown	15 18
**Allison	10 00
Alvin	11 50
*Anchor	10 00
Ancona	12 41
Antioch (Arnold)	17 65

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Antioch (Decatur)	16 10
**Antioch (Golden)	10 00
Antioch (Keensburg)	8 84
*Antioch (Rossville)	32 40
*Antioch (Toluca)	27 08
*Arcola	67 74
Argenta	8 80
Armington	24 13
Arrowsmith	25 31
Arthur	6 00
*Ashland	7 85
**Astoria	33 65
Athens	8 44
Atlanta	20 00
Atwater	20 00
*Atwood	10 00
Augusta	25 00
Barnett	5 57
Barry	17 23
Batavia	17 06
**Beecher City	10 00
*Belle Plain	36 65
*Belle Ridge S. H. (Paris)	15 26
*Bellflower	30 00
Bellmont	10 00
Bement	6 44
*Benton	15 00
Berea (Prentice)	10 00
*Berlin	20 00
Berryville	4 58
*Bethany	10 00
*Bethany (Brownstown)	15 41
*Bethany (Chauncy)	7 00
*Bethany (Rushville)	9 13
*Bible Grove	6 00
Bismarck	6 63
Blandinsville	12 00
Blandinsville (Central)	3 50
Blooming Grove (Bloomington)	22 25
Bloomington (Third)	7 25
Blue Mound	10 00
*Bone Gap	15 00
*Boston Chapel (Girard)	17 71
*Bowen	20 00
Boyd (Dix)	12 57
Bridgeport	3 60
*Broadwell	20 00
Brocton	7 50
*Brookport	10 00
*Browns	20 00
*Brownstown	25 00
*Buckeye (Cisne)	7 00
*Burnside	10 02
Bushton	30 20
Cadwell	22 00
*Cairo	15 00
Calhoun	4 80
**Camargo	10 15
*Cameron	30 00
Camp Point	16 20
Canton	12 59
Cantrall	17 56
Carbondale	8 36
Carlinville	6 00
Carlock	18 00
Carmi	16 00
Carrollton	6 50
*Carterville (First)	20 00
*Carthage	100 00
Casey	3 87
Catlin	11 40
Cazenovia	4 00
*Center Ridge (Maros)	27 68
*Centralia	36 00
Cerro Gordo	4 00
*Chambersburg	54 20
**Champaign (University Place)	75 00
*Chandlerville	30 00
*Charleston (First)	75 00
Cheneyville	9 75
*Chicago Ashland	12 31
*Chicago (Austin)	40 94
Chicago (Central)	8 76
Chicago (Douglas Park)	51 00
Chicago (Englewood)	82 88
*Chicago (First)	32 08
*Chicago (Garfield Boulevard)	15 00
Chicago (Humboldt Park)	7 50
Chicago (Hyde Park)	15 00
Chicago (Irving Park)	20 54
Chicago (Jackson Boulevard)	100 00
**Chicago (Logan Square)	14 18
*Chicago (Metropolitan)	50 00
Chicago (Monroe Street)	12 77
Chicago (Sheffield Avenue)	44 08
*Chicago (South)	12 15
*Chicago (West End)	25 00
*Chicago Heights	10 55
Chrisman	5 00
*Christian Mission Chapel (Paris)	9 00
*Christopher	6 00
Cisne	10 00
Cisna Park (Wilson)	3 00
Clay City	8 15
*Clear Lake (Riverton)	47 00
Clinton (First)	6 56
Colchester	10 00
*Coldbrook (Monmouth)	55 00
Coleta	11 55
*Colfax	65 00
*Colmar	5 00
Columbus	10 00
*Concord	42 25
*Concord (Minier)	30 00
*Cooksville (Central)	21 00
*Cooperstown	38 65
*Copeland (Mt. Pulaski)	11 50
*Cornland	10 61
Cowden	5 30
Cuba	12 10
*Dalton City	10 08
*Dana	29 30
Danville (First)	12 00
*Danville (Second)	15 12
Danville (Third)	21 28
*Danville (Vermilion Heights)	41 55
*Decatur (Central)	51 10
Decatur (Christian Chapel)	12 50
Deer Creek	3 25
*De Land	50 00
Denver	23 00
*Detroit	21 50
Dixon	15 00
*Donovan	15 00
*Du Quoin	75 00
East Durham (La Harpe)	9 68
East St. Louis	6 13
*East St. Louis (Lansdowne)	5 00
East Union (Palestine)	13 20
Edinburg	19 45
Edwardsville	4 25
Effingham	3 07
El Dara	6 27
**Elgin	22 56
Elkhart	10 00
**Elk Prairie	18 00
*Ellery	15 00
El Paso	13 98
*Emden	10 50
*Eminence (Atlanta)	16 00
Enfield	4 00
Erie	3 50
*Eureka	136 88
*Evanston	30 00
*Fairbury	15 00
Fairfield	12 00
Fairview (Milford)	17 42
Fandon	5 00
Farmer City	16 05
Ferris	3 00
Findlay	2 78
*Fisher	15 00
Flanagan	40 00
Forrest	5 00
**Freeport	11 35
Fulton	4 00
*Galesburg	65 00
Gaston Grove (Salem)	9 15
Georgetown	4 12
Gerlaw	42 90
Gibson City	36 50
*Gifford	25 00
*Girard	16 00
Golden Point (Nauvoo)	20 80
Grand Chain	15 93
Grand Detour	3 60
*Granite City (Central)	15 50
*Grayville	35 00
*Green Pond	9 38
Greenview	8 12
Gridley	18 06
Gurnee	25 65
Hallsville	10 50
*Hamilton	20 00
*Hardinville	8 00
*Harristown	40 02
Harvel	6 50
**Harvey (First)	50 00
Harvey's Point (Cartter)	1 85
**Havana	23 60
*Hazel Dell (Mt. Sterling)	25 00
Henry	7 11
*Hermon	12 43
*Herrin	18 10
*Heyworth	15 00
*Hillsboro	18 67
Hindsboro	17 95
Homer	8 00
*Hoopeston	25 00
Hugo (Tuscola)	5 78
*Humbolt	20 00
Hume	21 00
Hutsonville	9 30
Illiopolis	30 09
Independence (Pittsfield)	10 00
Ingraham	7 75

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*Ipava	12 04
Irving	2 50
*Jacksonville (Central)	800 00
Jacksonville (South Side)	7 50
Jeffersonville	5 00
Jonathan Creek (Sullivan)	20 00
**Kansas	58 68
*Keensburg	15 00
*Kewanee	26 03
**Kinmundy	25 00
*Knoxville	31 32
La Crosse	5 50
La Harpe	12 00
*Lanark	35 76
Lancaster	10 00
Lane	4 00
Latham	7 50
Leigh (Taylorville)	2 40
*Le Roy	26 20
Lewistown	17 19
Lexington	22 30
Lilly	8 00
*Lincoln	20 00
*Litchfield	35 00
**Literberry	104 53
*Little Prairie (Albion)	15 50
Loami	4 18
*Lomax	25 31
London Mills	15 01
Long Point	6 00
*Loraine	25 47
Lovington	18 00
*Ludlow	15 00
Lynnville	16 93
McLeansboro	10 00
McQueen Chapel (Winterrowd)	5 20
*Macedonia (Loogootee)	8 30
Mackinaw	50 00
Macomb	18 50
Manchester	5 90
Marine	9 50
Marion (Blood)	9 43
Maroa	5 12
*Marshall	15 37
Martinton	6 75
*Mason City	25 00
Mattoon	27 00
*Maud	20 25
*Maywood	7 16
Mechanicsburg	6 99
Meridian (Berwick)	9 12
*Milford	20 00
Milo (Bradford)	5 61
Milton	10 61
Minier	18 09
Minonk	5 00
*Moline	18 12
Monmouth	10 84
**Mounds (Timewell)	24 20
Mt. Auburn	40 90
Mt. Carmel (First)	81 48
*Mt. Moriah (Dix)	5 49
Mt. Morris	40 00
*Mt. Olivet (Clarence)	30 00
*Mt. Pleasant (Mason City)	10 00
*Mt. Pulaski	15 07
Mt. Sterling	20 00
*Mt. Zion (Cruger)	50 00
Moweaqua	8 35
Mulkeytown	10 00
*Murphysboro (First)	20 00
Nebo	6 35
New Bedford	9 50
*New Boston	11 50
*New Canton	10 00
New Douglas	20 00
New Hartford	13 50
*New Hope (Browns)	6 00
**Newman	40 00
New Salem (Adair)	1 95
*New Salem (Mt. Sterling)	8 24
*Newton (Central)	15 00
Niantic	34 81
*Normal	42 40
*Normal (Second)	10 65
North Harter (Flora)	9 31
*Number Ten (Potomac)	62 62
*Nunda	35 50
Oak Grove (Shelbyville)	3 00
Oakland	2 26
*Oak Mound (Xenia)	12 30
Oakwood	9 00
Oblong	2 45
*Odin	5 00
*Ogden	13 63
**Ogden (Oblong)	10 00
Ohio Grove (Aledo)	16 16
*Olney	16 00
Onargo	8 00
Oreana	18 00
Palestine	9 88
*Palmyra	38 64
Pana	4 10
Paxton	7 41
Payson	13 75
Pekin	16 20
Peoria (Central)	80 46
*Peoria (Howett Street)	86 68
Petersburg	10 00
Pine Creek (Polo)	14 05
Pittsfield	30 00
*Pittwood	24 58
*Pleasant Hill (Kansas)	6 00
Pleasant Hill (Lawrenceville)	5 00
Pleasant Hill (Pawnee)	15 00
Pleasant Plains	8 90
Pleasant Plains (Forest City)	10 58
*Pleasant Ridge (Lawrenceville)	6 85
Pleasant View	14 78
Polo	16 38
*Pontiac	40 00
**Potomac	14 50
Prairie Chapel (Rossville)	24 06
**Prairie Dell (Watseka)	20 00
Princeton	8 68
*Putnam	17 63
*Quincy (First)	50 00
Ramsey	1 00
Rantoul	23 20
Ray	5 00
Raymond	1 58
*Ridge Chapel (Maroa)	17 00
Ridgefarm	6 00
**Ridgely (Dorsey)	14 00
*Ripley	25 00
Riverton	10 75
Roanoke	10 00
Rochester	14 00
*Rock Falls	15 00
Rockford (Central)	20 00
Rockford (Second)	1 50
Rock Island (Memorial)	27 60
**Rock Island (Second)	21 53
Rocky Branch (Lakewood)	3 32
*Roodhouse	7 00
*Roseville	10 00
Rossville	17 07
**Round Prairie (Bunker Hill)	11 38
Rushville (First)	10 88
*Rutland	41 02
**Sailor Springs	10 00
St. Augustine	15 13
St. Francesville	15 00
*St. Joseph	15 00
*Salisbury	16 00
*Sandoval	10 00
Saunemin	13 25
Saybrook	13 26
Scioto	5 45
Scottville	20 39
Secor	5 05
Shaw's Point (Barnett)	10 00
Shelbyville	5 85
Sherburnville (Grant Park)	1 60
*Shiloh (West Salem)	23 56
Shirley	19 00
*Sidney	10 25
*Smithboro	7 50
South Fork (Edinburg)	4 57
*Springerton	7 00
*Springfield (Stuart Street)	10 00
*Springfield (West Side)	100 00
Stanford	120 00
Staunton	11 75
Sterling	8 38
Stillwell	5 54
*Streator	28 90
Stronghurst	2 12
Sullivan (First)	24 80
Sumner (East)	8 28
Sweetwater	11 65
Table Grove	18 38
Tallula	12 11
Tamalco	2 40
Tamaroa	3 70
*Tampico and Church	10 55
*Taylorville	30 00
Texas (Ospur)	3 50
Thomson	15 73
*Time	6 45
Toulon	8 75
**Tower Hill	20 00
*Union (Danville)	16 00
*Union (Loraine)	5 82
Union Prairie (Arthur)	10 75
*Union (Marcelline)	5 00
*Ursa	16 50
*Vermont	30 00
*Versailles	33 00
Vienna	6 38
Virden	7 50
Virginia	10 00
*Waggoner	10 00
*Walls (Paris)	6 25
*Walnut	33 92
Wapella	7 86
Washburn	22 14
Washington	5 00
*Watseka	65 00
Watseka (West Side)	3 58

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*Waukegan	40 00
Waukegan (First)	5 00
Waverly	4 45
*Wayne City	12 00
Waynesville	8 00
*West Chapel (Carbondale)	5 00
West Point	6 60
West Pullman	13 35
*West Salem	30 00
*West Village (Albion)	59 44
*White Hall	6 00
*Williamsville	25 00
Winchester	17 80
*Windsor	10 00
*Woburn	37 20
*Woodson	23 81
*Yorktown (Tampico)	17 67
Youngstown	8 67

Endeavor Societies.

Albion	18 00
*Anna	5 00
*Armington	15 00
Barry	18 00
*Bellflower	5 00
Berlin	3 69
Bismarck	18 00
Blandinsville	1 25
*Cameron	37 00
Camp Point	2 00
Canton	33 00
Carbondale	19 00
Carlinville	5 00
*Carrollton	8 00
*Carterville	10 00
*Carthage	88 00
**Centralia	22 62
Champaign (University Place)	18 00
Charleston	18 00
Chicago (Ashland)	2 00
Chicago (Englewood)	8 00
Chicago (First)	2 00
Chicago (Garfield Boulevard)	1 50
Chicago (Garfield Boulevard) Intermediate	1 35
Chicago (Irving Park)	3 00
*Chicago (Jackson Boulevard)	13 00
Chicago (Monroe Street)	2 50
Chicago (Sheffield Avenue)	4 00
*Chicago (South)	5 00
Colfax	18 00
**Danville (Third)	26 30
Decatur (First)	36 00
*Denver	25 00
Donovan	5 00
*Du Quoin	34 00
East St. Louis	25 80
*Elkville	8 00
El Paso	18 00
Evanston	4 50
*Galesburg	25 00
*Gaston Grove (Salem)	9 50
Georgetown	18 00
Gerlaw	7 50
Gifford	4 22
Girard	5 00
Grand Detour	1 00
**Greenville	10 00
*Gridley	8 00
Gurnee	9 00
*Harvey	5 00
Havana	2 56
Heyworth	2 00
Hindsboro	1 75
Holder	18 00
*Hoopeston	27 00
*Illiopolis	8 00
Ipava	2 00
Irving	2 50
Jacksonville (Central)	18 00
Kankakee	34 00
**Kansas	25 00
Kewanee	1 45
Lanark	18 00
Le Roy	3 00
*Lexington	18 00
Litchfield	1 26
London Mills	8 75
*Lovington	5 00
McLeansboro	1 50
Mackinaw	25 00
*Marshall	20 00
*Mason City	20 00
Mattoon	20 00
Milo (Bradford)	1 00
*Minier	21 00
*Monmouth	20 00
Mt. Carmel	5 00
Mt. Pleasant (Mason City)	3 00
Murphysboro	2 50
New Bedford	18 00
*Newman	10 00
Niantic	18 00
Normal	50 00
*Number Ten (Potomac)	28 55
*Nunda	40 65
Olney	2 00
**Onarga	20 00
Palmyra	2 55
Paris	20 00
Paxton	5 00
Pekin	5 41
**Peoria (Central)	45 00
Pittsfield	30 00
Pittwood	2 00
*Pleasant View	5 00
*Pontiac	10 00
Princeton	1 60
*Quincy	24 30
Ray	2 00
Rock Falls	2 00
Roseville	15 15
Rushville	1 00
*St. Augustine	49 00
*St. Francisville	5 00
Sandoval	10 00
Saunemin	75
Saybrook	18 00
Sidell	20 00
Sidney	1 55
Sidney (Junior)	1 00
Springfield (First)	27 00
Springfield (West Side)	25 00
Stanford	18 00
Sterling	18 00
Table Grove	5 00
*Taylorsville	10 00
Versailles	2 90
Washburn	18 00
Watseka	25 00
Wayne City	3 00
West Pullman	3 00
*Wheeler	5 00
*White Hall	5 00
Williamsville	4 50
**Yorktown	20 00

Individuals.

Alexander, J. H., Morrisonville	6 00
Apple, Mrs. W. P., Robinson	5 00
Austin, E. M., Litchfield	5 00
Bartleson, J., Olmstead	5 00
Blackmore, J. L., Paxton	5 00
Bramum, W. T., Chicago	15 00
Buckeyham, F. A., Rockford	5 00
Carrithers, Nelle, Fairbury	5 00
Clatfelter, D., Cooksville	10 00
Cobb, A. P., Decatur	125 00
Crain, Dallas, Woodson	5 00
Cyrus, C. V., Chicago	1 00
Davis, Mr. and Mrs. Lee, Kankakee	12 00
Dyar, Chas. H., Robinson	5 00
Eastman, W. F., Moline	5 00
Ellis, Mrs. P. J., Liberty	5 00
Glassford, Mrs. Juliet, Vienna	2 00
Harris, Cora B., Macomb	5 00
Harris, Margaret, Macomb	5 00
Haynes, N. S., Decatur	10 00
Henry, Robt. E., Moline	1 00
Hicks, F. A., Pittsfield	2 00
Hoyt, Mrs. S. A., Forrest	5 00
Hundley, Mrs. Amy, Calhoun	1 00
Irish, Frank V., Chicago	5 00
Jennings, Mary A., Grayville	1 00
Jones, Silas, Eureka	5 00
Keal, M. C., Rantoul	15 00
Kemper, M. A., Quincy	1 00
Kenaga, Sallie, Donnellson	1 00
Keer, J. D., Raymond	2 00
Kindred, W. H., Atlanta	5 00
Leffingwell, L. B. C., Decatur	5 00
Long, Elias A., Chicago	5 00
McCaleb, H. Lyle, Peru	10 00
Magee, Mrs. M. J., Tonica	2 00
Marmon, Jos. P., Carrollton	5 00
Maxwell, A. L., Lawrenceville	5 00
Miner, Lulu E., Bone Gap	5 00
Parker, Miss Racie E., Maroa	1 00
Perrigo, Levina, Donovan	5 00
Pickerill, L. B., De Land	5 00
Potter, George A., Erie	5 00

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Prater, Amanda, Edinburg 5 00
Price, Mrs. W. W., Noble 5 00
Reid, B. P., Albion 1 50
Re Veal, Mrs. Mary L., Hoopeston... 2 00
Ricks, R. L., Staunton 6 50
Robeson, Emma, Morgan 5 00
Ross, Andrew, Ohio 30 00
Ross, Mr. and Mrs. W. S., Alma.... 5 00
Schwartz, Albert, Galesburg 10 00
Scoville, Chas. Reign, Chicago.. 600 00
Stipp, T. L., Rossville 20 00
Taylor, Mrs. A. D., Nokomis 5 00
Taylor, Mrs. Virginia, Foosland.. 1 00
Thackaberry, Mrs. M. R., Tampico.. 5 00
Turner, Mrs. J. S., Norris City 1 00
Webb, Mrs. E. A., Grayville 20 00
West, L. E., Rock Island 20 00
Whitfield, M., Gillespie 1 00
Wright, Edith, Chicago 5 00
Yoakum, Martha A., Farmingdale 5 00

Miscellaneous.

A Friend, Champaign 2 50
A Friend, Danville.10000 00
A Friend, Eureka.. 86 28
Cash 50 00
C. W. B. M., Danville (Third).... 5 10
Friends, El Dara.. 1 50
Friends, Pittsfield... 6 50
Friends 2 00
Friends, Barry 2 50
L. A. S., Washburn 15 00
Primrose Society, Williamsville.... 1 00
Sunday-school Class (Alethian), Eureka 38 25

INDIA.

Churches.

Bilaspur 76 00
Damoh 100 00
Harda 120 80
Jubbulpore 75 00
Mungeli 28 00

Individuals.

Benlehr, Chas. E., Damoh 25 00
Brown, Geo. W., Jubbulpore 25 00
Cunningham, Mr. and Mrs. D. O., Harda 25 00
Drummond, Dr. C. C., Harda 25 00
Fleming, Jennie, Harda 25 00
Grainger, Mr. and Mrs. O. J., Jubbulpore 25 00
Griffith, Olive, Damoh 50 00
Rioch, David, Damoh 22 00
Saum, H. C., Mungeli 25 00

Miscellaneous.

Government Grants in Aid 783 73
Medical Fees, Damoh 24 00
Medical Fees, Harda 34 00
Miscellaneous 1517 30
Missionary Contributions 812 20
School Fees, Bilaspur 11 30
School Fees, Harda 294 00
School Fees, Mungeli 8 00

INDIANA.

Churches.

*Advance 24 55
Alamo 4 45
*Alexandria 35 79
*Alpine 10 07
Anderson (Arrow Avenue) 8 25
Anderson (Central). 255 00
Anderson (East Lynn) 6 40
Andersonville 10 30
Andrews 4 65
*Angola 670 57
Antioch (Morocco).. 12 15
Antioch (Worthington) 6 00
*Arlington 25 50
*Atlanta 50 00
Attica 3 00
Austin 6 60
Bachelors Creek (Wabash) 10 40
Bainbridge 6 81
Banqua 2 50
*Bargersville 43 00
Battle Ground 5 75
Beck Grove (Waymansville) 2 00
Bedford (First).... 67 03
Beech Grove (Roanoke) 12 70
Ben Davis Creek (Rushville) 17 65
Bentonville 11 00
Bethany Chapel (Fowler) 13 15
Bethany (Charlestown) 7 85
Bethany (Mifflin).. 3 00
Bethel 10 44
*Bethel (New Ross) 25 00
*Bicknell 25 00
Big Flat Rock (Rushville) 8 66
Billingsville 2 02
Bloomfield 20 00
*Bloomington (Kirkwood Ave.) 146 30
*Bluff Creek (Providence) ... 55 00
Boswell 7 19
*Brazil 50 00
*Bright 10 00
Broad Ripple 8 70
Brook 21 25
Brooklyn 4 00
Brownsburg 20 94
Brownstown 4 25
**Bruceville 20 20
*Buckeye (Markle). 15 15
Burlington 18 20
Busseron (Oaktown) 4 58
*Cambridge City... 10 00
Carnahan 6 40
Carthage 13 10
Cave Mills (Shelbyville) 6 00
Cayuga 5 00
Cedar Lake (Ashley) 5 27
Center (Fairmount) 3 55
*Centerville 15 00
Centre (Knightstown) 6 75
*Chapel Hill (Borden) 17 10
Charlottesville 5 25
Clarksburg 8 21
Clarksville 25 60
Clay Chapel (Kokomo) 7 25
Clayton 8 00
*Clear Creek 10 00
Clearmont 5 00
Coburn's Corner (St. Joe Sta.)... 7 48
Coffee Creek (Paris Crossing) 12 00
*Colfax 25 07
*Columbus (Tabernacle) 519 20
Concordia (Elwood) 9 15
Connersville 75 55
Converse 16 60
Corunna 12 00
*Corydon 25 40
*Cowan 10 00
Crawfordsville 85 00
Daleville 35 00
Danville 34 00
*Delphi 15 00
*Domestic (Berne). 15 25
Dora 6 00
*Dover (Lebanon).. 25 00
Dunkirk 3 15
*East Union (Atlanta) 10 00
*Eaton 35 50
*Ebenezer (Traders Point) 10 00
Edinburg 47 45
Edwards 5 00
*Edwardsport 16 08
Elizabethtown 4 60
*Elkhart (First)... 11 75
Elwood 26 45
*Eminence (Stilesville) 12 14
*Evansville (Bethany) 25 00
*Evansville (Central) 15 00
Evansville (First).. 38 50
Fairfield 2 05
Fairland 6 75
Fairview (Angola). 5 55
*Fairview (Brazil). 30 00
*Fairview (Falmouth) 10 30
*Fairview (Kewanna) 10 00
Fenns Station 3 00
Fillmore 8 50
*Flora 50 00
Florence 5 72

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Fortville	10 00
Fountain City	5 25
Fountaintown	5 00
Francesville	15 84
Franklin	105 00
Frankton	9 38
*Freelandville	10 00
Friendship (Lake)	1 25
*Gas City	20 00
Georgetown	33 10
*Gosport	15 30
Greencastle	10 45
Greenfield	39 12
Greensburg (First)	51 10
Greenwood	4 07
*Gwynneville	15 00
Hamilton	18 12
Hammond	15 00
Hannagan (Arlington)	9 20
Harmony (Leisure)	51 30
Harrisburg (Connersville)	6 27
Harris Prairie (Granger)	15 00
Hazel Dell	3 60
Hebron (Russellville)	34 00
*Heltonville	10 00
Highland (Mauckport)	6 50
Hill Grove	5 50
*Hillsboro	25 20
Homer	6 00
Hopewell (Hopedale)	18 50
*Huntington (Central)	74 39
Independence (Tipton)	10 00
*Indiana Harbor	16 53
*Indianapolis (Bismarck Ave.)	10 00
Indianapolis (Central)	250 00
Indianapolis (Englewood)	16 60
Indianapolis (Fourth)	45 00
*Indianapolis (Hillside)	30 15
*Indianapolis (North Park)	63 50
Indianapolis (Seventh)	10 00
Indianapolis (Sixth)	25 00
Indianapolis (Third)	78 63
Indian Creek (Lucerne)	8 55
Irvington (Downey Avenue)	81 13
Jacksonburg	5 00
Jamestown	18 00
Jeffersonville (First)	45 00
Jerome	8 00
Jonesville	40
Kendallville	50 00
Kentland	10 00
Kewanna	14 21
*Kokomo (Main Street)	150 00
Ladoga	18 50
**La Fayette (First)	50 00
Lakeville	16 00
*La Porte (First)	110 15
Laurel	6 00
Lawrenceburg	25 00
Lebanon	135 00
*Lexington	22 10
Liberty	5 00
Liberty (Alaska)	10 00
*Little Eagle (Westfield)	21 30
Little Flat Rock (Rushville)	88 00
Little York	2 70
Liston	11 20
Logansport (Ninth Street)	61 50
Loogootee	9 00
Lowell	9 55
Macy	12 12
*Madison	52 50
Manilla	14 00
Maple Grove (Berne)	8 00
Maplewood (Lebanon)	2 75
Marengo	3 00
Maria Creek (Oaktown)	20 54
Marion (Tabernacle)	44 08
Markle	1 00
Martinsville	24 75
Marysville	12 00
Mechanicsburg (Lebanon)	7 37
*Medaryville	12 14
Metamora	10 00
Metz	59 20
Michigantown	9 00
**Middletown	64 00
*Milford (Clifty)	16 05
Millgrove	2 10
Milltown	6 85
Milroy	81 53
*Milton	20 00
Mishawaka (First)	33 45
Monrovia	6 77
Montclair	13 70
Montezuma	5 60
Mooreland	7 15
Mooresville	6 00
Mooresville (Floyd Knobs)	5 50
Morgantown	6 81
Morocco	4 00
Morristown	24 00
Mt. Auburn (Edinburg)	11 85
Mt. Pleasant (Bedford)	1 75
*Mt Pleasant (Greenwood)	70 00
*Mt. Pleasant (Hall)	10 44
Mt. Summit (Ladoga)	4 20
Mt. Tabor (Stilesville)	5 40
Muncie (Central)	1 50
*Muncie (Jackson Street)	240 00
*Nameless Creek (Greenfield)	70 00
New Albany (——)	2 00
*New Albany (Central)	36 66
New Albany (Park)	5 85
New Brunswick (Jamestown)	7 56
New Castle	44 87
New Hope (Manilla)	9 00
New Lisbon (Union City) and Sunday-school	9 52
New Market	5 05
New Maysville	15 00
New Mount Pleasant (Portland)	2 20
New Ross	39 00
*Newville	10 00
New Washington	4 88
Nineveh	31 70
Noblesville	94 45
North Liberty (New Augusta)	8 63
*North Salem	41 20
North Vernon	5 45
Oakland City	3 50
Oaklandon	6 10
*Odon	30 00
Old Augusta (New Augusta)	10 00
**Olive Branch	10 00
Onward	10 00
Orange	8 00
Orestes	5 10
*Orleans	20 00
*Oxford	32 86
Paragon	6 85
Parker	6 00
Parkersburg	9 19
**Pendleton	26 50
*Peru	38 00
Pine Village	7 50
Pisgah (Lebanon)	3 14
Pittsboro	20 00
**Plainfield	55 00
Pleasant Grove (Kentland)	13 80
Pleasant Grove (La Fayette)	6 08
Pleasant Grove (Martinsville)	7 42
Pleasant Run (Yorktown)	9 10
*Plevna (Greentown)	12 82
Plum Creek (Rushville)	50 00
Plymouth	5 11
Poe	2 79
Portland (West Walnut St.)	8 40
*Poseyville	15 25
Princeton	11 55
Providence (Franklin)	30 00
*Providence (Paxton)	10 00
Reddington	3 85
Red Key	3 50
Reeves	5 45
Remington	16 65
Rensselaer	12 00
Reynolds	2 50
*Richmond (First)	62 60
Ridgefarm	9 50
Rising Sun	8 00
Roachdale	11 75
Rochester	23 45
Rocklane (Greenwood)	21 00
Rockville	2 00
Rolling Prairie	5 00
Royal Center	11 85
Rushville	249 04
Salem	27 00
Samaria	9 66
Saturn (Columbia City)	7 25
Scottsburg	13 60
*Scotts Prairie (Veedersburg)	15 00
Shelbyville (First)	36 95
Sheridan	25 00
*Shilo (Greenfield)	13 88
Silver Creek (Urbana)	6 00
Somerset	5 00
Somerset (Brick Chapel)	1 87

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*South Bend (First)	207 80
*South Bend (Indiana Ave.)	102 00
South Bend (Linden Avenue)	3 60
South Bethany (Columbus)	1 85
South Milford	2 05
South Salem (Union City)	5 00
South Scott (Angola)	7 22
South Union (Bloomington)	2 10
**Spartanburg	22 60
Spearsville (Nineveh)	1 80
**Spencer	40 00
Spring Creek (Brookston)	4 78
Spring Creek (Logansport)	16 00
*Springersville (Lyons Sta.)	20 60
*Springport	42 30
Stinesville	5 50
Stroh	20 00
Sugar Creek (Edinburg)	8 65
Sullivan	27 00
Summitville	20 00
*Tabor (Muncie)	15 21
Terre Haute (Central)	450 00
Terre Haute (College Ave.)	8 45
Terre Haute (North)	6 85
Terre Haute (Second)	1 30
*Thorntown	50 00
Tipton	75 39
Trafalgar	33 00
*Union City	152 45
Union (Franklin)	53 25
Union (Terre Haute)	4 50
Vallonia	6 00
*Vincennes (First)	110 62
Wabash	58 00
Wallace and Sunday-school	8 00
Ward (Jamestown)	6 00
*Walton	15 12
Warren	5 00
Warsaw	21 75
*Washington (First)	100 00
Waveland	15 00
**Waynetown	31 00
West Lebanon	11 50
West Liberty (Greentown)	6 48
**Westport	46 15
West Vernon (Asphaltum)	5 00
Westville	5 85
*Wheatland	11 00
Whitesville	5 00
White Water	6 04
Williams Creek (Carmel)	5 00
Winchester	5 20
Wolcott	27 30
Worthington	10 40
*Yorktown	18 73
Yorktown and Methodist	15 50
Young America	1 25
Young's Chapel (Crawfordsville)	17 00
*Zionsville	34 00

Sunday-Schools.

Adams	8 02
**Advance	17 12
**Alaska	15 00
Alexandria	16 32
Ambia	4 15
*Anderson (Central)	345 00
Andrews	6 62
**Antioch (Montgomery)	18 07
Arcadia	7 50
*Ashley	10 00
Atlanta	21 70
Attica	3 68
**Austin	22 08
*Bachelor Creek (Wabash)	55 56
*Bargersville	73 00
Battle Ground	5 09
Beck (Waymansville)	16 50
Bedford	21 83
Beech Grove (Roanoke)	6 60
*Ben Davis Creek (Rushville)	31 80
*Bentonville	18 74
Bethany (Atlanta)	35 00
*Bethany Chapel (Fowler)	25 00
Bethany (Charlestown)	3 00
Bethel	3 85
Bethel (New Castle)	8 60
*Bethel (New Ross)	15 00
*Black Oak Union (Wolcott)	5 00
*Bloomfield	24 00
Bloomingdale	2 15
Bloomington (Kirkwood Ave.)	31 00
*Bluff Creek (Providence)	65 55
Boswell	17 66
*Boxley (Sheridan)	17 00
Braytown (Craig)	8 00
*Brazil	30 00
*Bright	13 00
Brownsburg	18 77
Brownstown	7 00
Buck Creek Chapel (Julietta)	4 00
*Buckeye (Markle)	12 52
Burlington	14 23
*Burns City	5 00
Butler	4 05
*Cambridge City	10 00
Canton	4 80
*Carlisle	15 60
*Carthage	12 00
*Cedar Lake (Ashley)	8 75
**Center (Fairmount)	22 53
*Centerville	5 00
*Charlottesville	16 00
Chesterfield	1 50
Christian Chapel (Morgantown)	5 00
*Clarksburg	15 00
*Clarks Hill	6 00
Clarksville	11 50
Clayton	3 00
Clear Creek	15 00
*Clermont	10 00
Clifty	7 00
Clinton	3 50
Coburn Corners (St. Joe)	34 31
Coffee Creek (Paris Crossing)	8 80
Colfax	7 80
*Columbus (Tabernacle)	80 80
*Connersville	50 00
*Converse	50 00
*Corunna (First)	10 00
*Corydon	25 00
*Cowan	12 00
Crawfordsville	20 00
Crothersville	4 10
**Culver	14 90
*Cynthiana (Noblesville)	10 00
*Daleville	25 00
Dana	3 84
Danville	16 00
Decatur	10 39
Delphi	5 39
*Domestic (Geneva)	40 00
*Dora (Wabash)	15 10
*Dover (Lebanon)	27 35
Driftwood (Vallonia)	1 11
Dublin	5 00
Eagle Creek (Westfield)	5 00
**East Lynn (Anderson)	10 40
East Union (Atlanta)	8 28
Eaton	8 00
**Ebenezer (New Augusta)	21 00
Edinburg	20 00
Edwards	5 00
*Edwardsport	30 00
Elizaville	9 37
Elkhart (First)	18 00
Elm Grove (Geneva)	6 50
*Elnora	15 00
Elwood	30 64
*Etna Green	15 00
Evansville (First)	10 00
*Evansville (Bethany)	31 00
*Fairfield (Oakford)	6 00
Fairland	11 58
*Fairview (Angola)	20 00
*Fairview (Brazil)	10 00
Fairview (Falmouth)	21 00
Fairview (Kewanna)	5 76
*Farmersburg	9 00
Farmington	5 00
*Flora	31 00
Florence	8 40
*Fontanet	5 56
*Forest Chapel (Anderson)	8 00
Fortville	6 60
Ft. Wayne (Third)	4 00
Ft. Wayne (West Creighton Ave.)	6 77
Ft. Wayne (W. Jefferson St.)	40 00
*Fountain City	10 00
Fowler	7 78
*Francesville	18 00
*Frankfort (First)	111 84
*Franklin	51 00
Frankton	5 00
Freelandville	10 90
*Garrett	7 75
*Gentryville	6 00
*Good Hope (Parr)	5 00
Greencastle	10 50
Greenfield	16 71
Greensburg	9 87
Greenwood	10 47
Griffin	2 40
*Guthrie	5 51
Hamilton	10 00

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Hammond	6 50
*Harmony (Windfall)	17 20
Harris Prairie (Granger)	24 00
Hartford City	8 11
*Hartsville	11 84
*Hazel Dell (Noblesville)	12 77
Hebron	32 25
Hebron (Russellville)	20 50
Heltonville	10 00
*Hillsboro	50 00
*Honeytown (Brownstown)	12 40
Hopewell (Hopedale)	10 20
Howard Park (Ohio Falls)	8 75
**Hynsdale	11 27
Ijamsville	4 28
*Independence (Tipton)	25 00
Indiana Harbor (First)	7 77
Indianapolis (Bismark Ave.)	10 00
*Indianapolis (Central)	389 20
*Indianapolis (Downey Ave.)	75 00
Indianapolis (Englewood)	39 16
*Indianapolis (Fourth)	167 44
*Indianapolis (Hillside)	22 10
Indianapolis (North Park)	17 50
Indianapolis (Olive Branch)	6 00
*Indianapolis (Seventh)	20 00
*Indianapolis (Sixth)	25 00
Indianapolis (Third)	23 87
Indianapolis (West Park)	5 00
Indian Creek (Lucerne)	14 12
*Ingalls	6 00
*Ingersoll Chapel (Waynetown)	19 20
*Jamestown	20 10
**Jasonville	10 00
*Jeffersonville	89 33
*Kendallville	50 00
Kennard	1 35
Kentland	10 69
Kewanna	2 90
*Kirklin	5 77
Knightstown	4 00
Knox	3 50
Kokomo (Main St.)	18 27
Kouts	4 55
*Ladoga	16 00
La Fayette	17 37
*La Fontaine	11 80
*Lakeville	8 50
La Porte	10 95
Laud	22 79
Laurel	10 50
*Lawrenceburg	18 60
Lebanon (Central)	68 50
Lexington	6 04
*Liberty (Martinsville)	5 00
Lincoln (Bloomfield)	1 15
Linton	6 10
*Little Flat Rock (Rushville)	157 10
**Lizton	122 42
Logansport (Ninth Street)	44 72
Lowell	4 95
Macy	5 35
Madison	16 37
*Manilla	26 25
*Manville	25 00
*Maplewood	15 00
Marengo	5 62
*Maria Creek (Bruceville)	75 00
*Markle	16 60
Martinsville	8 39
Marysville	10 00
Maxinkuckee	1 00
Mechanicsburg (Thorntown)	11 00
Mellott	1 00
Memphis	3 15
Metz	43 75
Michigantown	2 62
Middlefork (Foltz	2 42
**Middletown	20 00
*Millgrove	5 00
Milroy	7 05
*Milton	18 00
*Mishawaka (First)	41 73
*Monrovia	10 00
*Montclair	20 00
Monticello	23 09
Montpelier	5 00
Mooresville	5 00
Morgantown	4 75
Morocco	5 00
Mt. Auburn	10 50
*Mt. Eden (Lesterville)	9 67
Mt. Gilead (Mooresville)	8 00
*Mt. Pleasant (Bedford)	6 00
**Mt. Pleasant (Greenwood)	101 80
*Mt. Pleasant (Hall)	15 00
Mt. Summit	6 00
*Mt. Tabor (Corydon)	6 65
*Mt. Tabor (Salem)	5 00
Muncie (Central)	12 20
Muncie (Jackson Street)	76 60
*Nameless Creek (Wilkinson)	52 00
*New Albany (Central)	35 00
New Albany (Park Street)	8 31
Newbern	3 45
New Brunswick (Jamestown)	17 00
*New Carlisle	15 00
*New Castle	45 00
New Hope (Columbus)	6 53
New Liberty (Veedersburg)	25 00
*New Market	5 00
New Maysville (Union)	2 23
New Mount Pleasant (Portland)	1 45
*New Palestine	5 25
New Richmond	21 00
*New Ross	63 55
*Newville	13 00
New Washington	15 00
*Nineveh (Franklin)	20 00
Noblesville	40 00
Normanda	35 00
**North Liberty	11 00
*North Liberty (New Augusta)	25 00
North Madison	5 00
*North Salem	40 00
*North Scott (Angola)	6 67
*North Vernon	5 00
Oak Grove (Patton)	19 50
Oaklandon	10 32
Oaktown	15 00
*Odon	15 00
*Old Union (Poseyville)	6 25
Olive (Paragon)	7 71
*Orestes	10 00
Orleans	3 00
Osgood	9 18
*Owensville	5 00
*Oxford	70 00
*Palestine (Wolcott)	6 35
*Paragon	10 73
Parker	3 70
*Parkersburg	13 50
Parkeville (Judson)	11 00
*Patricksburg	10 00
Pendleton	4 09
Pennville	1 60
Peru	9 15
Pine Village	15 47
*Pittsboro	15 00
**Plainfield	82 65
Plainville	8 00
*Pleasant Grove (Battle Ground)	86 75
*Pleasant Grove (Fenn Sta.)	5 60
*Pleasant Run Union (Yorktown)	5 20
Plum Creek (Rushville)	14 40
*Portland (W. Walnut Street)	21 80
Portland Mills (Bellmore)	13 80
*Poseyville	7 40
*Prairie Green (Ambia)	10 00
*Providence	17 41
*Raleigh	8 00
Reddington	2 60
Refuge (Noblesville)	8 30
Remington	13 00
*Rensselaer	25 13
Reynolds	7 21
*Richmond (First)	27 50
Roachdale	2 88
Roann	8 70
*Rockcreek (Huntington)	10 00
**Rockfield	10 00
*Rocklane (Greenwood)	15 50
Rockville	5 00
*Royal Center	20 00
*Rushville	351 61
**Russellville	20 50
*St. Bernice	7 10
St. Joe	8 43
*Salem	15 00
Salem (Canaan)	6 81
Salem (Pierceton)	2 40
Salt Creek (Nineveh)	2 45
*Sandborn	80 00
**Sauk Town (Mill Creek)	12 05
Saturn	15 00
*Scottsburg	15 00
*Shelburn	7 45

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**Shelby	11 04
Shelbyville (First)	40 00
Sheridan	6 50
*Shilo (Morristown)	16 11
Shoals	3 48
*Silver Creek (Urbana)	6 00
Smithville	3 72
*Somerset	10 00
*South Bend (First)	100 00
*South Bend (Indiana Ave.)	60 00
South Bend (Linden Avenue)	9 00
*South Milford	5 00
South Salem (Union City)	9 00
South Scott (Angola)	16 00
*South Union	8 00
*Spearsville	5 00
Spring Creek (Brookston)	7 17
Spring Creek (Logansport)	11 23
*Springville	7 52
*Star City	17 35
State Line	8 10
Stilesville	1 01
*Stockwell	12 70
Stony Point (Memphis)	6 00
Stroh	8 80
**Sugar Creek (Edinburg)	28 46
*Summitville	20 00
Swayzee	6 73
Tampico	2 08
*Terre Haute (Central)	150 00
Terre Haute (College Ave.)	6 85
*Terre Haute (North)	5 00
Terre Haute (Second)	1 00
*Thorntown	30 00
*Tipton (West St.)	66 97
*Trafalgar	10 00
*Treaty (Union)	5 10
Union City	10 00
*Union (Deep River)	9 19
*Union (Franklin)	31 00
Union (Rockville)	2 50
Union (Warsaw) U. B	1 25
*Vallonia	5 30
Valparaiso	25 00
Veedersburg	3 96
*Vevay	15 40
Vincennes (Second)	12 37
Wabash	28 40
*Walnut Grove (Columbia City)	13 42
Wanatah	6 75
Warren (Third and College Sts.)	1 00
Warsaw	1 00
**Washington (First)	53 16
Waynetown	21 00
*West Lebanon	13 05
West Pine Chapel (Oxford)	19 00
*Westport	10 00
**Westville	21 74
*Wheatland	16 11
**White Water	24 00
*Whiting	5 00
*Williams Creek (Carmel)	15 00
Winamac	5 00
Winchester (Main Street)	8 08
Windfall	16 00
Wolcott	17 75
Worthington	9 00
*Wyatt	10 84
Yorktown	12 25
Young America	1 11
*Young's Chapel (Crawfordsville)	26 00
*Zionsville	20 00
*Zoah (Scottsburg)	7 00

Endeavor Societies.

Alexandria	8 73
*Andrews	5 25
*Atlanta (Inter.)	5 00
Austin	5 00
*Battle Ground	5 00
Bicknell	30 00
Bloomfield	5 00
Bloomington	21 00
Brazil	10 00
Brooksville	5 00
*Brownstown	5 00
Burlington	3 00
Carlisle	1 00
Columbus (Tabernacle)	36 00
**Connersville (Central)	20 52
*Corunna	5 00
Crawfordsville	5 00
Dublin	2 70
Edinburg	36 00
Edwardsport	18 00
Elkhart	8 32
Elwood	18 00
*Evansville (Bethany)	5 00
*Fairview (Angola)	5 00
Flora	3 65
*Francesville	25 00
Freelandville	3 80
Gas City	10 20
**Greenfield	10 00
Greensburg	36 00
**Hammond	14 00
**Hartford City	15 68
Hartville	5 00
Hebron	5 00
**Huntington (Central)	18 00
Indianapolis (Bismarck Ave.)	4 10
Indianapolis (Central)	5 00
Indianapolis (Fourth)	23 00
Indianapolis (Hillside Ave.)	33 00
*Jamestown	12 00
Jeffersonville	5 00
Kendallville	36 00
La Fayette	3 00
**La Fontaine	10 60
*La Porte	5 00
Laurel	1 00
*Little Flat Rock (Rushville)	30 00
Logansport (Ninth Street)	25 00
Macy	30 00
Madison	42 90
Manilla	2 00
Marion (First)	18 00
Mechanicsburg (Rees Mill)	20 65
Metz	20 75
Middletown	5 00
Milroy	20 00
*Milton	28 00
Montpelier	4 10
**Morocco	14 00
Mt. Pleasant (Greenwood)	11 10
Muncie (Central)	6 00
*Muncie (Jackson Street)	20 00
Nevada	2 50
New Albany (Central)	18 00
New Albany (Park)	6 00
New Augusta	5 00
*New Castle	13 35
North Salem	17 50
North Vernon	3 00
Orleans	1 67
Peru	5 00
Remington	17 80
*Richmond	10 00
Rushville	12 00
*Russellville	3 00
Salem	8 00
South Bend	10 00
**South Bend (Indiana Ave.)	20 00
*Sullivan	40 00
Summitville	5 00
Terre Haute (Central)	1 35
Terre Haute (Second)	4 00
Valparaiso	18 00
Vistula	4 50
Wabash	20 00
*Washington	16 50
Waveland	18 00
Whitewater	3 00
Worthington	2 77

Individuals.

Ackerman, Lada M., Lowell	1 00
Alexander, Mrs. Mary A., Union City	100 00
Anderson, E. L., Union City	10 00
Atkinson, Mrs. Jennie, Fowler	5 00
Beckwith, W. H. H., Morocco	1 00
Berninger, A. L., Indianapolis	8 00
Berry, Mrs. Celia I., Bloomfield	1 00
Biddinger, A. J., Washington	2 00
Biddle, A. F., Seymour	3 00
Blount, B. M., Indianapolis	15 00
Brown, L. L., Logansport	10 00
Clifford, A., Charleston	10 00
Cole, Mr. and Mrs., Lewisville	6 00
Cole, S. L., Straughn	5 00
Daugherty, E. F., Wabash	5 00
Davies, Fred R., Charlestown	5 00
Davies, Mrs. Fred R., Charlestown	5 00
Day, E. L., Brazil	5 00
Dodge, Mrs. W. C., Columbus	15 00
Errett, May Ruth, Metz	75

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Fell, Mrs. Fred, Ft. Wayne 2 00
Forsyth, J. H., Trafalgar 5 00
Hall, Mrs. Malvina C., ...1500 00
Ham, Geo., Michigantown .. 9 00
Hamilton, Lizzie A., Greensburg 10 00
Hillman, Mrs. Anna E., South Bend.. 5 00
Hodges, Ephraim, Paragon 15 00
Hull, O. L., Garrett, 6 00
Hutsel, A. B., New Washington, 200 00
Irwin, Kate, Columbus 18 00
Jack, Ernest, Judson 1 00
Jack, Helen, Judson 1 00
Jack, Mildred, Judson 1 00
Johantgen, Jennie, Oregon 1 00
Kellems, A. W., Martinsville 10 00
Kelley, Dollie, Nashville 1 00
Kithcart, Mrs. M. J., Hebron 1 00
Leatherman, Mrs. Cora R., Orleans. 1 00
Lollis, Mrs. R. C., Rockville 1 00
McGowan, W. T., Irvington 1 00
Marker, Mrs. J. F., Ligonier 1 50
Murray, L. E., Middletown 5 00
Nicholson, J. W., Markle 70
Porter, Geo. C., Midland 5 00
Reeves, M. T., Columbus 5 00
Robertson, J. G., Lexington 10 00
Scrimsher, J. W., Indianapolis 2 50
Scrimsher, Mrs. J. W., Indianapolis. 2 50
Segur, H., Decatur, 5 00
Slinkard, Effie, Bloomfield 1 00
Steinhagen, Clara, Roanoke 5 00
Swope, Mrs. W., Lafayette 1 50
Vail, E. O., and Mary, Kent 500 00
Vaughan, Mary P., Stilesville 100 00
Walls, Mrs. J. A., Richmond 5 00
Watson, Lida, Oregon 1 00

Miscellaneous.

A Brother, Dupont, 1 00
Cash 140 00
C. W. B. M. New Carlisle ... 15 00
Juvenile Missy. Society, Edinburg.. 5 00
Sugawara Mission Circle, Angola... 80 00

INDIAN TERRITORY.

Churches.

Admore 15 00
*Atoka 12 70
*Chickasha 40 15
Haileyville 6 28
Hartshorne 7 41
Holdenville 7 50
Hugo 6 60
Lindsay 6 50
*Ninnekah 12 60
*Okmulgee 16 80
Paul's Valley 8 50
*Purcell 15 00
*Roff 15 00
Stilwell 16 66
Vinita 3 70
Wagoner 7 55
*Weleetka 16 00

Sunday-Schools.

*Ada (First) 5 00
Ardmore 14 86
Bartlesville (First) 22 11
Broken Arrow 2 07
*Claremore 5 00
Fairland 3 80
*Grove 5 00
Haskell 4 00
*Holdenville 7 50
*Ninnekah 5 00
**Purcell 21 00
**Roff 12 45
**Sapulpa 12 00
*South McAlester , 15 00
*Tulsa 17 57
*Wagoner 11 15
*Weleetka 12 00
Westville 3 60
Wetumka 2 60

Endeavor Societies.

Ardmore 6 00
*Bartlesville 6 00
*Chickasha 8 00
Paul's Valley (Jr.) 13 00
*Sapulpa 5 00
*South McAlester.. 7 50
**Tulsa 18 00

Individuals.

Ayers, C. C., Muskogee 5 00
Bowker and wife, E. M., Cedar 1 00
Jarvis, W. M., Wybark 2 00
Lyle, F. D., Minco. 3 00
Shivel, Mrs. B. F., Muskogee 1 00
Smith, Mrs. S. J., Centralia 1 00
Stewart, J. A., Minco 5 00

IOWA.

Churches.

*Akron 26 50
Albia 35 00
Alburnett 6 00
*Allerton 15 00
Altoona 11 25
*Ames 50 00
Anthon 5 00
*Arlington 42 68
Atalissa 5 00
Atlantic 4 10
Audubon 10 40
Audubon Township 5 20
*Bagley 20 00
Barney 3 50
Batavia 10 59
*Bayard 12 00
Bedford 10 00
Bethel Grove (Liscomb) 41 50
Bethel (Osceola) .. 7 00
Bloomfield 50 00
Bondurant 23 25
Boone 9 50
Bridgewater 1 70
*Brighton 20 13
Bristow 4 85
*Brooklyn 35 00
Burlington 6 40
**Carson 46 00
Cass Center (Webster City) 12 62
Castana 5 00
Cedar Rapids (First) 326 10
*Cedar Rapids (Second) 33 20
Center Point 11 72
Centerville 26 00
Chariton 11 60
Clarinda 25 00
Clarksville 10 10
Clearfield 18 95
Cleghorn 5 50
Coggon 5 00
Collins 6 75
Corning 4 96
*Corydon 25 20
*Council Bluffs (First) 37 50
Creston 39 35
Cromwell 7 35
*Dallas Center 15 55
Davenport (First) 52 50
Defiance 7 00
Delphos 7 50
*Delta 35 00
*Des Moines (East Side) 81 38
**Des Moines (Grant Park)..... 50 00
Des Moines (Highland Park)..... 7 00
*Des Moines (Ninth and Shaw)..... 10 40
Des Moines (Park Ave.) 13 53
Des Moines (Pleasant Hill)..... 5 67
*Des Moines (University) 900 00
**De Soto 42 14
Drakeville 7 50
Eddyville 5 25
Eldora 6 00
*Elkhart 40 08
*Elliott 25 00
Ellston 7 60
Estherville 7 90
**Exira 21 00
Exline 13 96
Fairview (Knoxville) 2 05
Farlin 18 00
Frank Pierce (Kolona) 5 60
*Fremont 20 00
Galesburg 11 50
*Garwin 10 00
**Goldfield 42 75
Granger 3 00
Grant Center (Hubbard) 3 00
*Gravity 40 20
Greene 3 60
Grimes 15 00

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Griswold	6 75
Grove Center (Sharpsburg)	20 00
Guthrie Center	4 12
*Hamburg	10 00
Hampton	7 30
Harlan	33 60
Hartford	4 00
*Hedrick	10 00
Henderson	20 00
Hillsboro	7 00
Homer	7 65
Iconium (Moravia)	4 10
Indianapolis (Rose Hill)	24 30
Iowa City	44 77
Iowa Falls	8 00
Ira	4 10
Jamaica	3 00
Jefferson	4 45
Jewell	5 00
*Keokuk (First)	50 00
*Keota	51 05
**Kinross	28 10
Knoxville	3 10
Lacona	7 00
Lancaster	7 50
Laurens	16 00
*Lenox	20 00
Leon	20 00
Leslie (Weldon)	6 45
Lewis	7 00
Liscomb	18 95
Logan	5 40
*Lohrville	10 15
Long Grove	15 00
Lost Creek (Ft. Madison)	24 14
*Madison (Brooklyn)	14 75
Manning	2 50
Marcus	14 50
Marion	8 45
*Marshalltown	59 81
Martelle	7 94
Mason City	44 00
Maxwell	16 90
Meadow Grove (Luther)	13 50
Minburn	8 55
Mitchellville	10 63
Monteith	10 00
*Moorhead	39 00
Moulton	34 00
*Mt. Auburn	18 95
Mt. Olive (Numa)	7 30
*Mt. Pleasant	20 00
Mystic	5 50
New Sharon	21 23
Newton	16 10
Nichols	4 75
Nora Springs	4 50
Northboro	6 72
North English	32 00
Norwalk	9 80
*Oak Grove (Shellsburg)	10 80
*Oakland	28 53
*Oelwein	10 80
*Onawa	33 35
*Ontario	25 00
Osceola	13 00
Oskaloosa	170 99
Ottumwa (First)	25 12
**Ottumwa (Second)	20 15
Perry	15 00
Pleasant Grove (Strawberry Point)	6 00
*Pleasant Hill (Tabor)	20 15
Pleasant View (Ortonville)	7 00
Pleasantville	8 15
Prairie City	25 00
**Prairie Creek (Vinton)	41 25
*Prescott	24 72
Redfield	6 00
*Red Oak	62 00
Rising Sun (Altoona)	14 75
Robertson	5 65
Rock Rapids (First)	5 00
Russell	2 50
Sac City	15 00
St. Anthony	7 00
*St. Charles	10 00
Sandyville	5 00
Scranton	9 95
*Shenandoah	25 00
*Siam	17 00
*Sioux City	28 00
Sloan	8 00
Spencer	17 80
Tabor	9 40
*Tiffin	12 55
Udell	2 62
Union	10 50
Union Mills	5 00
Urbana	4 25
Ute	2 50
Van Wert	13 50
Villisco	7 00
*Vinton	29 00
Walker	5 70
Wapello	3 20
Washington Chapel (Minburn)	5 00
*Waukee	25 00
*Webster City	52 25
Weldon	30 45
West Liberty	24 35
What Cheer	10 75
Whiting	5 00
**Whitten	42 51
Winterset	4 20
*Woodbine	50 00
Woodburn	8 00
*Woodlawn (Lake City)	85 00
Woodward	12 60
*Yale	15 00
Zearing	17 15

Sunday-Schools.

Abingdon	7 66
Adaza	6 00
Adel	12 00
Akron	5 29
Albia	36 00
*Alburnett	31 66
Allerton	10 00
Altoona	10 00
*Ames	25 00
Anthon	6 81
*Antioch (Seymour)	6 00
Apple Grove (Mitchellville)	5 00
Arlington	7 32
Ash Grove	5 25
Atalissa	7 41
*Atlantic	10 00
Bagley	2 16
Batavia	7 95
Baxter	6 11
Bayard	6 68
Bedford	10 00
Belinda	31 00
Benton	6 20
Bethel (Eddyville)	8 76
Bethel Grove (Liscomb)	26 75
*Bethlehem	15 00
*Bladensburg	26 00
*Blanchard	25 00
*Blockton	11 17
*Bloomfield	40 41
Bondurant	9 47
Boone	13 85
Braddyville	11 50
Brandon	8 50
Bridgewater	7 60
Bristow	6 75
*Brooklyn	25 00
Brooks	6 54
Buckeye Union (Swan)	1 25
*Burlington (First)	18 90
Cantril	10 00
*Carson	20 00
*Cass Center (Webster City)	15 00
Castana	5 10
**Cedar Falls	12 67
*Cedar Rapids (First)	275 00
Cedar Rapids (Second)	10 00
Center Point	2 60
*Centerville	54 96
*Chariton	20 00
Cherokee	10 00
*Chesterfield	15 00
Cincinnati	6 50
Clarinda	205 16
*Clarksville	15 52
Clearfield	16 00
Cleghorn	25 00
Clinton (First)	4 65
Clio	4 32
*Coggan	11 10
Colo	5 00
Confidence (Melrose)	3 25
Coon Rapids	6 00
Corning	5 35
Corydon	11 28
Council Bluffs (West Side)	24 61
Country S. H. (Steen, Minn.)	1 20
*Creston	43 00
Cromwell	8 50
Cuba Union (Frederic)	6 81
**Dallas	30 74
*Dallas Center	10 00
Davenport (First)	20 39
Deep River	5 03
Defiance	10 65
Delphos	8 75
*Delta	66 03
*Des Moines (Central)	600 00
Des Moines (East Side)	8 00
Des Moines (Grant Park)	12 00
Des Moines (Highland Park)	17 20
Des Moines (Ninth and Shaw)	7 53
Des Moines (Park Ave.)	34 91
Des Moines (University)	100 00
De Soto	10 00
De Witt	2 72
Drakeville	4 43
Eddyville	8 48
Eldora	6 00
*Elkhart	33 42
Elliott	42 24
Ellston	5 00
Estherville	7 00
*Exira	16 00
*Exline	8 00
Fairfield	24 00

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*Fairview (Knoxville)	16 41
**Farlin	20 58
Farragut	16 72
Fertile	11 00
Finchford	10 15
Floris	11 38
Fontanelle	2 71
Fort Dodge	21 62
Fort Madison	17 83
Frank Pierce	13 50
Fremont	5 80
Galesburg	11 00
Galva	2 19
Garwin	7 25
Gilmore City	80
*Glendon	5 00
Goldfield	15 00
*Grand River	5 02
Granger	22 78
Grant Center	5 00
*Gravity	25 00
*Greeley	10 00
Greene	2 71
Greenfield	3 23
Grimes	14 00
*Griswold	26 00
*Grove Center (Sharpsburg)	21 00
Guthrie Center	9 28
*Hamburg	21 30
Hampton	15 15
Harlan	7 20
Hartford	16 06
*Hedrick	10 00
Henderson	6 95
Herrold (Grimes)	13 65
*Hillsboro	10 25
Holly Springs	11 50
*Hopeville	10 66
Humeston	10 00
Iconium	3 33
*Indianapolis (Rose Hill)	50 00
Iowa City	24 25
Iowa Falls	5 00
*Ira	15 05
Irwin	8 24
Jefferson	8 85
*Jewell	10 00
Jolley	2 50
*Kalona	20 90
*Kellerton	5 00
Keokuk	10 00
Keosauqua	8 00
*Keota	39 13
Kingsley	5 00
*Lacona	5 00
Lafayette	15 33
Lancaster	10 00
*Larrabee	15 82
*Last Chance (Smyrna)	10 25
Laurens	21 50
*Lehigh	10 00
*Lenox	23 50
Leslie (Weldon)	15 25
*Lewis	15 00
*Lewis (Osceola)	15 37
Liberty Union (Cleghorn)	19 46
**Lime City	10 10
*Lincoln (Onawa)	5 00
Liscomb	6 87
*Logan	19 25
Lone Star (Macedonia)	11 80
Long Grove	20 50
Lossing	5 65
Lost Creek (Wever)	9 15
*Lowman (Elliott)	20 00
Madison (Brooklyn)	23 25
*Maloy	15 00
Malvern	5 00
Manning	5 00
*Marcus	17 56
Marshalltown	11 50
Martelle	10 26
*Massena	5 50
Maxwell	25 60
Meadow Grove (Luther)	16 59
*Meriden	21 50
*Milton	15 00
*Minburn	10 68
*Missouri Valley	15 00
*Mitchellville	20 00
*Modale	5 27
*Monteith	15 00
*Moorhead	40 00
Moravia	2 50
Morgan Valley	6 16
Morse	14 20
Mt. Auburn	9 14
Mt. Ayr	15 40
Mt. Gilead (Floris)	8 75
Mt. Olive (Numa)	10 00
*Mt. Pleasant	11 95
Mt. Sterling	15 64
*Murray	11 00
*Mystic	10 00
Nevada	5 00
New London	3 15
New Sharon	10 00
*Newton	30 46
*New Virginia	10 00
Nichols	6 28
Nora Springs	5 25
North Bend (Mystic)	10 95
Northboro	14 00
*North English	26 00
Norwalk	12 00
Numa	6 65
Oak Grove (Shellsburg)	9 00
Oakland	4 70
*Oelwein	8 40
Onawa	20 00
*Osceola	15 00
*Oskaloosa	68 00
*Ottumwa (Davis St.)	29 16
Packwood	16 50
Perry	7 14
*Pierson	21 90
*Pleasant Hill (Washington)	14 30
*Pleasant View (Ortonville)	10 60
*Pleasantville	26 36
Prairie Creek (Vinton)	30 00
Prescott	8 25
Prole	4 24
Pulaski	7 00
Redfield	7 15
*Red Oak	41 81
**Richland	10 80
*Rinard	10 50
Rising Sun	16 60
Riverton	5 00
Rock Rapids	10 75
Rose Hill	7 00
*Russell	10 00
*Sac City	30 00
St. Anthony	4 70
St. Charles	1 75
*Sandyville	12 68
**Savannah	12 69
Schaller	11 18
*Scranton	15 43
Selection	5 75
**Sewal	19 92
Seymour	5 00
Shannon City	7 05
Sheldon	5 65
Shenandoah	8 00
Sigourney	10 00
Sioux City (East Side Mission)	3 75
Sioux City (First)	12 28
Sloan	9 46
South English	10 65
*Spencer	25 06
Spring Hill	2 85
Stanhope	15 24
Stiles	8 35
*Stockport	13 40
Stuart	10 00
Sugar Creek (Keokuk)	7 70
*Summitville	10 50
Tabor	11 84
*Tiffin	20 00
*Tingley	20 00
Troy Mills	12 00
Trullinger Grove (Mitchellville)	8 00
Udell	2 25
Union (Aurora)	4 50
*Union Chapel (Blakesburg)	10 00
*Union Mills	25 47
*Union (Seevers)	10 00
*Urbana	15 00
Ute	9 85
Valley Junction	11 35
Van Wert	16 50
Villisca	9 11
*Vinton	20 50
*Walker	5 00
*Walnut City (Mystic)	15 00
Wapella	16 41
*Washington Chapel (Minburn)	11 75
*Waterloo	22 40
Waukee	15 00
*Webster City (Central)	37 06
Weldon	11 55
West Liberty	13 00
What Cheer	5 00
Wheelerwood	2 57
*White Pigeon (South English)	10 00
Whiting	5 00
Whitten	16 17
Woodbine	11 00
Woodburn	8 75
Woodlawn (Lake City)	12 00
Woodward	5 00
*Yale	5 00
Zearing	9 84

Endeavor Societies.

Adel	15 00
Akron	8 53
*Alburnett	5 00
Allerton	18 00
Ames	18 00
Arlington	18 00
Atalissa	1 79
Audubon	2 50
*Bloomfield	5 00
**Burlington (First)	18 50
Carson	1 50
Cedar Rapids (Second)	1 56
*Cherokee	36 00
*Clarinda	5 00
Clarion	11 00
*Clearfield	5 00
*Cleghorn	5 00
*Clinton	8 25
*Coggon	5 00
*Colfax (Howard St.)	5 00

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*Corydon	5 00
Council Bluffs (First)	18 00
Creston	26 25
Davenport	16 00
*Decatur	5 00
Delta	1 00
**Des Moines (Grant Park)	80 00
Des Moines (Park Ave.)	12 50
*Des Moines (Univ. Place)	60 00
*Des Moines (Univ. Pl. Loyalty)	45 00
De Soto	2 00
*Elliott	5 00
Exira	2 00
*Fairfield	26 00
*Farlin	23 72
*Finchford	8 00
*Garwin	5 28
Goldfield	23 70
*Granger	8 00
*Harlan	9 16
Henderson	1 50
*Humeston	18 00
*Indianapolis	5 00
Iowa Falls	2 00
**Kalona	12 00
Keokuk (First)	9 15
Keota	6 39
Laurens	1 38
Lewis	5 00
Liscomb	1 00
**Logan	20 00
Manning	1 00
Marcus	5 00
Marshalltown	8 20
*Maxwell	8 00
Meadow Grove (Luther)	5 11
*Meriden	5 15
**Moorhead	30 00
*Moravia	8 00
*Moulton	5 00
*Mt. Auburn	8 00
Murray	5 00
Oak Grove (Shellsburg)	20 00
Oakland	18 00
*Osceola	5 00
Oskaloosa	12 00
Ottumwa (First)	11 75
Panora	2 50
*Pleasant Hill (Washington)	5 00
Pulaski	1 00
Rock Rapids	2 50
Schaller	1 75
*Scranton	18 00
Shenandoah	3 15
*Sioux City (First)	31 00
*Troy Mills	5 00
Union	2 50
Villisca	1 00
*Vinton	7 00
Wapello	4 16
Waterloo	6 00
Webster City	18 00
Woodbine	1 25
**Zearing	18 00

Individuals.

Brown, Grant, Story City	15 00
Brown, Thos., Kirksville	1 00
Bunker, H. E., Exline	10 00
Bunting, Mrs. F. M., Rock Valley	10 00
Bush, F. E., Middle River	7 50
Bush, F. G. and family, Middle River	7 50
Carrick, A. J., Mystic	23 16
Carrick, Mrs. Stella M., Mystic	4 80
Coe, Mrs. Josiah, Woodbine	5 00
Davis, Aug., Greeley	5 00
Davis, Mrs. Mary E., New Virginia	22 00
Estel, Mrs. Kate, Gravity	5 00
Fitz, Mrs. Ada, Panora	1 00
Sarvis, Guy and friends, Des Moines	5 00
Haggard, A. M., Des Moines	8 50
Halbrook, M. F., Onawa	20 00
Hendrick, Felix, Lorimer	1 00
Hendrick, J. K., Lorimer	2 00
Jones, Elizabeth, West Liberty	5 00
Junger, Mrs. E. C., Soldier	10 00
Kiser, Mrs. Rena, Whittimore	5 00
Lee, Jos., Newton	10 00
Luther, J. G., Redfield	5 00
Macrill, Addie, Marshalltown	5 00
Mutz, Ralph L., Fort Dodge	1 00
Richard, Frank G., Des Moines	2 00
Sargent, Mrs. W. C., Grundy Center	5 00
Sefton, F. J., Mt. Auburn	5 00
Sellards, D. F., Gravity	2 00
Seneft, Wm., Mt. Auburn	2 50
Vincent, Dr. W. H. and wife, Red Oak	10 00
Walter, Catherine, What Cheer	3 00
Ward, Margaret, Kirksville	1 00
Weylosin, L. O., Kirksville	75
Wilson, R. M., Clearfield	5 00
Worthington, H., Red Oak	5 00

Miscellaneous.

A Friend	100 00
A Friend, Cedar Rapids	30 00
A Friend, Indianola	5 00
Builders, Akron	3 85
Cash, Ottumwa	50 00
Estate of Norman Dunshee, Des Moines	100 00
Friends	2 00
Missy. Ass'n, Drake University, Des Moines	85 00

JAPAN.

Churches.

Akita	75 26
Akozu	22 50
Chiba	1 25
Fukushima	69 50
Haranomachi	96 03
Honjo	11 40
Izuno	3 00
Kofu	1 00
Koishikawa, Tokio	168 10
Morikawa Cho	56 25
Osaka	115 98
Ota Machi	2 30
Sanuma	11 92
Sendai	98 78
Shizuoka	11 30
Tsuchizaki	1 75
Tsurugaoka	18 38
Yuzawa	1 25

Sunday-School.

Akita	16 70

Individuals.

Armbruster, Rose, Tokio	25 00
Clawson, Bertha, Tokio	20 81
Davey, P. A., Tokio	25 00
Erskine, W. H., Akita	136 67
Hagin, Mr. and Mrs. Fred E., Tokio	77 38
McCoy, Mr. and Mrs. R. D., Tokio	30 00
Madden, Mr. and Mrs. M. B., Sendai	120 00
Stevens, E. S., Akita	25 00
Weaver, C. S. and wife, Osaka	71 49

Miscellaneous.

Missionary Contributions	569 56
Schools Fees	64 61

KANSAS.

Churches.

**Abilene	35 00
*Agra	18 12
Altamont	3 61
Anthony	14 00
Argentine	5 70
Arkansas City	23 00
*Asherville	27 95
Atchison (First)	55 40
Atlanta	3 90
Atwood	1 43
**Augusta	90 00
Barnes	12 00
Beattie	1 00
*Belleville	21 25
*Beloit	62 35
Benton	15 07
*Bethany (Parsons)	10 40
*Bonner Springs	19 25
Buffalo	7 00
Burlington	20 00
Burrton	7 50
Caldwell	6 00
*Canton	15 03
Cascade S. H. (Niotaze)	2 80

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Center (Columbus)	2 60
Chanute	42 88
*Chase	25 05
*Cherokee	11 25
*Cherryvale	20 10
Chetopa	10 00
Cimarron	9 44
*Clay Center	20 10
Clearwater	10 85
*Coffeyville	28 00
**Columbus	50 40
Concordia	3 40
*Conway Springs	10 80
Council Grove	22 25
*Crestline	12 00
Delavan	4 00
De Soto	1 31
Dewey (Smith Center)	5 00
*Dighton	29 00
*Dodge City	36 50
Douglas	6 00
Downs	7 00
Dresden	8 53
Effingham	5 30
*El Dorado	70 00
*Elk City	18 00
*Elk Falls	10 00
Emporia (Colored)	1 00
Erie	8 45
*Fairview (Scottsville)	18 18
Florence	7 20
*Fort Scott	26 82
Fredonia	13 75
Galena	7 70
Galesburg	3 55
Galva	13 35
*Garden City (First)	55 50
*Glen Elder	11 80
Goff	7 00
Great Bend	6 25
*Grenola	15 00
*Grinnell	11 15
*Halstead	12 50
Hamlin	6 55
Hayesville	9 96
Healy	2 50
*Herington	11 00
Hiawatha	21 74
*Highland	48 00
Highland (Norton)	3 50
Hill City	6 00
Hillsdale	9 00
*Hoisington	30 00
*Holton	30 00
Hope	6 00
**Horton	20 00
Howard	18 00
Hutchinson (First)	70 00
*Independence	147 87
Iola	10 00
Iuka	2 47
Jewell City	18 75
Kansas City (Central)	15 00
*Lafontaine	14 55
La Harpe	1 85
Langdon	58 80
Lansing	2 20
*Larned	20 75
Latham	11 81
*Lawrence (First)	55 00
*Lawrence (North Side)	14 50
Leanna	6 00
Leavenworth (First)	7 50
*Lebanon	12 40
Lebo	5 50
Leona	9 00
*Le Roy	19 00
*Liberal	15 30
Lincoln	5 00
*Louisburg	11 00
Lyndon	2 80
*Lyons	36 68
McPherson	30 82
Macksville	5 25
Manhattan	33 41
Mankato	2 00
Marysville	12 05
*Mayview (Jewell)	22 60
Medicine Lodge	10 75
Mina	7 43
*Moline	10 42
*Mound City	10 00
Moundridge	4 20
*Mount Hope	20 10
*Neodesha	15 00
*Newton	32 00
Niotaze	2 25
Norcatur	6 00
Norton	15 06
*Oberlin	10 00
Ogallah	4 71
Oneida	6 75
*Osawatomie	25 00
Osborne	5 00
Ottawa	20 00
*Paola	35 00
Pardee	1 15
*Parsons (Central Ave.)	190 60
Peru	3 22
*Pittsburg	96 21
Plainville	3 00
Pleasant Grove (Effingham)	4 00
Pleasant Hill (Burlington)	12 85
Pleasant Hill (Franklin, Nebr.)	5 00
*Pleasanton	10 00
Potter	23 50
Potwin	4 47
Powhattan	2 50
Princeton	5 00
*Prospect (Franklin, Nebr.)	5 00
*Providence (Independence	14 00
Reserve	10 75
Richland (Parker)	5 00
*Roscoe (Hill City)	18 00
Salina	40 00
Savonburg	5 07
Sedan	3 75
Sedgwick	10 80
Sharon	5 00
Sharon Springs	7 20
*Smith Center	17 50
*Soldier	21 25
Stafford	15 00
Star (Jewell City)	10 55
*Stockton	10 00
Strawn	10 00
Sylvan Park (Parkerville)	9 00
*Thayer	17 78
Topeka (Central Park)	8 00
Topeka (First)	85 30
*Topeka (Third)	50 00
Topeka (North)	11 60
Troy	5 20
*Union Chapel (Milan)	14 00
Valley Falls	5 00
Vermillion	7 90
Vining (Clifton)	9 10
Walnut	5 08
Washington	8 00
*Wellington	78 11
White City	6 00
White Cloud	3 52
*Wichita (Central)	198 90
*Wichita (South Lawrence Ave.)	41 00
Wilsey	5 00
*Winfield	50 00
*Yates Center	35 00

Sunday-Schools.

*Abbyville	12 46
*Abilene (First)	25 00
*Agra	15 00
Altamont	80
Antioch (Homewood)	7 00
Arcadia	3 45
Argentine	3 50
*Argonia	5 00
Arkansas City (Central)	25 00
*Asherville	11 85
Atchison	28 00
Atlanta	10 68
Aurora	2 81
Barnes	22 87
Beattie	7 00
Beaumont	2 00
*Belleville	23 22
*Belmont	14 40
*Beloit	58 11
Benton	18 00
Bethany (Parsons)	15 05
Big Springs (Lecompton)	10 35
Blue Rapids	1 71
Bluff City	18 30
*Bonner Springs	21 28
Buffalo	7 30
*Burlington	20 00
*Burr Oak	12 00
Burrton	5 00
Caldwell	10 00
Caney	4 80
*Canton	16 80
Carneiro	3 00
*Centropolis	4 00
Claflin	5 75
**Chanute (Grant Ave.)	83 02
*Chase	30 00
*Cheney	15 71
*Cherokee	15 00
*Cherryvale	15 65
Chetopa	7 25
Circleville	3 62
*Clay Center	11 00
*Clearwater	15 50
*Clyde	20 00
Coffeyville	15 00
**Colby	34 28
Colony	1 51
Columbus	40 00
Conway Springs	11 36
Council Grove	7 00
Council Hill	5 45
Courtland	11 00
*Crestline	18 79
Cunningham	7 48
Delavan	5 10
*Denison	11 64
De Soto	1 13
*Dewey	15 75
Dexter	2 60
**Dighton	16 00
Dodge City	10 00
Douglas	10 00
Downs	16 00
Dresden	3 35
*Edmond	6 30
*Edwardsville	5 00
Effingham	10 00
**El Dorado	110 48
*Elk City	12 00
Emporia (First)	25 00
Erie	15 00
*Esbon	10 00
**Eureka	20 12

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*Fairview (Scottsville)	22 99
Farmington	9 00
Faulkner	3 00
Florence	8 35
Fredonia	6 00
Galena	5 00
*Galesburg	15 00
Galva	11 62
Garden City	11 75
Garnett	12 50
Geuda Springs	8 05
*Girard	15 05
*Glasco	10 00
*Glen Elder	15 00
*Goff	10 65
Great Bend	7 00
*Greenleaf	12 00
*Grenola	11 52
*Grinnell	11 80
*Hallowell	5 81
Halstead	6 70
Hamlin	4 30
Hartford	6 40
**Havensville	10 00
*Hayesville	10 00
*Hiawatha	31 19
Highland	23 03
**Highland (Norton)	14 00
Highland (White City)	8 70
High Prairie (Adrian)	3 15
Hill City	8 50
*Hillsdale	9 00
Hoisington	11 12
Holton	25 00
Hope	13 50
Horton	7 00
Humboldt	11 00
*Hunnewell	28 00
*Hutchinson (First)	85 00
*Independence (First)	52 91
**Iola	50 00
Isabel (First)	4 26
*Jewell City	17 48
Kansas City (Armourdale)	18 03
*Kansas City (Central)	10 00
*Kensington	23 58
*Kingman	15 00
Kinsley	4 15
La Crosse	8 24
La Cygne	3 00
Lafontaine	17 87
Lake Creek (Bartlett)	2 83
*Langdon	106 32
Larned	5 00
*Latham	39 46
Lawrence (First)	27 91
**Lawrence (North Side)	21 41
Leanna	12 00
*Leavenworth (First)	40 35
*Lebanon	15 00
**Lebo	14 58
**Leona	22 50
Le Roy	5 00
*Lewis	5 53
Lincoln	1 75
Little Stranger (Leavenworth)	7 62
*Loring	10 00
*Louisburg	10 74
**Lowe Center (Morrowville)	25 26
*Lyndon	12 00
*Lyons	37 26
McPherson	15 00
Macksville	9 78
Madison	2 85
*Manhattan	20 00
Mankato	4 00
**Marion	30 00
*Marysville	15 50
Mayetta	4 79
*Mayview (Jewell)	35 25
Medicine Lodge	8 10
Meridan	1 00
Miltonvale	6 00
Mina	1 55
Minneola	3 00
Monmouth	2 40
*Moran	10 00
*Morrowville	15 00
Mound City	5 25
Mound City (Wall St. Union)	3 50
*Moundridge	20 40
Mulberry (Centralia)	16 71
Mt. Hope	10 50
*Narka	5 00
*Neodesha	30 06
*Newton	72 69
Nickerson and Endeavor	6 45
Norcatur	8 25
*North Elm Creek (Home)	10 00
Nortonville	7 00
Norwood	2 23
Oak Creek (Lebanon)	4 33
Oberlin	5 00
Olathe	6 18
*Oneida	16 95
*Osage City	8 70
*Osawatomie	20 00
*Oswego	13 00
*Ottawa (First)	10 58
Oxford	10 00
Paola	10 00
Pardee	6 15
Parker	80
Parkville (Altamont) and Union (Jones)	4 00
*Parsons	175 00
*Parsons (Colored)	5 00
*Pawnee Rock	8 81
Perry	1 25
*Peru	5 48
*Pittsburg	27 00
*Plainville	10 50
Plank	2 00
Pleasant Grove (Nortonville)	12 00
*Pleasant Hill (Burlington)	11 50
*Pleasant Hill (Franklin, Nebr.)	10 25
*Pleasanton	20 00
Pleasant Ridge (Council Grove)	5 89
*Potter	24 00
Potwin	7 06
Pratt	12 56
Princeton	12 06
**Prospect (Franklin, Nebr.)	10 25
Randall	5 00
Ransom	25 97
*Reece	14 84
Reserve	39 26
*Roscoe (Hill City)	25 35
Rossville	2 75
*Salina	60 00
*Savonburg	9 75
Scott City	8 05
Sedgwick	16 85
Selma	4 56
*Severance	10 00
Sharon	7 50
*Sharon Springs	15 00
Shaw	4 00
*Smith Center	22 16
*Soldier	29 58
*Soldier Valley (Circleville)	6 00
*South Haven	25 00
*Star (Jewell)	23 50
*Stockton	15 00
*Strawn	15 00
Sutphen	4 00
Thayer	18 00
*Topeka (Belvoir)	8 00
Topeka (First)	44 62
*Topeka (Third)	15 00
Topeka (North)	15 00
Topeka (Oakland)	5 00
Troy	8 00
Union (Blue Mound)	3 00
Union (Iuka)	4 40
**Union (Turner)	10 50
*Valley Center	5 00
Valley Falls	11 00
*Vermillion	10 00
Vining (Clifton)	11 90
*Wallula	15 00
*Walnut	5 00
Wanamaker	2 40
Washington	7 50
Wathena	4 00
*Wellington	30 00
Westmoreland	3 80
White City	7 25
*Whiting	5 25
**Wichita (Central)	121 66
Wichita (So. Lawrence Ave.)	23 10
Williamsburg	4 45
Wilsey	7 35
Winchester	10 00
*Winfield	40 00
*Yates Center	17 49
Zeandale	13 61

Endeavor Societies.

Altamont	2 00
*Atchison	10 20
*Atlanta	18 04
Argentine	95
*Arkansas City	8 00
*Asherville	5 00
*Belleville	5 00
Beloit	36 00
*Bethany Center (Downs)	8 00
*Bonner Springs	5 00
*Burlington	10 00
*Chanute	8 00
Chetopa	23 00
*Coffeyville	5 00
*Colby	5 15
Columbus	2 30
Courtland	2 25
Denison	5 00
El Dorado	32 60
*Emporia (First)	6 00
*Erie	8 00
Formosa	2 00
Great Bend	1 80
Harper	81
Halstead	3 20
*Herington	7 00
Highland	2 47
Hoisington	27 00
*Holton	5 00
*Humboldt	5 00
*Hutchinson	70 00
*Iola	37 00

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**Iuka	20 00
Jewell City	7 50
Kansas City (Central)	23 77
Kansas City (North Side)	7 00
La Crosse	5 75
*Latham	24 75
*Lawrence (First)	11 65
Leavenworth (First)	18 00
Lebanon	2 00
*Lincoln	5 00
*Lowe Center	5 00
Lyndon	1 00
McPherson	5 00
*Macksville	5 25
Manhattan	5 00
*Miltonvale	5 00
*Morrowville	5 00
Mound City	5 00
*Moundridge	5 00
Mulberry (Centralia)	3 00
*Newton	10 00
Nickerson	5 00
*Ottawa	7 01
Paola	2 40
Parsons	18 00
*Pittsburg	8 00
Plainville	3 60
*Pleasanton	8 00
Rossville	2 50
**Salina	17 00
Sedgwick	1 10
Sharon Springs	4 15
*Smith Center	5 00
Soldier	1 25
*South Haven	20 00
Strawn	1 00
Sylvan Park (Parkerville)	80
Thayer	10 15
Topeka (Central Park)	4 50
*Topeka (First)	90 00
Topeka (North)	18 00
*Topeka (Third)	5 00
**Valley Center	10 00
Valley Falls	1 75
Wathena	1 00
Wellington	18 00
Westmoreland	3 10
*Wichita (So. Lawrence)	13 10
**Yates Center	10 00

Individuals.

Bashford, C. A., Concordia	1 00
Belknap, C. F., Atlanta	10 00
Bobbitt, Wm. M., Emporia	140 00
Boggs, J N., Clyde	5 08
Bryan, J. F., Urbana	1 00
Bull, John and family, Cimarron	46 25
Butts, J. H., Augusta	5 00
Chapman, Mabelle, Atchison	5 00
Clark, Anson, McPherson	5 00
Cockrill, J. M., Parker	25 00
Cole, Elliott, Humboldt	2 50
Crall, Lucy E., South Mound	1 00
Decker, J. E., Lafontaine	10 00
De Moss, Jas. A., Thayer	20 00
Dingus, Miss Ellen M, Mound City	25 00
Jarvis, Wm. Lee, Hunt	5 00
Jasper, A. L., Santa Fe	1 00
Keeler, R. R., Greeley	12 50
Livengood, G. W., Hutchinson	30 00
Loyd, W. J., Osborne	2 00
McGaffin, Mrs. Lydia, Tecumseh	5 00
Maupin, Chas., Ft. Scott	3 65
Noell, Alfred W., Asherville	5 00
Payne, Wallace C., Lawrence	10 00
Piatt, Ada M., Peck	1 00
Piatt, Marcellus, Peck	1 00
Railsback, Mrs. J. F., Langdon	2 00
Slocum, L. O., Garnett	10 00
Smith, G. S., Delphos	7 00
Springer, E. W., Argonia	5 00
Springer, J. S, Argonia	5 00
Stewart, Mrs Jennie, Buffalo	5 00
Symmonds, F. H., Admire	1 50
Wareter, Mr. and Mrs., Nortonville	25
Weir, Mrs. S. M., Harper	1 00
Williams, Madison, Milan	72 00
Windsor, Rose A., Cheney	6 00
Wintjen, John, Oberlin	2 00

Miscellaneous.

A Friend	1 20
Cash, Kansas City	65 00
Two Friends, Fall River	6 00

KENTUCKY.

Churches.

Alton	15 00
Antioch (Lexington)	33 75
Antioch (Mills)	18 00
Antioch (Whitlock)	5 25
*Ashland	50 00
Athens	23 00
*Augusta	38 72
*Bagdad	12 65
*Bald Hill (Barterville)	24 00
*Bardwell (First)	10 00
Battle Run (Sapp.)	4 58
Bear Grass (St. Matthews)	25 50
Beattyville	7 00
Beaver Dam	14 76
Beazley Creek (Tuckahoe)	60 00
Beech Grove	4 00
Belcourt	9 00
Bellevue	40 40
Berea	45 85
Berea (Donerail)	28 85
Berea (Frankington)	8 75
*Berea (Oakville)	30 00
*Bethany (Robinson County)	10 00
Bethel	17 21
*Bethel (Woodsville)	10 00
*Bethlehem (Thomson)	68 41
Boston	31 50
Bowling Green (10th St.)	31 00
*Brookstown (Red House)	31 00
*Brooksville	25 25
*Brownsboro (Harrods Creek)	25 00
Bullittsville	20 00
Burkesville	26 05
*Butler	60 14
Cadiz	108 10
Camargo	3 60
Campbellsburg	16 25
*Campbellsville	18 50
Cane Ridge	5 00
Cane Run (Burgin)	16 95
*Cane Valley	22 80
Carlisle	50 00
Carlisle (High St.)	5 00
*Cecilia	12 30
Chestnut Grove (Shelbyville)	16 16
*Clay City	11 50
Claysville (Cynthiana)	8 50
Clintonville	15 00
*Colemansville	32 00
*Columbia	25 00
*Corinth	25 00
Corinth (Georgetown)	2 20
Corydon (Livesy Memorial)	16 15
Covington (First)	126 18
Covington (Fourth St.)	185 00
Creelsboro	3 73
Cynthiana	375 00
*Danville	600 00
*Dover	28 00
Dry Ridge	11 50
*Earlington	105 00
Egypt (Absher)	3 79
Elizabeth (Corinth)	10 00
Elizabethtown	5 00
Elizaville	35 20
Eminence	100 00
English	11 25
*Erlanger	48 50
Fairview (Beuchel)	8 00
Fairview (Oakwood)	8 43
Falmouth	51 20
Flemingsburg	63 65
*Flour Creek (Butler)	10 50
**Ford	30 00
*Forest Grove (Winchester)	33 50
*Fox Creek (Lawrenceburg)	20 00
*Frankfort	600 00
*Fulton	55 00
*Gardnersville	13 85
Georgetown	75 00
*Germantown	49 30
Ghent	10 00

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*Glade (Berea)	10 00
*Glasgow	112 00
Goshen (De Mossville)	5 80
*Graefenberg	17 00
Grange City	6 50
Grapevine	7 00
Grassy Creek (De Mossville)	9 42
Grayson	20 00
Greenwood (Moscow)	12 25
Hanson	1 80
*Harrodsburg	600 00
Hazel Green	10 00
Henshaw	7 00
Hickman	2 00
Hillsboro	3 50
*Hill Top (Ewing)	10 00
*Hiseville	10 00
*Hodgenville	28 00
Hopkinsville	486 70
Hubble	2 50
Hustonville	28 62
Indian Creek (Cynthiana)	29 63
Kentontown	5 00
Kettle	2 00
Kirksville	52 25
*Lancaster	167 00
Latonia	17 00
**Lawrenceburg	50 00
*Leesburg	70 00
*Leitchfield	30 25
Lexington (Arlington Heights)	17 15
Lexington (Broadway)	563 53
*Lexington (Central)	622 00
*Lexington (Chestnut Street)	130 89
Lexington (Constitution St.)	5 00
Lexington (South Side)	44 46
*Loglick	7 00
*Louisville (Broadway)	130 00
Louisville (Clifton)	50 00
**Louisville (Crescent Hill)	25 00
*Louisville (First)	600 00
Louisville (Parkland)	25 00
*Louisville (South)	10 00
Louisville (Third)	16 00
Ludlow	40 00
*McKinney	11 00
Macedonia (Brighton)	22 52
*Mackville	24 00
Madisonville	90 00
Mayfield	226 46
Mays Lick	81 25
Maysville	202 20
*Middletown	31 00
*Midway	134 00
Milford	3 26
Mill Creek (Wedonia)	25 40
*Millersburg	50 00
*Millville	10 60
Minorsville	6 00
*Monticello	51 91
Moorefield	18 00
*Moreland	19 00
Morgan	30 00
Morganfield	350 00
Mortonsville	20 20
Mound Hill	10 00
*Mt. Byrd (Milton)	50 00
*Mt. Carmel	10 20
Mt. Carmel (Cynthiana)	27 50
*Mt. Carmel (Winchester)	25 00
Mt. Eden (Spears)	8 85
Mt. Olive (Humphreys)	2 72
*Mt. Olivet (Williamstown)	10 74
*Mt. Pleasant (Columbia)	10 56
Mt. Pleasant (Corinth)	5 85
Mt. Pleasant (Piqua)	10 00
Mt. Pleasant (White Hall)	14 95
Mt. Sterling	103 00
Mt. Vernon	7 50
Mt. Vernon (Bohon)	6 36
Mt. Zion (Hatton)	3 25
Mt. Zion (Richmond)	6 15
Mt. Zion (Winchester)	25 00
Mouth of Buffalo	1 10
**Murray	153 94
Nebo	8 00
New Antioch (McCreary)	1 42
Newby	8 30
Newport (Central)	40 82
*Newtown	57 30
New Union (Versailles)	129 50
Nicholasville	40 00
North Middletown	50 00
North Pleasureville	9 00
Oak Grove (Grayson)	2 00
Oakland	13 38
Orangeburg	35 00
Owensboro	455 70
Owenton	43 00
*Owingsville	61 50
*Oxford	31 42
Paris	400 00
Peaks Mill	6 50
Pembroke	92 45
Peyton's Lick (Mt. Sterling)	15 50
Phare's Hill (Ruckersville)	9 00
*Piqua	15 91
*Pleasant Grove (Marcellus)	40 00
Pleasant Hill (Beard)	7 00
Pleasant Ridge (Cowan)	2 23
Pleasant Valley (Robards)	3 79
Pleasant View (Hebbardsville)	1 95
Pt. Pleasant (Pleasureville)	55 30
Pond (Richmond)	20 81
Poplar Plains	11 00
Powersville	9 25
*Princeton	46 66
*Providence (Brannon)	91 35
*Republican (Sylvan Dell)	21 59
*Rich	50 00
Richmond (First)	300 00
Richmond (Second)	10 00
Roanoke (Morgan)	6 00
*Robinson	27 00
*Rochester	25 00
**Ruckersville	20 00
Ruddles' Mills	7 50
Russellville	7 50
*Sadieville	60 00
Salvisa	10 84
Sebree	5 00
*Sharpsburg	40 55
Shelbyville	100 00
*Shepherdsville	13 00
*Sherburne	10 00
Siloam (Little)	10 00
Simpsonville	20 00
Slaughterville	5 00
Somerset	19 25
Somerset (Mt. Sterling)	60 00
Sonora	6 41
*South Elkhorn	107 75
South Fork (Berkshire)	15 00
*South Portsmouth	15 20
Sparta	10 00
Stamping Ground	43 36
Stanford	12 84
Stony Creek (Carlisle)	8 00
Sturgis	9 00
Sulphur	15 75
*Sulphur Well (Nicholasville)	11 05
Sunrise	7 25
Tea Run (Cowan)	6 16
Tilton	10 25
*Tolesboro	40 00
Turner's Station	4 50
Turnersville	19 25
*Union City	21 00
Union (Mt. Sterling)	6 22
Uniontown	3 60
Vanceburg	25 00
Versailles	60 00
Walton	18 50
Warsaw	7 25
Washington	31 15
*White Mills	14 25
White's Run (Eagle Station)	11 75
Wickliffe	5 00
*Williamsburg	15 00
Williamstown	8 36
Winchester	505 00

Sunday-Schools.

*Alton	10 00
Antioch (Mills)	1 75
Antioch (Spencer)	1 00
*Ashland	50 00
Augusta	12 68
*Bald Hill (Batesville)	50 00
Barbourville	6 23
Bardstown	1 00
*Bardwell	12 00
*Beard (Central)	15 04
*Beaver Dam	20 50
*Beech Grove	10 02
Beech Grove (Bedford)	5 00
*Bellevue	15 06
Berea	7 67
Berea (Oakville)	13 45
Bethany (Bradford)	11 20
*Bethel	12 00
*Bethel (Fox)	5 00
**Bethlehem (Reedyville)	15 00
Bethlehem (Thomson)	18 00
*Boston	18 10
Bowling Green (10th St.)	30 00

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*Brookston (Red House)	5 00
Brooksville	4 50
*Brownsboro (Harrod's Creek)	15 00
*Burkesville	50 00
Cadiz	37 13
*Campbellsville	15 32
*Cane Run (Burgin)	10 00
*Cane Valley	16 73
Carlisle	15 25
Carlisle (High St. Colored)	3 00
Chaplin	17 00
Chestnut Grove (Parkesville)	3 00
Clinton	11 36
Clintonville	20 00
*Columbia	5 57
**Corbin	10 00
*Corinth (Gartrell)	5 00
Corinth (Gee)	6 72
Covington (First)	50 00
Covington (Fourth Street)	38 38
Crittenden	10 10
Crofton	7 00
*Cropper	18 00
*Cynthiana	80 00
Danville (Colored)	2 00
Debells S. H. (Dalesburg)	1 00
Dover	4 12
*Dry Ridge	27 05
*Earlington	41 10
East Fork (Cove Dale)	8 75
Elizabeth (Stringtown)	5 00
*Elizabethtown	10 00
Elizaville (Ewing)	8 00
Elkton	50 00
Eminence	8 10
**Ewing	12 95
Fairmount (Martin)	2 26
*Fairview (Bradford)	10 00
*Fairview (Oakwood)	15 17
Fairview (Williamstown)	7 50
*Falls Branch (Pactolus)	5 00
Falmouth	40 00
*Farmers	10 00
Finchville	4 00
Flemingsburg	18 25
Florence	8 10
*Flour Creek (Butler)	25 00
Fox Creek (Lawrenceburg)	15 00
*Frankfort	100 00
Fulton	12 70
*Galilee (Epworth)	13 00
Georgetown	50 00
Germantown	15 08
*Germantown (2d Colored)	5 00
Glade (Berea)	7 50
*Glasgow	62 51
*Glendale	30 13
Glensboro	5 00
Glenville (Glensfork)	1 05
Goshen (De Mossville)	11 00
*Graefenberg	5 00
Grassy Creek (De Mossville)	8 18
Gratz	8 67
*Grayson	26 58
*Harrodsburg	15 00
*Hartford	5 00
Hazel Green	2 26
Henderson	10 00
**Hickman	12 00
Hillsboro	2 77
Hilltop (Ewing)	7 00
Hineman Chapel (Lynn)	4 00
*Hiseville	5 00
Hodgenville	1 00
*Hopkinsville	400 00
Hustonville	8 00
Jeffersontown	3 00
Kenton	5 45
*Kentontown	10 00
Kettle	7 52
Kirksville	32 50
Knoxville	2 50
Lancaster	25 00
*Latonia	34 75
*Lawrenceburg	10 00
Lebanon	6 45
Lexington (Arlington Heights)	8 39
*Lexington (Broadway)	159 61
Lexington (Central)	75 58
*Lexington (Chestnut St.)	25 00
*Lexington (Forest Hill)	67 00
*Lexington (South Side)	26 00
Little Bethel (Baldwin)	2 05
Little Rock	7 55
*Louisville (Broadway)	50 00
*Louisville (Central)	5 00
Louisville (Clifton)	57 34
**Louisville (Crescent Hill)	10 00
Louisville (First)	5 00
Louisville (Parkland)	30 90
*Louisville (South)	10 00
*Louisville (Third)	100 00
Ludlow	18 00
*Macedonia (Chilesburg)	15 00
Macedonia (Corn Creek)	1 00
Maceo	8 10
*Mackville	30 00
Madisonville	30 00
Mars Hill (St. Paul)	8 00
Martin	5 00
*Maud	16 30
*Mayfield	54 76
Mayslick	27 00
Mayslick (Second)	5 00
Maysville	98 44
**Middletown	40 00
**Midway	50 00
Mill Creek (North Fork)	16 50
Millers	2 94
Millersburg	10 00
**Millville	16 00
*Milton	10 00
*Minerva	10 00
**Monticello	10 31
*Moorefield	10 00
Morehead	2 00
Morgan	30 00
Mt. Byrd (Milton)	17 72
Mt. Carmel (Cynthiana)	16 75
*Mt. Carmel (Winchester)	15 00
Mt. Eden	20 54
*Mt. Eden (Spears)	25 25
Mt. Moriah (Highland)	3 76
Mt. Olivet	4 06
Mt. Sterling	50 00
Mt. Vernon	50
Mt. Vernon (Bohon)	7 88
**Mt. Zion (Richmond)	10 00
Mt. Zion (Winchester)	14 00
Murray	30 00
*Nebo	10 82
*Newport (Central)	100 00
*Newtown	30 00
*Nicholasville	25 00
North Middletown	25 00
North Pleasureville	4 58
Orangeburg	37 00
*Owensboro	225 00
Owenton	6 00
*Owingsville	25 39
Oxford (Georgetown)	3 56
Paducah (First)	5 40
*Paducah (Tenth Street)	32 15
**Paris (Colored)	11 12
*Paris (First)	202 68
Parksville	34
**Peeled Oak Union (Mt. Sterling)	12 07
Petersville	4 80
Pineville	3 05
Piqua	9 50
*Pleasant Grove (Marksbury)	18 79
*Pleasant Hill (Beard)	10 85
Pleasant Hill (Montpelier and Church)	12 00
*Pleasant Hill (Butler)	18 00
Pleasant Ridge (Cowan)	9 78
Pleasant Valley	4 32
*Pleasant Valley (Wallingford)	6 80
*Pleasant View (Hubbardsville)	5 00
*Plum Creek (Grants Lick)	8 00
**Point Pleasant (Ludlow)	24 66
*Point Pleasant (Pleasureville)	18 50
*Prospect	5 00
*Providence (Brannon)	20 00
Providence (Lawrenceburg)	4 00
Richmond (First)	18 91
Richmond (Second)	1 64
Robards	8 00
*Ruddles Mills	12 20
Russellville	25 00
*Sadieville	10 00
*St. Charles	7 50
*Salvisa	8 44
Sand Hill (Trinity)	16 30
*Sebree	8 58
Sharpsburg	2 18
*Siloam (Little)	53 00
Simpsonville	20 00
*Slaughterville	6 00
*Somerset	25 00
Sonora	5 00

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*South Elkhorn	36 00
South Portsmouth	6 00
Sparta	4 81
*Stamping Ground	26 10
Stanford	13 00
Station Camp	2 00
Stony Creek (Carlisle)	16 50
**Sturgis	18 70
Sulphur	12 50
Sulphur Well	8 70
Tolesboro	6 85
Triumph (Brooksville)	16 20
Turnersville	12 50
Union City	7 20
*Union (Stanton)	5 00
Uniontown	7 00
*Valley Grove (Owensboro)	5 15
Valley View	1 40
Vanceburg	13 82
Versailles	33 51
Waddy	10 00
*Warsaw	15 00
Washington	6 00
Wickliffe	6 61
Williamstown	1 75
*Winchester	115 00
**Wolf Run	14 41
Wyoming	9 00

Endeavor Societies.

**Berea	58 75
Brooksville	1 60
Covington (First)	10 00
*Covington (Fourth Street)	17 00
*Dover	5 00
*Fairmont (Concord)	5 00
Ford (Junior)	4 30
Frankfort	25 00
Frankfort (Inter.)	5 00
Georgetown	18 00
Grayson	2 50
Lancaster	30 00
Lexington (Broadway Bethel)	28 50
*Lexington (Chestnut Street)	25 00
**Lexington (Forest Hill)	10 81
Lexington (South Side)	15 00
*Louisville (Clifton)	5 00
*Louisville (Parkland)	5 00
Louisville (Third)	5 00
Ludlow	28 00
Maceo	2 50
*Madisonville	25 00
Mayfield	18 00
Mayslick	15 00
Maysville	18 00
Moorefield	30 00
*Morgan	5 00
**Mt. Carmel (Cynthiana)	15 00
Newport (Central)	36 00
Nicholasville	2 00
*Oxford	10 00
Paris	18 00
Pleasant Grove (Marcellus)	10 00
Richmond	5 00
*Sadieville	5 00
*Sand Hill (Trinity)	6 00
*Sebree	5 00
*Vanceburg	30 00

Individuals.

Alexander, George, Paris	5 00
Austin, C. P., Beaver Dam	35 00
Bennett, B. F., Warnock	5 00
Bland, Mrs. P. L., Louisville	20 00
Briney, J. B. Louisville	10 00
Coleman, Cordie E., Stamping Ground.	5 00
Coleman, Mollie S., Stamping Ground.	1 00
Dilts, Sue M., Falmouth	5 00
Edwards, J. W., Cave City	2 00
Estill, W. W., Lexington	5 00
Finley, Mrs. F. W., Red Ash	5 00
Ford, Kara Dora, Stamping Ground.	1 00
Frye, Mr. James, Lexington	1 00
Fugate, R. H., Adairsville	10 00
Garrett, Wesley, Clay City	2 00
Gibbs, Mrs. W. C., Lawrenceburg	8 00
Grubbs, Miss Mildred, Adairsville.	5 00
Hackley, S. M., Stephensburg	3 00
Haffler, J. C., La Grange	2 50
Hale, H. S., Mayfield	5 00
Hall, W. K., Fulton	5 00
Harned, T G., Boston	5 00
Haywood, Virginia, Maceo	5 00
Head, P. S., Grange	1 50
Hillis, Hattie, Vanceburg	1 00
Hoggins, Bettie, Florence	3 10
Hopkins, W. L., Gardnersville	2 00
Horton, W. A., Grayson	2 00
Houston, Wm. E. and wife, Louisa.	5 00
Johnson, Beulah, Princeton	5 00
King, Nannie, Sebree	5 00
McDaniel, Mrs. C. V., State Line	5 00
McGaughey, Mrs. S. E., Antioch	5 00
McMeekin, J. W., Georgetown	5 00
Mann, Carrie Lee, Carlisle	5 00
Marriatt, Lewis, Sonora	65
Miley, E. L., Lexington	5 00
Morgan, Mrs. Maggie, Milton	5 00
Prather, Miss Mary, State Line	5 00
Sale, Wm., Lexington	5 00
Stocker, G. C., Baldwin	10 00
Sullivan, Mrs. G. P., Mt. Sterling	10 00
Tate, Mrs. C. B., Madisonville	5 00
Tisdall, James, Covington	20 00
White, Mrs. G. A., Oakland	5 00
Williams, Luther, Montpelier	5 00
Winfree, W. P., Hopkinsville	5 00
Withers, J. S., Cynthiana	15 00
Yager, J. T., La Grange	1 00
Yager, J. W., La Grange	1 50
Young, Miss Nannie, Owingsville	8 00

Miscellaneous.

A Disciple, Parksville	10
Cash, Nicholasville,	94 00
Cash, Owensboro	84 50
Friends, Vanceburg	10 00
Ky. University, Lexington	399 13
Mission Band, Lawrenceburg	2 00

LOUISIANA.

Churches.

Baton Rouge	10 75
Jennings	2 00
Leesville	21 00
New Orleans (Soniat Ave.)	50 00

Sunday-Schools.

Hammond	15 00
Jennings	35 68
Lake Charles	14 90
Monterey	9 32
Mt. Moriah (E. Baton Rouge)	20 00
New Orleans (Soniat Ave.)	25 05

Endeavor Societies.

*Hammond	5 00
*Jennings	5 00
*Lake Charles	55 00

Individuals.

Kemp, E. B., New Orleans	15 00
Wright, Mrs. Chas. K., Mermenton	2 00

MAINE.

Churches.

South Lubec	7 73
Temple (Lubec)	32 45

Sunday-Schools.

South Lubec	5 00
Temple (Lubec)	15 00

Individuals.

Appleman, F. J. M., Lubec	5 00

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Brown, Wm. F., North Lubec	2 00
Wood, Jennie E., Eastport	5 00

MARYLAND.

Churches.

Baltimore (Calhoun Street)	30 00
Baltimore (Christian Temple)	400 00
Baltimore (Fulton Avenue)	21 75
Baltimore (Harlem Avenue)	144 73
*Baltimore (Landowne)	15 00
*Baltimore (25th Street)	37 76
Beaver Creek	100 00
Boonsboro	6 85
Downsville	20 00
Fork	8 75
Hagerstown (First)	192 97
Jerusalem	7 20
*Magruder (Tuxedo)	27 00
Perry Hawkins (Princess Anne)	3 12
Ringgold	4 05
Rockville	11 00

Sunday-Schools.

Baltimore (Calhoun Street)	12 50
*Baltimore (Christian Temple)	250 00
*Baltimore (Fulton Avenue)	25 87
Baltimore (Harlem Avenue)	25 95
*Baltimore (Randall Street)	5 47
Baltimore (25th Street)	9 84
Baltimore (Lansdowne)	3 00
Beaver Creek	7 40
Fork	6 80
*Hagerstown (First)	132 00
Hyattstown	7 30
Jerusalem	13 20
Magruder (Tuxedo)	7 60
Rockville	4 50

Endeavor Societies.

*Baltimore (Calhoun St.)	20 00
**Baltimore (Christian Temple)	36 87
Baltimore (Fulton Avenue)	3 65
Baltimore (Harlem Avenue)	20 20
Baltimore (25th Street)	3 25
Downsville	3 88
Hagerstown (First)	8 15

Individuals.

Gantz, Amelia A., Boonsboro	2 00
Harrison, Annie L., St. Michaels	7 00
Thomas, Jacob B., Baltimore	5 00

Miscellaneous.

Cash	62 65
Cash, Baltimore	50 00

MASSACHUSETTS.

Churches.

Boston (St. James Street)	40 17
Everett	102 79
Haverhill (High Street)	20 00
Springfield	21 50
Swampscott (Burrill St.)	4 00
Worcester (First)	42 67
Worcester (Highland St.)	38 19

Sunday-Schools.

*Everett (Hancock Street)	26 70
*Haverhill (High Street)	18 00
Springfield	12 17
Swampscott (Burrill St.)	9 84
Worcester (First)	10 81
Worcester (Highland St.)	11 88

Endeavor Societies.

Boston (St. James Street)	5 00
Brockton	10 00
Worcester (Main Street)	18 00

Individuals.

Brenenstuhl, Virginia F., West Fitchburg	2 00
Buxton, A. L. D., Worcester	25 00
Clay, A. H., Boston	10 00
Cochran, Susan A., Glouster	5 00
Shea, Mary H., Haverhill	10 00
Wood, Bessie M., Georgetown	5 00

Miscellaneous.

A Friend, Haverhill	10 00
"A Widow's Mite," South Acton	1 00

MEXICO.

Church.

Monterey	31 00

Individuals.

Inman, Miss Winona, Monterey	4 00
Inman, Mr. and Mrs. S. G., Monterey	15 00

MICHIGAN.

Churches.

Adrian	19 00
Algonac	3 00
*Ann Arbor	62 85
Ballards	9 00
Bangor	17 00
Barryton	78
Battle Creek	2 61
Benton Harbor	4 00
Blaine (Arcadia)	7 00
Buchanan	7 25
*Cadillac	11 00
Cascade (Ada)	6 65
Chapin	6 65
Coats Grove	2 75
Copemish	1 50
*Decatur	18 15
Detroit (Central)	448 07
**Detroit (Woodward Ave.)	56 95
**Dowagiac	50 00
Duplain (Shephardsville)	7 00
Durand	8 50
Easton (Henderson)	1 50
Excelsior (Central)	9 50
Fremont	16 38
Georgetown	5 00
*Gilmore	10 00
Grand Rapids (Fifth Avenue)	12 43
Grand Rapids (Lyon St.)	46 90
Greenwood (Manton)	2 60
*Hartford	15 00
*Ionia	162 44
*Kalamazoo	60 00
Kalkaska	6 50
Luther	3 05
Maple Shade (Vestaburg)	2 10
Millburg	3 25
Muir	10 00
**Owosso	34 50
*Paw Paw	21 50
*Petersburg	10 00
Petoskey	3 00
Pine Run (Clio)	9 00
Pleasant Ridge (St. Louis)	7 05
*Saginaw	51 34
St. Louis	8 00
Saranac	4 72
Shepherd	12 50
South Haven	2 50
**Spencer	20 00
Sumner	5 75
Traverse City (First)	107 26
Trowbridge (Allegan)	8 15
Vestaburg	4 07
Waldron	7 50
Wayland	15 30
Wright (Waldron)	2 30
Yale	5 00

Sunday-Schools.

Adrian	14 00
Algonac	7 10
Angola	1 00
*Ann Arbor	51 17
Bailey	6 00
Ballards (Alpine)	14 18
Bangor	8 51
Barryton	4 58
**Battle Creek	20 50
Belding	6 40
*Benton Harbor	20 00
Blaine (Arcadia)	1 69
Bloomingdale	9 50
Buchanan	4 82
Cascade	12 17
Chapin	1 80

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Clay Hill (Blanchard)	5 00
Coats Grove	7 00
*Cowden Lake (Coral)	10 01
Decatur	1 55
Detroit (Central)	150 00
Detroit (Woodward Ave.)	21 00
*Dowagiac	22 75
*Duplain (Shepherdsville)	16 75
Durand	5 30
Easton (Henderson)	6 04
Eau Claire	10 00
Excelsior	2 84
*Fargo	11 80
Farwell (Gilmore)	11 22
*Ferris Center	25 00
Forest Hill	8 55
Fork	2 50
Georgetown (N. Georgetown)	13 20
*Grand Rapids (5th Avenue)	11 00
*Grand Rapids (Lyon St.)	125 00
*Greenwood (Manton)	10 44
Harlan	2 80
*Hartford	6 82
Hills Corners (Glendora)	3 00
*Ionia	217 50
Kalamazoo (Park Street)	8 00
Kalamazoo (West Street)	3 20
Kalkaska	7 00
Lacota	4 10
Lee	2 55
Luther	2 80
Millburg	10 00
Muir	9 80
North Plains (Muir) Sunday-school class	5 35
Oliver	3 00
Orient and Sylvan (Sears)	5 00
Ottawa Lake	5 00
*Owosso	24 49
*Paw Paw	16 15
Petersburg	8 30
Petoskey (First)	4 00
Pierson	5 00
Pine Run (Olio)	3 40
*Pleasant Lake (Cadillac)	6 63
*Pleasant Ridge (St. Louis)	30 00
Saginaw	15 00
St. Louis	13 67
Saranac	2 74
Shepherd	8 90
Silver Creek (Dowagiac)	7 10
Spencer	3 15
Sumner	7 08
*Traverse City	25 00
Vandalia	5 00
*Vestaburg	7 68
Waldron	11 25
*Watson	15 00
Wayland	13 00
*West Sebewa	10 00
West Trowbridge (Allegan)	6 88
Wexford	8 80
Wildwood	1 52
*Woodward Lake (Orleans)	10 00
Yale	7 05

Endeavor Societies.

Adrian	10 00
Bailey	2 25
*Ballard	25 00
*Bangor	5 00
Benton Harbor	2 00
Buchanan	2 15
Detroit (Central)	36 55
Dowagiac	1 20
*Duplain	18 00
Excelsior (Central)	7 00
**Gilmore	10 00
Grand Rapids (5th Avenue)	25 90
Kalamazoo	5 00
Kalkaska	2 00
*Lacota	8 00
*Muir	5 00
*Paw Paw	12 00
Reed S. H. (Copemish)	2 50
Saginaw	5 00
Shepherd	2 20
*Thompsonville	5 00
Traverse City	18 00

Individuals.

Blood, Orrin, Homer	4 00
Bricker, B. N., Chesanning	1 00
Coler, G. P., Ann Arbor	5 10
Cowen, Mrs. C. J., Traverse City	5 00
Eldred, Lewis S., Tekonsha	1 00
Fish, Samuel, Otsego	20 00
Ford, Nell B., Detroit	600 00
Gray, Mr. and Mrs. A. C., Ann Arbor	9 00
Gray, Mrs. Rose H., Ann Arbor	5 00
Kemp, Lillian, Barryton	40
Lewis, O. M., Vassar	2 00
Miller B., Detroit	5 00
Moon, Mrs. Mary F., Belding	25 00
Pearcy, S. W., Saginaw	5 00
Preston, C. A., Ionia	10 00
Preston, T. B., Ionia	10 00
Roe, A. C., Buchanan	5 00
Sutliff, Lucilla, Shepherd	20 00
Worthington, H., Red Oak	5 00

Miscellaneous.

A Friend	1 00
In memory of Susan C. Griffith, Millbrook	1 00

MINNESOTA.

Churches.

Ash Lake	9 00
Batavia (Browerville)	8 06
**Browerville	22 58
Cannon City	5 00
Ceresco	5 12
*Concord	32 28
Duluth	26 42
Eden Valley	3 50
Fairmont	3 65
Garden City	15 35
Horicon (Northrop)	5 00
Howard Lake	1 00
Lake George	2 00
Lewisville	15 15
Mankato	31 25
Marion	9 00
Minneapolis (Grand Avenue)	57 40
Minneapolis (Portland Ave.)	248 55
Minneapolis (Scandinavian)	7 60
Redwood Falls	8 75
Rochester	5 49
Ronneby	3 14
St. Paul (Central)	21 45
St. Paul (First)	47 00
Simpson	3 00
*Willow Creek (Amboy)	22 00
*Winona (First)	10 35
Worthington	7 00
Wyanett	6 65

Sunday-Schools.

Austin	1 67
*Batavia	5 05
Browerville	6 10
*Cannon City	10 00
*Ceresco	8 50
Cleveland	5 04
Concord	10 40
Duluth	16 72
Eagle Lake	2 15
East Lake (Laporte)	1 84
*Fairmont	18 74
Garden City	24 40
**Horicon (Northrop)	20 75
*Howard Lake	10 00
Lake George (Laporte)	1 14
Maine Prairie (Kimball)	7 78
*Mankato (First)	25 00
Marion (Rochester)	13 40
Minneapolis (Grand Avenue)	30 00
Minneapolis (Portland Ave.)	91 52
Minneapolis (Scandinavian)	2 00
*Minneapolis (Univ. Place)	7 32
Olivia	4 00
Plainview	4 56
Pleasant Grove (Stewartsville)	10 00
*Princeton	9 00
*Redwood Falls	30 51
Rochester (First)	3 05
*Ronneby	6 00
St. Paul (Central)	7 07
St. Paul (First)	8 63
*Simpson	7 53
*Truman	6 00
*Willow Creek (Amboy)	20 00
*Winona	23 88
**Wyanett (Princeton)	12 76

Endeavor Societies.

*Antelope Hills (Canby)	5 00

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Duluth	3 00
**Fairmont	10 00
Mankato	3 00
Minneapolis (Grand Avenue)	23 00
Redwood Falls	10 00
Truman	2 80

Individuals.

Baldwin, Mrs. E. S., Minneapolis	25 00
Cooper, M., Chatfield	5 00
Featherstone, Mrs. W. J., Red Wing.	35 00
Featherstone, Miss Ora, Red Wing.	10 00
Featherstone, W. J., Red Wing	40 00
Henderson, Mrs. Ellen P., Faribault	10 00
Inman, Elsie, Eden Valley	5 00
Lowater, Mr., Litchfield	1 00
Mellen, F. H., Minneapolis	2 50
Parslow, Mrs. A., Grey Eagle	20 00
Perkins, Ira, Skyburg	1 00
Peterson, Mrs. N. F., Lake Crystal.	1 00
Pierce, F. W., North Branch	5 00
Potts, Samuel, Minneapolis	10 10
Pratt, Mrs. J. D., Benson	2 00
Randall, P. V. and wife, Renville	1 00
Roberts, Geo. A., Frazee	5 00
Rogers, W. E., St. Paul	5 00
Smith, Nancy, Skyburg	1 00
Stone, Sarah F., St. Peter	5 00

Miscellaneous.

A Friend, Minneapolis	6 00
Cash	64 80

MISSISSIPPI.

Churches.

**Amory	34 35
Baldwyn	18 51
Baskin Chapel (Pocahontas)	6 00
*Central (David)	10 00
**Greenville	45 50
Hickory	5 00
Jackson	32 25
Jackson (West End)	4 00
McComb	6 50
Madison Sta.	8 00
**Meridian	107 00
Sherman	15 00
Tupelo	27 50
*Water Valley	10 00
West Point	41 50

Sunday-Schools.

*Aberdeen	6 60
**Amory	58 97
*Baskin Chapel (Pocahontas)	5 00
**Columbus	22 00
Edwards	1 20
Guiding Star (Snave)	3 20
Hickory	3 25
*New Hope (Hemingway)	10 00
Palo Alto	1 25
**Rome	11 10
*Water Valley (First)	10 00

Individuals.

Bryan, J. D., Nettleton	8 00
Clark, Mrs. A. L., Como	5 00
Davis, Bertha, Nettleton	2 00
Estes, Miss M. E., Como	1 00
Gilmer, E. B., Crawford	10 00
Taylor, Mrs. W. B., Como	1 00
Wallace, Miss Carrie, Como	5 00

Miscellaneous.

Missionary Society I. I. and C., Columbus	3 00

MISSOURI.

Churches.

Agency	13 00
Albany	17 50
Antioch (Taylor)	6 80
*Appleton City	10 20
Arcola	7 10
Arkoe	5 00
Armstrong	7 40
Ash	3 00
*Ash Grove	11 67
Ashland	3 00
Atlanta	5 37
Auxvasse	23 50
Azen	7 00
*Barry	15 30
*Belton	84 05
Berea (Shelbyville)	5 74
Berea (Walker)	9 00
**Bethany (First)	500 00
Bethany (Coleman)	5 00
Bethany (Graham)	5 80
Bethany (Springfield)	3 40
*Bethel (De Kalb)	30 00
Bethel (New London)	11 85
Bethel (Rosendale)	6 20
Bevier	3 65
Billings	6 61
*Blackburn	40 00
Blackwater	6 10
Bloomfield	4 25
*Bolckow	13 60
Bonne Terre	7 00
Boonville	14 00
Bowling Green	15 00
Boydsville	6 00
Brashear	7 76
*Braymer	10 50
Brumley	7 00
*Bucklin	10 50
Buckner	6 50
Buffalo	7 00
Bunceton	10 50
Burlington Junction	21 25
*Butler	27 00
California	20 00
*Callao	10 00
Camden Point	30 00
Cameron	54 60
Canton	25 00
*Carrollton	135 00
**Carthage	544 00
*Cedar Grove (Higginsville)	13 70
*Cedarville	15 40
Center	11 00
Central (Fulton)	6 32
Centralia	160 00
Chamois	6 00
Cherry Box	5 00
Chillicothe	122 20
*Clarence	21 00
Clark	9 85
Clarksdale	3 50
Clarksville	10 95
Clermont	2 15
Cleveland	8 60
Clever	7 20
*Clinton	20 00
Cloverdale	5 00
*Columbia	600 00
Concord (Sigsbee)	4 02
**Corder	23 25
Cove Creek (Urich)	3 66
*Cowgill	10 00
Craig	6 00
*Crocker	11 60
Darlington	1 70
Dawson	6 10
Dawn	3 00
*Dearborn	22 00
*Deepwater	10 00
*De Kalb	16 94
Dexter	26 00
**Diamond	60 00
Dorsey (Albany)	4 50
*Downing	10 00
*Duenweg	21 00
Eagleville	6 00
East Prairie	13 80
Edgerton	15 00
Edina	5 00
*Eldon	10 00
Eldorado Springs	6 50
Eldorado Springs (Central)	5 00
Elmira	7 50
*Elmo	10 00
*Elsberry	30 00
Elvins	6 60
Emden	3 00
*Emerson	18 85
Etterville	3 50
Excelsior Springs	14 50
Fair Haven (Eagleville)	2 20
Fairview (Jacksonville)	8 34
*Fairview (Lilly)	10 00
Fairview (Salem)	2 00
Farber	2 25
Farmersville	3 00
**Farmington	25 00
Fayette	34 90
**Fayetteville	20 11
Festus	6 32
*Foster	10 50
Frankford	10 00
*Friendship (Saling)	29 07
**Fulton	380 30
Galt	5 80
Garden City	13 85
Glasgow	9 00

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*Gower	58 50
Granby	3 80
*Grant City	25 00
*Granville	23 00
Grayson	40 00
Green City	10 00
Green County Mission Point	1 11
Greenfield	7 00
Green Ridge	2 10
*Greenwood	10 00
*Hale	10 00
Halltown	1 50
Hannibal	200 00
Harrisburg	15 00
*Hayden's Grove (Windsor)	18 50
Hester	2 50
*Hickman Mills	13 00
*Hickory Grove (Youngers)	10 00
*Higginsville	80 00
*Highland (Mooresville)	10 00
Hines	1 60
Holden	8 70
Holliday	15 00
Honey Creek (Dunlap)	7 25
Hoover	5 55
Hopkins	5 35
Hughesville	6 40
Hunnewell	2 00
Huntington	6 00
*Huntsville	130 00
Hurdland	3 25
Illinois Bend	11 00
*Independence	600 00
*Isadora	17 42
Jasper	12 00
Jerico Springs	18 35
Joplin (First)	344 40
*Joplin (South)	60 00
Kahoka	19 00
Kansas City (Budd Park)	4 00
*Kansas City (First)	300 00
*Kansas City (Forest Avenue)	50 00
Kansas City (Hyde Park)	14 25
*Kansas City (Independence Blvd)	1891 33
Kansas City (Ivanhoe Park)	40 00
*Kansas City (Linwood Blvd.)	150 00
Kansas City (South Prospect)	47 85
Kansas City (West Side)	3 30
Kearney	15 00
Keytesville	16 00
Kidder	9 28
King City	34 46
*Kingsville	20 00
Kirksville	44 75
Knobnoster	30 00
Knox City	10 55
Koshkonong	3 00
La Belle	15 00
Laclede	4 00
Laddonia	15 10
*La Grange	11 43
Lamar	15 00
La Monte	27 32
Lancaster	8 50
Lathrop	56 34
Lawson	10 00
Lebanon	25 00
Lee's Summit	12 90
Lentner	5 00
*Leonard	10 40
Lexington	70 00
Liberal	11 40
Liberty	80 15
Liberty (Cairo)	10 00
Liberty (Shamrock)	9 35
Liberty (Thompson)	2 25
Lincoln	5 00
Lingo	2 35
Linneus	5 00
*Linn Knoll (Elsberry)	15 01
Lock Springs	5 00
Log (Plattsburg)	5 00
Long Branch (Savannah)	6 00
Louisiana	10 30
Louisville	8 00
*Lydia (Stephens Store)	10 00
*Macedonia (Clark)	10 00
Madison	10 00
*Marcelline	11 00
*Marionville	10 00
Marshall	200 00
Marshfield	2 00
*Martinsburg	13 30
Martinsville	8 85
Maryville	421 82
*Mayview	17 87
Memphis	2 41
Mercer	4 10
Mexico (First)	100 00
*Middletown	20 80
*Midway (Mexico)	15 00
Milan	15 50
*Minden Mines	19 33
Missouri City	10 00
Moberly (Central)	113 50
Monett	2 00
Monroe City	50 00
Monticello	5 00
Mooresville	5 60
Moscow Mills	5 00
Mound City	80 00
Mountain Grove	5 00
Mt. Carmel (Carrollton)	5 00
*Mt. Gilead (Kearney)	10 00
*Mt. Olivet (Nashua)	15 00.
Mt Pleasant (Novelty)	6 95
Mt. Zion (Hannibal)	15 00
*Mt. Zion (Sweet Springs and Sunday-school)	10 00
*Nelson	41 10
**Neosho	51 50
Nevada	50 00
Newark	10 00
*New Grove (Odin)	12 00
*New Hampton	35 65
New London	15 00
New Market	7 50
New Point	10 00
Niangua	1 75
Nixa	7 80
Norborne	8 25
**Oakland	10 00
Ocean Wave	5 25
*Odessa (First)	50 00
**Olivet (Columbia)	20 00
Old Union (Gallatin)	3 50
Orchid	10 00
*Oregon	15 66
Orrick	10 50
*Osgood	10 00
*Ozark	12 40
Palmyra	25 35
Paradise	6 75
*Paris	125 85
*Pattonsburg	15 00
Pilot Grove	4 61
Pisgah	2 85
Platte City	45 00
Plattsburg	65 00
Pleasant Grove (Center)	5 20
Pleasant Valley (Osceola)	5 35
Pleasant View (Lawson)	5 40
Plevna	11 65
*Poplar Bluff	24 40
Prairie City (Jameson)	3 00
*Prairie Grove (Buffalo)	18 56
*Queen City	17 19
Renssalaer	6 60
*Republic	10 40
*Richards	10 00
*Richland	20 00
*Richmond	67 50
*Ridgeway	10 00
Rothville	17 20
Rushville	10 00
St. Joseph (King Hill)	9 30
St. Joseph (Mitchell Park)	5 00
St. Joseph (Wyatt Park and Sunday-school)	88 46
St. Louis (Carondelet)	8 26
St. Louis (Compton Heights)	352 93
St. Louis (First)	300 00
St. Louis (Fourth)	88 84
**St. Louis (Hamilton Ave.)	234 50
St. Louis (Hammett Place)	9 22
St. Louis (Second)	31 83
St. Louis (Tuxedo Park)	21 45
St. Louis (Union Avenue)	583 40
*Salem	15 00
Salem (Barnard)	12 00
*Salem (Weston)	10 00
Salt River (Mexico)	6 52
*Santa Fe	21 00
*Sedalia (Broadway)	20 05
*Seneca	10 00
*Seymour	10 00
Sheffield	6 75
*Shelbina	50 00
Shelbyville	49 15
Slater	30 95
Smithville	13 77
Smyrna (Matkins)	7 00
Spalding	1 60
*Springfield (Central)	50 00
Springfield (First)	18 00
Springfield (South Street)	57 85
Steffenville	4 07
*Sturgeon	12 00
Sugar Creek (Rushville)	11 42
*Summit	10 50
Summer	8 75
Sunrise (Mexico)	8 00

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Tarkio	84 40
Tina	6 00
Tindall	2 00
**Tipton	30 00
Trenton	50 23
*Troy	25 00
Tulip	10 00
Two Mile Branch (Montgomery City)	17 25
*Union (Holliday)	10 00
Union Star	14 70
Vandalia	11 20
Victor	5 00
Wallace	5 00
Walnut Grove (Clark's Fork)	7 50
*Walnut Hill (Springfield)	10 70
Warrensburg	391 33
Weaubleau	8 55
Webb City	24 85
Wellsville	8 90
Weston	20 00
*West Plains	15 00
White Oak (Grant City)	1 00
Wilcox	3 50
Willow Springs (Mt. Grove)	2 50
*Windsor	70 00
Woodlawn	10 00
Wyaconda	8 10

Sunday-Schools.

———	1 47
Adrian	5 50
Agency	5 65
Albany	20 00
Alder Grove (Hancock)	2 40
**Aldrich	13 15
Altamont	4 06
Amity	8 60
*Amoret	5 00
*Antioch (Bolckow)	5 00
Antioch (Evansville)	8 73
*Appleton City	10 00
Arcola	8 50
*Ariel (Huntington)	9 00
Arkoe	6 13
Ash Grove	9 35
Ash (Madison)	1 00
*Atlanta	9 00
Aurora	13 38
Auxvasse	11 60
*Axen	5 00
*Barnard	15 00
*Barry (Gashland)	21 80
**Belle	15 39
Belton	5 70
Benton City	6 71
Berea (Walker)	9 53
Bethany (Coleman)	13 00
**Bethany (First)	100 00
Bethany (Plattsburg)	12 85
Bethel (Clarence)	7 76
*Bethlehem (Wanamaker)	5 00
*Bevier	7 74
*Bigelow	10 25
Billings	2 00
Blackburn	5 67
Bloomfield	5 15
Blythedale	7 00
Bolckow	7 00
Bolivar	7 04
*Boonville	24 25
Boydsville (Carrington)	8 48
Brashaer	10 00
Braymer	6 53
Breckenridge	5 00
Brookfield	7 74
*Brownington	7 00
Brunswick	8 00
Buffalo	12 36
Bunceton	12 00
**Bunker Hill	10 00
Burlington Junction	12 25
Butler	15 15
**Cabool	10 50
Calnesville	3 06
Calhoun	4 50
California	20 00
Callao	5 00
Cameron	62 50
Canton	5 00
Carl Junction	2 50
*Cartersville (First)	18 05
Carthage	31 00
Cave Springs	1 50
*Cedar City	5 00
*Center Point (Reeds)	6 49
Charleston (First)	2 65
Cherrybox	11 30
Chillicothe	41 65
*Civil Bend (Pattonsburg)	10 00
Clarksburg	4 04
*Clarksdale	15 00
Clarksville	10 00
Clearmont	6 64
*Cleveland	21 02
Clinton	7 00
*Coffeyburg	8 20
*Concord (Mendota)	6 50
*Conway	5 00
Cooter	1 00
Corder	4 50
Corinth (Marshfield)	5 00
Cowgill	5 90
Craig	4 00
*Crocker	5 00
Cyclone	4 07
*Dearborn	15 00
Deepwater	5 00
*Denver	18 06
*Dewitt	15 70
Dexter	8 35
Dixon	3 54
Double Branch (Butler)	8 00
Dover	14 16
Downing	3 20
*Duenweg	20 50
Dunnegan Grove (Bellamy)	6 65
*East Lynne	17 51
*East Prairie	21 60
Edgerton	6 80
Edina	2 03
*Eldon	10 00
*Eldorado Springs	18 20
*Eldorado Springs (Central)	28 65
*Elmo	5 00
*Elsberry	13 82
Emerson	13 65
Eolia	4 23
*Etterville	5 00
**Everett	17 00
Everton	4 07
Excelsior Springs	19 66
Exeter	2 00
*Fairfax	5 25
*Fair Haven (Eagleville)	5 00
*Fairview (Lilly)	10 00
Farmersville	2 75
*Farmington	32 66
Fayetteville	4 67
*Flat River	11 79
Forest City	5 00
Foster	7 29
*Frankford	25 00
*Franklin	5 40
Franks	3 40
Friendship (Richmond)	5 00
*Friendship (Saling)	20 50
*Fulton	50 00
Gallatin	25 00
Galt	4 94
Gardner	18 00
Garden Prairie (Cameron)	12 50
Gilead (Hughesville)	7 74
*Glenwood	5 60
Golden City	5 05
Gower	37 81
*Granby	6 00
Grand Pass	3 70
Granger	1 10
Grant City	17 08
*Granville	38 48
*Grayson	37 91
*Green City	10 00
*Greenfield	10 00
Greentop	5 00
Greenwood	11 54
Gunn City	3 80
Hagers Grove	11 35
Hale	4 27
Hamilton	21 40
**Hannibal	100 00
Harrisonville	4 99
Hawk Point	4 00
Hayden's Grove (Windsor)	5 00
*Hickman Mills	35 00
*Higbee	10 00
Holden	5 00
*Holiday	5 36
Homeland Union (West Plains)	3 82
*Honey Creek (Trenton)	6 00
*Hopkins	18 50
*Hume	12 25
*Humphreys	5 07
Huntington	10 91
*Huntsville	37 05
*Hurdland	5 19
*Illinois Bend (La Plata)	19 61
Jacksonville	4 00
Jasper	2 50
*Jerico Springs	12 00
Jonesburg	4 40
Joplin (First)	50 00
*Joplin (South)	50 00
**Joplin (Villa Heights)	11 54
*Kansas City (Budd Park)	15 22
*Kansas City (First)	133 60
Kansas City (Forest Ave.)	14 86
Kansas City (Hyde Park)	30 00
*Kansas City (Independence Blvd.)	11 50
**Kansas City (Ivanhoe Park)	50 00

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*Kansas City (Jackson Ave.)..	57 46
*Kansas City (Linwood Blvd.)	52 26
*Kansas City (South Prospect).	50 00
Kansas City (West Side)	2 81
Kearney	19 61
Kenoma	4 12
Kidder	12 40
King City	15 00
Kingston	9 60
*Kingsville	25 00
Kirksville (First)..	27 37
**Knobnoster	10 00
*Knox City	25 00
La Belle	10 00
*La Due	15 29
Lagonda	1 60
*La Grange	10 50
Lamar	25 00
La Monte	34 08
*Lancaster	20 00
*Latham	6 68
*Lathrop	29 10
Lawson	13 14
Lebanon	18 00
Lebanon (Bible Grove)	16 00
Lee's Summit	35 00
*Lentner	5 00
Liberal	6 50
Liberty	80 00
**Liberty (Shamrock)	10 00
Libertyville	9 85
*Linden (Rockport)	15 15
Lindley (Buffalo)..	5 22
Lingo	3 00
*Linn Creek	5 36
*Linn Knoll (Elsberry)	11 65
Lockwood	5 00
Long Branch (Cosby)	11 70
Lucerne	12 58
Ludlow	2 83
McFall	2 50
Macedonia (Clark).	5 00
Macon	9 60
*Madison	10 00
*Maitland	31 56
*Marceline	12 00
*Marionville	10 00
*Marshall	224 00
Marshfield	9 35
Martinsburg	6 68
Martinsville	12 09
Maryville	150 00
Maysville	5 00
*Mayview	14 72
Memphis	3 33
**Mendota	28 10
Merwin	2 65
*Metz	17 00
Mexico	57 46
Miami Station	6 86
Middle Grove	7 35
Middletown	13 70
*Minden Mines....	20 00
Missouri City	20 10
**Moberly (Central)	100 75
Moberly (East Side)	4 00
Mokane	15 00
*Monett	5 00
Montgomery City..	4 50
*Montrose	5 00
Mound City	51 00
Moundville	1 10
Mountain Grove....	7 08
*Mt. Gilead (Kearney)	20 51
*Mt. Harmon (Knobnoster) ...	15 00
Mt. Hope (Blue Mound)	1 59
Mt. Pleasant (Novelty)	7 15
*Mt. Vernon.....	10 00
Napton	1 00
*Nashville	10 00
*Neeper (Kahoka).	8 87
*Nevada	25 00
*New Franklin....	35 47
*New Hampton ...	25 00
New Harmony (Ethel)	4 50
New Haven	2 00
Newman Chapel (La Belle)	4 80
*New Market	10 00
New Point	8 55
Niangua	3 00
Nixa	3 40
Norborne	10 00
North Star (Tarkio)	9 60
Norwood	5 00
Novelty	5 34
Oak Hill (New London)	1 65
**Oak Ridge (Paris)	10 41
Ocean Wave (New London)	10 00
Odessa	10 00
Old Orchard	17 85
Olivet Center	18 86
Orchid	20 00
*Oregon	21 00
Orrick	6 18
Osceola	3 00
*Ozark	15 00
*Pape	5 30
*Paradise	18 75
Park Grove (Lowry City)	4 00
*Pattonsburg	21 78
*Perrin	11 14
*Pickering	26 41
Piedmont	5 51
*Pierce City	6 46
Pilot Grove	6 49
*Plainview (Redmon)	6 12
Plattsburg	19 06
**Pleasant Grove (Goss)	10 60
Pleasant Hill Union (McKinley)	6 00
*Pleasant Hill (Maysville)	5 25
Plevna	4 00
**Plum Grove	15 42
Prairie View (Leeton)	8 05
Princeton	17 21
Quitman	5 75
Ravanna	3 50
Raytown (Kansas City)	20 00
*Renick	5 00
*Rensselaer	17 09
**Republic	12 38
*Richards	22 25
*Rich Hill	15 00
Richmond	22 23
**Ridgeway	62 10
Rinehart	9 24
Rocheport	5 00
Rockport	9 00
*Rothville	22 00
**Rutledge	10 00
St. Aubert	3 00
St. James	3 70
St. Joseph (Frederick Ave.)	15 00
*St. Joseph (First)	750 00
St. Joseph (King Hill)	7 00
*St. Joseph (Mitchell Park)	20 00
St. Joseph (Woodson Chapel)	5 00
St. Louis (Carondelet)	11 25
*St. Louis (Compton Heights) ...	66 85
St. Louis (First)..	29 00
*St. Louis (Fourth)	33 46
**St. Louis (Hamilton Avenue) ...	50 00
*St. Louis (Second)	16 38
St. Louis (Union Avenue)	18 00
Salem (Barnard)...	16 56
Salem (Mt. Vernon)	2 38
**Salem (Marshall)	12 50
*Salem (Weston)..	6 40
Salt River (Thompson)	6 45
Savannah	11 95
Schell City	10 83
Second Creek (Linkville)	40 00
Sedalia (Broadway)	3 25
*Seneca	10 00
Seymour	10 00
Sheffield (Kansas City) Sunday-school Class.....	15 00
*Shelbyville	25 00
Sheldon	7 50
Sheridan	5 40
*Shiloh (Bacon)...	7 00
*Skidmore	10 00
Slater	10 00
Smithfield	7 20
Smithton	7 94
*Smithville	21 14
*Smyrna (Matkins)	19 78
Sorrell	6
Spalding	6 00
Spickard	3 65
Springfield (Central)	22 10
Springfield (First).	8 48
Springfield (South Street)	18 38
*Stanberry	20 00
Stewartsville	7 85
Stockton	5 00
Stoutland	2 00
Sturgeon	10 00
*Sugar Creek	10 00
Summit	8 39
Sumner	8 00
Sweet Springs	7 50
*Tarkio	40 00
Thayer	2 00
Tipton	11 75
*Trenton	116 61
Triplett	5 00
Troy	12 00
Turney	10 93
Two Mile Branch (Montgomery City)	22 50
Union (Altona)...	3 00
Union (Avilla)....	2 15
Union (Beaman)...	1 00
Union (Cedarville).	60

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Union (Clarence)...	3 71
Union (Esther) ...	2 00
Union (Maitland)..	20 62
Union (Oregon)...	22 00
*Union (Star)	20 00
Union (Sterling)...	1 25
*Union (Strasburg)	5 00
Union (Unionville).	5 00
Unionville	8 61
*Vandalia	10 00
*Victor	32 00
Villa Ridge	6 50
*Virginia	16 00
**Waco	10 00
*Walker	16 03
Wallace	5 35
*Walnut Grove (Clark's Fork)...	15 48
Warren	1 50
Weaubleau	5 00
*Webb City	21 61
Westboro	5 21
*West Liberty	5 35
West Line	6 69
*Weston	40 00
West Plains	10 10
*Wheeling	30 00
*Whitesville	20 00
White Water	3 55
Williams Union (Bethpage)	2 06
Willow Springs. (First)	2 75
Windsor	16 00
Winfield	3 67
Wyaconda	3 04

Endeavor Societies

Albany	10 00
*Appleton City ...	20 00
Aurora	5 00
*Boonville	5 00
*Breckenridge	6 00
Brunswick	1 00
*Butler	20 50
Canton	36 00
Carthage	25 00
*Clarence	5 00
**Columbia (Intermediate)	18 00
*Dearborn	8 46
*De Kalb	5 00
**Dexter	18 00
Eagleville	6 00
*East Prairie	15 00
*Elsberry	31 82
*Emerson	8 00
*Fayette	30 00
Frankford	5 00
Fulton	25 45
**Gallatin	15 00
Garden City	10 70
Grant City	2 00
**Granville	15 00
*Harrisonville	5 00
Holden	2 35
*Holliday	10 00
Homeland (West Plains)	87
Independence	20 00
*Joplin (First)	15 00
*Joplin (South) ...	6 00
Kahoka	2 00
Kansas City (First)	7 50
*Kansas City (Forest Ave.)	30 00
Kansas City (Hyde Park)	5 00
**Kansas City (Ivanhoe Park)..	23 35
Kansas City (Jackson Ave.)	18 00
*Kansas City (Linwood Blvd.)	25 00
*Kansas City (South Prospect)	25 00
King City	40 00
*Kingston	5 30
*Knobnoster	5 86
*La Belle	10 00
*Lebanon	5 00
*Lee's Summit	10 50
Lewistown	5 00
*Lexington	10 00
Liberty	15 00
Lincoln	8 00
Louisiana	1 85
*Madison	17 44
*Maitland	15 00
*Malden	5 00
*Marshall	28 00
Maryville	18 00
*Memphis	5 00
*Mexico (First) ...	10 00
*Milan	5 00
**Milan (Junior) ..	10 00
Moberly (Central)..	16 01
Moberly (East Side)	18 50
Monett	7 50
Mt. Oak (Frederick town)	3 36
Neosho	12 75
New Boston	2 25
*New Franklin	18 00
*New Haven	6 25
New Point	4 10
*Pattonsburg	5 10
Pierce City	2 75
*Platt City	25 00
**Plattsburg	30 00
Richards	3 15
**Rich Hill	10 00
Ridgeway	3 57
*Rothville	10 00
*St. Joseph (First)	32 38
St. Joseph (Frederick Ave.)	5 00
*St. Joseph (Mitchell Park)	20 00
**St. Joseph (Wyatt Park)...	10 00
St. Louis (Carondelet)	3 00
St. Louis (First)..	9 00
St. Louis (First) Intermediate	20 00
St. Louis (Fourth).	5 00
*St. Louis (Hamilton Ave.)	8 65
St. Louis (Maplewood)	1 31
**St. Louis (Second)	10 00
St. Louis (Union Ave.)	25 00
*Salem	5 00
Salem (Barnard)...	5 00
Salisbury	4 00
*Savannah	5 00
Sedalia (Broadway)	5 00
Seneca	3 15
Shelbyville	2 00
Springfield (Central)	7 00
*Springfield (First)	8 00
*Sweet Springs ...	5 39
*Tarkio	10 00
*Triplett	8 99
Troy	12 00
Warrensburg	20 00
*Weaubleau	5 71
*Windsor	20 00

Individuals.

Alexander, H. A., Perry	1 00
Baldwin, Mrs. S. H., Knox City	500 00
Bartlett, Mrs. Rena, Middletown	1 00
Belot, Mrs. M. J., Middletown	1 00
Bickley, Mr. and Mrs. F. W., Mexico	5 00
Bowers, Mrs. Alcid, St. Joseph	1 00
Browning, S. A., Avalon	2 50
Brunett, Kate, Jerico	1 00
Bryant, J. F., Bethany 1005 00	
Bunker, H. E. and H. M., Exline ...	10 00
Butchart, R., St. Louis	5 00
Calhoun, Mrs. E., Cobb	2 00
Cleaver, Mr. and Mrs. B. H., Canton	10 00
Cocke, Mrs. M. A., Lowry City	1 00
Connell, Mrs. J. S., Taylor	1 00
Cornelius, Edwin T., Canton	2 50
Crenshaw, Austin, Fulton	5 00
Cupp, Louis S., Kansas City	2 00
Danbenspeck, Manson, Mansfield ...	2 00
Davis, Zulah and mother, Madison.	25 00
Dick, Lana, Lincoln	2 00
Divers, B. C., Guthrie	10 00
Dowling, W. W., St. Louis	5 00
Efert, Ruby, Mt. Washington	3 00
Farthing, G. P., Middletown	1 00
Gardner, Robt. D., Queen City	3 00
Gartman, J. J., Middletown	3 00
Gartman, Mrs. J. J., Middletown	1 00
Gibson, Paul H. and wife, Elsberry	5 00
Gordon, Nannie, Kansas City	5 00
Grainger, C. F., Fletcher	20 00
Grainger, Mr. and Mrs. G., Fletcher	20 00
Ham, Mr. and Mrs. W. J., Corder ..	5 00
High, M. J., Plattsburg	1 00
Hockaday, Mrs. Sallie, Middletown..	3 00
Jameson, W. E., Fulton	5 00
Jarvis, J. F., Sweet Springs	18 00

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Job, Miss Eva, Cleveland 2 00
Johnson, Dr. and Mrs. F. M., Springfield 5 00
Jones, Jas. B., Fulton 10 00
Lampkin, R. H., Dexter 1 00
McDaniel, Thos. P., Smithville 30 00
March, John J., Rich Hill 5 00
Mullen, Mrs. Elizabeth, Belton 8 00
Packard, C. E., Cameron 5 00
Parker, Mae A. E., St. Louis 5 00
Pratte, A. L., Minnith 2 00
Reynolds, E. M., Golden City 2 00
Robinson, L. E. and S. W., Esther 2 00
Schafter, R., Fortuna 5 00
Scott, Ed. G. and wife, Worth County 8450 00
Shreve, J. T., Memphis 5 00
Simpson, Ely, Joplin 5 00
Slack, Carroll, Middletown 50
Slack, Mrs. Lou, Middletown 50
Stout, Mrs. Mary, Doniphan 1 00
Swift, Anna E., Billings 3 00
Swift, C. B., Reed's Spring 1 00
Tappner, Mrs. John B., Jasper 1 00
Taylor, J. M., Mercer 5 00
Thomas, Mrs. Amanda C., Middletown 25
Thomas, Paul A., Middletown 1 00
Udell, F. E., St. Louis 50 00
Vermillion, Melvin E, Middletown... 3 00
Vermillion, Mrs. Kate, Middletown 1 00
Wallace, Jas. M., Middletown 1 00
Wallace, Miss V. L., Como 5 00
Williams, Mrs. Mattie, Middletown. 50
Witt, Mrs. H. M., Hickory 1 00

Miscellaneous.

A Friend, St Joseph 1 00
A Friend, St. Louis 5 00
L. A., Booneville.. 4 00
L. A. S., Pilot Grove 5 00
Wm. Woods College for Girls, Fulton 130 00

MONTANA.

Churches.

Anaconda 22 50
Billings 8 00
Bozeman 35 21
*Deer Lodge 25 00
Hamilton 12 40
Helena 16 25
**Kalispell 26 66
*Missoula 30 00
Spring Creek (Kalispell) 6 55

Sunday-Schools.

Anaconda 8 50
Bozeman 20 27
Bridges S. H. (Bozeman) 5 00
*Butte (Shortrige Memorial) 20 40
Clemons 15 61
Deer Lodge 20 00
Great Falls 5 00
Hamilton 9 61
Helena (First).... 10 00
Hogan (Clemons).. 9 25
*Kalispell 20 00
*Missoula 37 06

Endeavor Societies.

Anaconda 2 00
Helena 18 00

Individuals.

Edwards, T. B., Billings 2 00
Ewalt, Mr. and Mrs. D. H., Ekalka.. 1 50
Pew, Arthur L., Helena 10 00

NEBRASKA.

Churches.

*Adams 12 10
Alma 20 00
*Ansley 37 10
Arapahoe 3 50
Arnold 4 00
Auburn 19 00
Avoca 8 00
Bartley 2 00
*Beatrice 100 00
Beaver City 11 05
*Beaver Crossing.. 10 00
Bethany 311 45
Bloomington 13 00
Blue Hill 8 35
*Bower (Fairbury) 40 00
Bradshaw 14 57
**Brock 20 00
*Cameron (Wood River) 12 75
Charter Oak (Brock) 8 75
*Chester 26 00
Clay Center 30 56
Cook 4 75
Cowles 1 50
Cozad 38 50
David City 10 00
Deweese 5 75
Diller 8 00
**Dorchester 52 00
*Douglas 28 71
Edgar 3 20
Edholm 5 70
*Edison 15 00
Elmwood 15 00
*Elwood 15 00
Exeter 9 50
Fairbury 50 00
Fairview (Elm Creek) 1 75
Falls City 20 52
Firth 14 12
Fremont 16 05
*Geneva 20 75
*Gering 10 00
Grand Island (First) 5 00
Greenwood 6 00
Guide Rock 15 00
*Hastings 51 00
*Havelock 10 78
Hebron 32 00
*Hendley 10 00
*Humboldt 51 00
*Indianola 28 00
Kearney 13 00
Lexington 43 00
*Liberty 16 25
*Liberty Ridge (Hebron) 27 05
Lincoln (East Side) 12 52
*Lincoln (First)... 512 17
Minden 8 00
Murray 8 00
Nebraska City 2 75
*Nelson 25 72
*North Bend 16 00
*North Platte 10 00
Oak 1 10
*Odell 17 05
Omaha (First).... 31 85
Omaha (North Side) 31 25
*Overton 10 00
Oxbow (Angus)... 5 25
Palmer 22 50
*Pawnee City 40 00
Plainview (Memphis) 2 50
Plattsmouth 15 00
Pleasant Hill (Liberty) 6 55
Prairie Center (Guide Rock)... 3 75
Scott's Bluff..... 3 05
Shubert 2 11
South Omaha 2 14
Stamford 3 00
*Stella 10 00
*Tecumseh 19 00
Trumbull 10 00
*Ulysses 35 00
Unadilla 10 80
Valley 7 51
Valparaiso 10 00
Vesta 5 00
*Waco 14 20
Wakefield 16 90
Wood River 5 00
Wymore 11 00
*York 20 06

Sunday-Schools.

Ansley 20 10
Arnold 14 30
Ashland 5 10
Auburn 22 37
**Aurora 30 00
Avoca 12 00
*Bartley 10 00
Beatrice 40 00
Beaver Crossing.... 8 23
Bee 3 01

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Belvidere	30 00
Bennett	1 75
*Bethany	50 00
Beverly	1 00
Bloomington	3 24
Blue Hill	9 18
Blue Springs	1·25
Bower (Fairbury)	2 80
Bradshaw	21 70
*Brock	10 00
*Brownville	10 00
*Burwell	10 00
*Cameron (Wood River)	16 00
Cat Creek (Ansley)	8 45
Charter Oak (Brock)	29 11
*Chester	62 00
Clay Center	25 00
**Coburg (Comstock)	14 40
*Cook	15 00
Cozad	21 48
Craig	5 00
Danbury	2 25
*David City	10 00
*Deweese	13 00
Diller	7 00
Dorchester	6 50
Douglas	12 00
*Eddyville	9 00
Edgar	7 64
*Edison	12 00
Elk Creek	6 25
Elmwood	10 00
**Elwood	27 86
Exeter	5 95
Fairbury	11 88
Fairfield	35 00
*Fairview (Elm Creek)	14 30
Filley	9 21
*Firth	10 25
Fremont	12 38
*Geneva	16 00
*Gering	10 00
Gordon	5 55
Grand Island (First)	7 21
Greenwood	6 80
*Guide Rock	10 00
Harvard	16 10
*Hastings (First)	36 38
Havelock	4 70
*Hebron	75 00
*Hendley	18 00
*Hill (Bloomfield)	10 00
Humboldt	9 22
Inavale	7 55
Indianola	11 82
*Kearney	20 00
Lanham	4 80
Liberty	14 75
Liberty (Ansley)	5 95
Liberty Ridge (Hebron)	24 10
**Lillian	10 00
*Lincoln (First)	50 00
*Litchfield	10 00
Louisville	8 02
*McCook	5 00
**Minden (First)	11 33
Mitchell	2 41
Murray	25 05
Nebraska City	4 72
Nelson	13 73
Nemaha (Dawson)	3 40
Nora	2 00
**Norfolk	14 45
*North Platte	26 20
*Oak	8 26
Odell	10 33
*Omaha (First)	50 00
Omaha (Irvington Mission)	4 00
Omaha (North Side)	21 32
*Overton	28 25
Ox Bow (Nelson)	12 61
Palmer	20 53
*Pawnee City	35 00
Peru	18 00
Plainview (Mead)	25 00
*Platte Valley (Cozad)	41 00
Plattsmouth	22 38
Pleasant Hill (Liberty)	9 30
*Pleasant Valley (Ashland)	12 06
Pleasant View (Lynch)	8 00
**Precept	19 38
Red Willow (Indianola)	18 70
Riverdale (Union)	9 00
Salem	5 00
*Scottsbluff	7 60
Shubert	15 00
South Omaha (First)	6 16
**Stamford	10 00
*Stella	12 75
Tecumseh	2 82
*Trumbull	62 16
Unadilla	15 20
*Union (Beatrice)	9 50
*Union (Cornell)	5 00
Union (Rockton)	1 84
Valparaiso	6 09
*Verdon	12 00
*Vesta	5 00
Waco	10 50
Wakefield	18 29
Wilber (First)	2 50
*Wymore	10 00
*York	68 11

En : Societies.

Alma	5 00
**Ansley	16 00
*Bethany	38 00
Blue Hill	5 00
*Clay Center	5 00
*David City	5 00
Deweese	23 00
*Douglas	15 00
Fremont	22 25
*Geneva	5 00
*Harvard	6 00
**Hastings	69 35
*Hebron	5 00
Kearney	6 15
Liberty Ridge (Hebron)	22 00
*Lincoln (First)	10 00
Nebraska City	18 00
*Omaha (North Side)	25 00
*Pawnee City	15 00
Platte Valley (Cozad)	24 65
*Riverdale	10 00
*Salem	5 00
Wakefield	4 00
**Wymore	10 00
York	16 20

Individuals.

Allbery, Carrie, Chadron	1 00
Allbery, Grace, Chadron	1 00
Allbery, Mrs. W. A., Chadron	1 00
Caton, Margaret, Hastings	10 00
Child, Elmer R., Bethany	1 00
Davis, J. E., Beatrice	2 15
Dillon, J. A., Tecumseh	5 00
Harrison, Mr. and Mrs. L. B., Bancroft	2 50
Johnson, G. C., Minden	2 50
Johnson, Mary L., Atkinson	3 00
Longnecker, John Indianola	5 00
McDonald, T. B., Waco	1 00
Paine, Smith, Arapahoe	5 00
Paine, Smith, and family, Arapahoe	3 00
Sandstrum, S. A., Ceresco	3 00
Schooley, S. W., Cozad	5 00
Smith, Ella T., Beatrice	6 00
Sutton, H. T., Bethany	25 00
Turner, J. M. Broken Bow	2 50
Woodruff, Belle, Cozad	1 50

Miscellaneous.

Cash	45 00
Christian Aid Society, Lushton	6 00
Cotner University, Bethany	89 40
Estate of S. Sparks, Concord	200 00
L. A. S., Brock	10 00

NEW HAMPSHIRE.

Sunday-School.

*Effingham Falls	5 10

Individual.

Hill, Miss Blanche, Portsmouth	5 00

NEW JERSEY.

Church.

*East Orange	111 87

Sunday-School.

East Orange	75 00

Endeavor Society.

*East Orange (Park Avenue)	20 00

Individuals.

Clough, Gretchen, Hawthorne	1 00
Clough, Lee R. and wife, Hawthorne	15 00

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NEW MEXICO.

Churches.

*Albuquerque	10 00
Artesia	21 50
East Las Vegas	5 45
Folsom	3 50
**Lordsburg	27 00
*Roswell	30 00

Sunday-schools.

*Artesia	53 45
East Las Vegas	8 60
Folsom	2 40
*Lordsburg	13 75
*Raton	10 00

Endeavor Society.

*Artesia	5 00

Individuals.

Bagby, Dr. B. B., Carrizozo	5 00
Bowdoin, Mrs. A. H., Alamogordo	100 00

NEW YORK.

Churches.

*Auburn	50 00
Brewerton	4 25
Brooklyn (First)	80 50
Brookiyn (Second)	20 00
Brooklyn (Third)	13 50
Buffalo (Forest Ave.)	14 00
*Buffalo (Jefferson St.)	600 00
Buffalo (Richmond Ave.)	393 05
Cato	18 00
*Clarence	23 00
*Dunkirk	10 00
Eagle Mills	9 00
*Elmira (First)	30 00
*Fredonia	11 50
*Gloversville	21 25
*New York (Lenox Ave. Union)	69 50
New York (W. 56th St.)	198 93
New York (169th St.)	483 59
Niagara Falls	85 42
*North Lancaster	66 00
*N. Tonawanda (First)	534 09
*N. Tonawanda (Tabernacle)	100 00
Pembroke	7 25
Poestenkill	11 81
Pompey	15 55
Rochester (First)	65 81
Rochester (Second)	50 00
*Scio	17 60
South Butler	11 75
*Syracuse (Central)	100 51
Syracuse (Rowland St.)	8 43
*Throopsville	26 50
Tonawanda (First)	23 00
Troy (River and Jay Sts.)	360 00
*Troy (Lansingburg)	37 00
Tully	13 00
Watertown	19 00
*Wellsville	142 32
Williamsville	22 60

Sunday-schools.

*Auburn	50 00
Brewerton	4 50
Brooklyn (First)	40 00
Brooklyn (Second)	20 00
Brooklyn (Black Rock)	5 40
Brooklyn (Forest Ave.)	5 55
Brooklyn (Richmond Ave.)	100 25
Cato	10 00
*Clarence	20 00
Dunkirk	10 00
Eagle Mills	18 34
**East Aurora	31 74
*Elmira (First)	84 00
Felts Mills	3 15
Gloversville (Bleecher St.)	7 22
*Hallsport	5 25
Harrisville	16 00
*Mill Grove (Union)	15 00
New York (Branch of 169th St.)	10 86
New York (First)	41 98
New York (Lenox Ave.)	4 00
*Niagara Falls	53 61
North Lancaster	12 37
*N. Tonawanda (First)	100 00
*N. Tonawanda (Tabernacle)	150 00
*Pembroke	31 50
Poestenkill	16 50
Pompey	18 00
Rochester (Columbia Ave.)	21 90
Rochester (First)	30 00
*Scio	15 75
South Butler	22 93
Syracuse (Central)	37 00
*Syracuse (Rowland St.)	13 22
*Throopsville	15 00
Tonawanda (First)	33 29
*Troy (River and Jay Sts.)	225 00
Troy (Lansingburg)	21 80
Tully	3 85
Vorea (Richland)	3 17
*Watertown	16 13
Wellsville	50 00
Williamsville	17 49

Endeavor Societies.

Brooklyn (First)	13 00
Brooklyn (Second)	5 00
*Brooklyn (Third)	5 00
*Buffalo (Forest Ave.)	10 00
Buffalo (Jefferson St.)	10 00
*Buffalo (Richmond Ave.)	148 85
Cato	2 00
Eagle Mills	5 00
New York (Lenox Ave.)	3 42
New York (169th St.)	10 00
Niagara Falls	5 00
*N. Tonawanda (Central) First Society	18 00
N. Tonawanda (Central) Delta Alpha	6 00
Pompey	5 00
Rochester (Columbia Ave.)	8 00
*Rochester (First)	5 00
Syracuse (Central)	1 00
Syracuse (Rowland St.)	2 06
Tonawanda	5 00
Troy (River and Jay Sts.)	15 00
Troy (Third Ave.)	18 00

Individuals.

Adams, Lillie, Porterville	1 00
Applebee, Mr. and Mrs. A. J., Wellsville	5 00
Applebee, Mrs. A. J. (deceased) Wellsville	2 00
Barnes, Will H., Port Byron	1 00
Belding, Mrs. Emily S., Pittstown	5 00
Benton, Harriett M., Wassiac	2 00
Black, K. S., Scio, N. Y.	100 00
Butler, Ida B., mother and sister, Lawrence	5 00
Carr, B. F., Long Island	20 00
Childs, W. J., Pembroke	5 00
Garey, Mr. and Mrs. L. B., Buffalo	5 00
Gascoyne, M., Brooklyn	5 00
Gibson, Geo. J., Buffalo	33 34
Gould, Mrs. W. C., Friendship	1 00
Hale, M. C., Watertown	1 00
Haskin, Mrs. W. L., Pittstown	2 00
Henry, Edward A., Canandaigua	10 00
Higgins, Mrs. T. E., Phillips	1 00
Johnston, Mrs. J. H., Rochester	5 00
Lamphear, E. P., Fredonia	5 00
Leslie, Mrs. Nancy M., Phœnix	5 00
Packard, Mrs. O. M., New York City	17 00
Quim, Mrs. Alex., Brooklyn	1 00
Roberts, Mary M., Philadelphia	5 00
Rockefeller, John D., New York N. Y.	10000 00
Rosecrans, W. B., Breakabeen	200 00
Serena, Jos. A., Syracuse	5 00

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Smith, Mrs. L. L., Jr., Canandaigua	5 00
Sprague, Mrs. Sylvia, Savannah	1 00
Stage, Mrs., Batavia	10 00
Taber, Grace A., Buffalo	5 00
Taber, Harriett C., Buffalo	3 00
Taber, Mrs. B. F., Buffalo	40 00
Taylor, Mrs. Wm. O., Wellsville	1 00
Thompson, Antoinette, Pittstown	8 00
Tomlinson, Mrs. M., Porterville	10 00
Williamson, John A., Brooklyn	5 00

Miscellaneous.

A Friend, Tonawanda	6 00
Cash, Watertown	51 50

NORTH CAROLINA.

Churches.

Airy Grove (Grifton)	4 10
Albermarle (Bay)	2 20
Antioch (Farmville)	10 00
Asheville (First)	21 00
**Aryden	20 00
Bay Creek (Mesic)	4 71
*Belhaven	21 53
*Bethany (Arapahoe)	14 00
Bethany (Scotland Neck)	8 00
Broad Creek (Olympia)	4 00
*Dunn	10 77
Edward	8 25
Eureka (Dobbersville)	2 08
Greenville	14 98
Haskins Chapel (Trenton)	5 00
Haw Branch (Chocowinity)	3 00
Holly Neck (Skinnersville)	5 80
James Chapel (Gilead)	3 00
*Kala (Creeds)	10 00
Kinston	127 50
Kitt Swamp (New Berne)	5 12
Long Acre (Pine Town)	5 00
Macedonia (Williamston)	6 10
Mathews Chapel (Rural Hall)	2 32
Mill Creek (Beasley)	3 10
Mt. Pleasant (Greenville)	5 00
*New Bern	13 80
Oak Grove (Robersonville)	7 57
*Old Ford (Washington)	24 30
Pantego	11 25
Pleasant Union (Newton Grove)	1 00
Pollocksville	1 00
Salem (Grifton)	5 09
Stokesdale	5 00
Stoneville	6 00
*Washington	25 25
Wheat Swamp (Kinston)	5 35
Williamstown	9 10
Wilson	35 00
*Wilson's Mills	15 00
*Winston-Salem	50 00
Zion's Chapel (Roper)	11 87

Sunday-Schools.

Amity (Baird's Creek)	7 50
Asheville	9 00
Athenian Union (Richland)	4 71
*Bay Creek (Mesic)	15 00
*Bethany (Arapahoe)	25 00
*Dunn	16 44
*Edward	20 00
**Everett S. H.	15 00
Galilee (Newbern)	2 00
Greenville	3 25
Grifton	4 00
Kinston	35 74
Kitt Swamp (New Bern)	20 00
*Merritt	5 00
Middletown	12 43
Mt. Olive (Leechville)	22 27
*New Hope (Reelsboro)	6 25
**Oriental	18 21
Pantego	5 00
Plymouth	5 00
Poplar Chapel (Jamesville)	7 80
*Reedy Branch (Comfort)	5 00
*Richlands	19 50
**Rose Bud (Walnut Cove)	18 90
Rural Hall	18 78
*Salem (Grifton)	6 91
*Spray	20 00
*Stokesdale	8 50
Swainsland (Washington)	7 00
Timothy (Grifton)	8 35
Washington	14 11
*Weaverville	5 00
Wilmington	2 00
*Wilson's Mills	15 00
*Winston-Salem (4th St.)	31 76
Zion's Chapel (Roper)	10 20

Endeavor Society.

Greenville	3 25

Individuals.

Allen, Miss Emma, Charlotte	5 00
Jones, R. H., Winston-Salem	5 00
Lotspeich, Jennie W., Weaverville	1 00
Peeke, Mary E. and friends, Weaverville	3 25
Sayles, H. T., Dewdrop	5 00
Tolar, John R., Fayetteville	25 00

Miscellaneous.

In memory of Ida Stancil, Washington	1 00

NORTH DAKOTA.

Church.

*Fargo	11 00

Individual.

Judd, J. B., Fargo	10 00

OHIO.

Churches.

Ada	40 30
Adario (Greenwich)	5 75
*Akron (Broad St.)	160 74
*Akron (First)	926 45
*Akron (Fourth)	11 18
Akron (Wabash Avenue)	35 00
*Alliance	80 88
Antioch	5 51
Ashland	76 00
Ashtabula	27 30
Athens	71 41
Auglaize Chapel (Wapakoneta)	3 75
Aurora	11 25
Barberton	3 50
*Barnesville	20 00
Beallsville	10 00
Beaverdam	18 30
Bedford	14 75
Bellaire	212 90
*Bellefontaine	55 00
Bell (Utica)	5 00
Belmont Ridge (Beallsville)	22 00
Bend Fork (Belmont)	10 15
Berea (Pine Hill)	3 00
Bethel	5 35
**Bethesda	39 50
Beverly	8 00
**Big Springs	20 16
Blachleyville	5 15
Bladenburg	4 55
Blanchard River (Forest)	17 40
Bluffton	11 18
Bowersville	3 75
Bowling Green	24 50
Braceville	11 80
Brilliant	10 00
Brink Haven	3 90
Brunswick	10 00
*Bryan (E. High Street)	41 25
Cæsarea (Mansfield)	19 00
Campbellstown	3 50
Canfield	11 34
Canton	339 00
Carbon Hill	4 00
*Carthage	42 75
Centerville (Demos)	14 30
*Chagrin Falls	68 40
Champion	14 00
Chesterland	6 75

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*Cincinnati (Camp Washington)	10 00
Cincinnati (Central)	927 44
Cincinnati (Central Fairmount)	7 50
Cincinnati (Columbia)	3 00
*Cincinnati (Evanston)	57 67
Cincinnati (Northside)	80 20
Cincinnati (Fourth)	5 00
Cincinnati (Grace Ave.)	7 11
*Cincinnati (Norwood)	268 25
Cincinnati (Richmond St.)	40 61
Cincinnati (Walnut Hills)	221 20
*Cleveland Aetna St.)	50 00
Cleveland (Birch Street)	20 00
Cleveland (Dunham Ave.)	60 61
Cleveland (Euclid Avenue)	527 71
*Cleveland (Franklin Circle)	671 36
*Cleveland (Highland Ave.)	14 50
*Cleveland (Miles Avenue)	100 00
*Cleveland (West Madison Ave.)	60 00
*Clinton	12 50
Clyde	5 10
Coal Run	5 00
Collinwood	65 00
Columbus (Broad Street)	110 00
Columbus (Chicago Avenue)	5 00
Columbus (West 4th Ave.)	86 60
Columbus (Wilson Avenue)	50 00
Coolville	40
Cortland	18 00
Coshocton	9 43
**Crooksville	41 00
*Croton	10 00
Custar	3 95
*Cuyahoga Falls	30 00
*Cygnet	10 23
Danville	6 50
Danville (Hillsboro)	2 10
Dayton (Central)	108 28
Dayton (West Side)	24 40
*Deerfield	40 00
*Dundee	16 86
East Chesterfield (Morenci, Mich.)	5 00
East Fairfield	12 60
East Granger (Worden)	15 40
*East Liberty	15 50
*East Liverpool (First)	172 05
*East Liverpool (Second)	10 10
*East Palestine	47 05
East Richland	5 00
East Thompson (Thompson)	11 60
Eden (Utica)	7 35
Edgerton	17 00
Edon	24 20
**Elmore	62 50
*Elyria	96 72
Fairfield and S. S.	4 15
Fairview (Lynchburg)	15 00
Fayette	6 75
*Felicity	12 00
Ferry (Waynesville)	5 25
Fidelity	2 00
Fields	6 01
Findlay	200 00
Findlay (Central)	4 90
Findlay Chapel (Luhrig)	9 00
First Milford (Centerburg)	10 00
*Flushing	40 25
*Fostoria	25 00
Four Mile Run (Austintown)	85 50
Fowler	2 75
Fowler's Mills (Chadron)	6 00
Fredericksburg	1 50
Galion	5 60
Garfield Chapel (Yoder)	5 50
Garrettsville	12 50
Geneva	19 18
Genoa	5 50
*Georgetown	25 00
*Ghent	13 75
Gibsonburg	2 25
*Girard	31 50
*Glenville	35 00
Greenfield	2 75
Greenford	27 75
Greensburg	24 00
**Greenville	25 00
*Greenwich	25 17
Grove (Gambier)	11 00
*Grover Hill	15 00
Hamilton	79 00
Hanoverton	12 45
*Harrison	82 07
Hartford	15 00
Hartsgrove (Rome)	4 00
Hebron	11 00
*Hiram	247 10
Holmesville	11 10
Hopedale	10 00
Howard	14 00
Howland (Warren)	9 60
*Hubbard (Central)	20 00
Indian Run (Osnaburg)	16 00
Inland	3 00
*Jamestown	12 50
Jeromeville	20 48
Jerry City	5 10
Kensington	6 58
Kent	16 00
Kenton	116 62
Kirkpatrick	5 00
Lakewood	19 65
Lancaster	2 50
Laporte	4 65
Lebanon	2 00
*Lerado	10 00
Liberty Chapel (Russellville)	15 00
Lima (So. Side)	68 04
Lima (Wayne St.)	56 78
*Linden Heights	10 85
Lindenwald (Hamilton)	20 25
*Lisbon	100 00
Lockland	7 00
*Lorain	20 25
**Lordstown	71 57
Lowell	14 00
*Lucas	10 25
Lynchburg	9 40
*Lyons	15 00
McArthur	15 00
**McComb and Sunday-school	50 00
*McConnellsville	35 10
McGuffy	3 25
Macedonia (Okeana)	12 00
*Madisonville	27 30
**Malvern	40 00
Mansfield (First)	19 08
*Mantua Center (Mantua)	27 00
Mantua Station (Mantua)	8 50
**Marietta	32 91
*Marion (Central)	49 73
Marlboro	5 00
*Marshfield	37 00
*Martinsburg	19 75
*Martin's Ferry	18 85
Massillon	206 60
May Hill (Seaman)	2 05
Medina	11 00
Mentor	20 00
Mentor Plains (Mentor)	5 55
Miami	8 00
*Middleport	15 20
*Millersburg	55 60
Millfield	6 50
Milton Center	11 45
Mineral Ridge	17 99
Minerva	37 55
*Mogadore	25 00
Monroe (Millersburg)	11 65
Monterey	5 15
Montpelier	6 00
Montville	4 00
*Morristown	50 00
Mt. Healthy	109 90
Mt. Olive (Hoytville)	4 50
Mt. Olive (New Vienna)	8 65
Mt. Vernon	49 12
Mt. Victory	4 00
Mowrystown	11 75
Mungen	68 00
Nashville	2 61
*Nelsonville	60 00
New Alexandria (East Rochester)	7 41
*New Antioch (Wilmington)	50 00
Newark (Central)	72 00
New Baltimore	4 00
New Harrisburg	6 00
New Holland	6 50
New Paris	4 20
*New Philadelphia	60 00
*Newton Falls	104 70
New Vienna	7 00
*Niles	58 00
Nimisila (Clinton)	10 22
North Baltimore	21 50
North Bloomfield	2 80
North Bristol	5 15
North Eaton (Grafton)	9 05
North Fairfield	13 50
North Jackson and Sunday-school	5 00
*North Royalton (Brecksville)	22 75
*Norwalk	28 50

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*Orange (Alfred).. 25 25
Orwell 4 40
Painesville 76 00
Paulding 23 75
Peebles 2 67
Perry 21 30
Perryton 6 65
Pike Chapel (Winameg) 7 25
*Piqua 20 00
**Pleasant Grove (Mt. Gilead) .. 80 00
Pleasant View (Jeffersonville) 20 00
Prairie Depot 17 35
Princeton 6 50
Quaker City 22 25
Randolph 11 30
*Ravenna 83 50
Remson 5 55
Ripley 10 00
Rock Creek 2 00
Rockville 4 25
*Rogers 31 75
*Roseville 10 65
Rudolph 31 00
Rushsylvania 13 83
Russellville 8 29
Rutland 28 00
Sabina 10 00
Salem 54 86
Salem (Clarington) 7 00
Salineville 6 84
*Sebring 100 00
Shalersville 3 25
*Shadyside 25 00
Shelby 11 65
Shenandoah 16 00
Shreve 19 75
Smithfield 24 00
Solon 16 00
Southington 15 00
South Liberty (Hillsboro) 10 00
Springfield 40 35
Steele's Corner (Cuyahoga Falls) 5 00
Steubenville 101 50
Stockport 7 50
Stow (Cuyahoga Falls) 20 00
Sugartree Ridge... 8 00
Sullivan 15 30
Summerfield 6 92
Tappan 18 30
Tedrow 8 40
Tiffin 25 25
Toledo (Central).. 73 12
Toledo (Norwood Avenue) 50 50
Toronto 9 50
Trimble 10 00
Trumbull (Geneva) 5 00
Uhrichsville 138 69
Union Grove (Killbuck) 15 36
Union (Taylorsville) 4 00
*Utica 29 00
*Van Wert 25 00
*Violet Chapel (Pickerington) . 10 00
Wadsworth 6 00
*Warren (Central). 431 64
*Warren (Second). 13 04
Washington 41 25
Waterford 9 50
Wauseon 5 00
*Wellington 15 00
*Wellsville 218 20
West Mansfield .. 5 46
*West Belmore (Belmore) 10 00
West Milford Chapel (Hicksville).. 4 70
Weston 16 50
West Unity 5 00
*Willoughby 28 00
Wooster 56 47
Xenia 3 50
Yorkshire 3 50
Youngstown (Central) 350 00
Youngstown (First) 80 30
Youngstown (Hillman St.) 67 25

Sunday-Schools.

*Ada 25 31
Adario 13 58
*Airline (Albany). 8 95
*Akron (Broad St.) 100 00
*Akron (First)... 433 48
*Akron (Third) ... 80 00
*Alliance 92 00
Antioch 1 31
*Antioch (Weston). 10 00
*Ashland 120 12
Ashtabula 42 00
*Athens 51 85
*Auglaize Chapel (Wapakoneta) .. 10 00
Augusta 19 91
Aurora 10 34
*Barberton 6 65
**Barnesville 60 00
*Bazetta (Cortland) 15 00
Beallsville 15 00
*Beaver Dam 30 00
*Bedford 62 90
*Bellaire 410 82
*Belle Center 23 63
*Bellefontaine 35 00
Bell (Utica) 7 10
*Bend Fork (Belmont) 31 00
*Bergholz 5 00
Bethel 12 17
Bethesda 17 88
Bethlehem (Winchester) 13 00
Big Springs 14 00
*Bishopville 17 50
*Blachleyville 50 00
Bladensburg 16 91
Blanchard River (Forest) 3 18
*Blanchester 5 24
*Bluffton 11 09
Bowersville 20 00
Braceville 19 00
*Brink Haven 16 50
Brookfield 6 35
*Brunswick 15 00
Bryan (East High Street) 23 45
*Buford 39 50
**Burkettaville ... 11 08
*Caesarea (Mansfield) 29 60
Campbellstown ... 4 00
*Canfield 11 75
Canton 246 00
*Carbon Hill 15 00
*Carthage 26 47
Centerville 22 70
Chardon 12 21
Chagrin Falls 30 00
Champaign 20 50
*Chauncey 17 00
Chesterland 10 00
Cincinnati (Camp Washington) ... 7 75
Cincinnati (Central) 25 17
Cincinnati (Central Fairmount). 15 00
*Cincinnati (Columbia) 16 77
**Cincinnati (Evanston) 30 00
Cincinnati (Fourth) 4 00
*Cincinnati (Northside) 50 00
*Cincinnati (Norwood) 108 06
Cincinnati (Richmond St.) 28 96
Cincinnati (Walnut Hills) 43 20
*Clear Creek (Ashland) 36 50
Cleveland (Aetna Street) 20 00
Cleveland (Birch Street) 15 00
**Cleveland (Crawford Road) 30 00
Cleveland (Dunham Avenue) 108 63
Cleveland (Euclid Avenue) 136 00
*Cleveland (Franklin Circle) 255 00
Cleveland (Highland Avenue) .. 7 00
Cleveland (Miles Avenue) 43 00
Cleveland (West Madison Ave.).. 47 69
Clinton 16 00
*College Hill 10 00
Collinwood 90 08
*Columbiana 6 42
Columbus (East Broad St.) 60 00
Columbus (Chicago Avenue) 12 00
Columbus (Wilson Avenue) 50 00
Columbus (South). 2 00
*Columbus (West 4th Ave.) 125 00
Cortland 27 03
*Crooksville 20 00
*Croton 11 65
**Custar 12 50
Cuyahoga Falls 17 00
Cygnet 15 00
**Danville 31 60
Danville (Hillsboro) 11 00
Dayton (Central).. 200 00
Dayton (West Side) 53 12
Deerfield 13 88
**Delta 50 00
Dennis (Gambier).. 5 86
*Dundee 15 00
Eagleville (Bloomdale) 12 00
East Bridgewater.. 2 00
East Chesterfield (Morenci, Mich.) 9 60
*East Fairfield ... 18 35
*East Granger (Worden) 40 00
*East Liberty 25 50
East Liverpool (East End) 11 23

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*East Liverpool (First)	136 21
*East Palestine	53 32
East Richland	10 00
*East Thompson	15 00
East Trumbull (Rock Creek)	2 40
*Eden (St. Louisville)	30 00
*Edgerton	15 00
Edinburg (Wayland)	3 50
Edon	47 40
Elmore	18 85
Elyria	58 62
Everett	4 07
Fairfield (Vincent)	4 30
Fairview (Russell)	16 00
Fayette	9 25
**Felicity	28 57
*Ferry (Waynesville)	15 25
Fields	13 55
Findlay (Central)	5 00
First Milford (Centerburg)	10 30
Flushing	75 00
*Fort Recovery	15 00
*Fostoria	45 51
Four Mile (Jackson)	5 16
Four Mile Run (Austintown)	54 60
Fowler	2 75
Fowler's Mills (Chardon)	25 00
Galion	8 80
Garfield Chapel (Lima)	13 50
Garrettsville	9 62
*Geneva	50 00
Genoa	9 50
Georgetown	13 00
*Ghent	15 00
Gibsonburg	27 00
Ginghamsburg (Tadmor)	2 00
Girard	10 00
*Glenmont	89 35
**Glouster	50 00
Grape Grove (Jamestown)	15 00
*Greenfield	10 00
*Greenford	30 40
Greensburg (Lockwood)	7 00
*Greenville	26 43
Greenwich	22 15
Hamersville	19 42
*Hamilton (First)	160 00
*Hanoverton	11 00
Harmony (Cambridge)	4 25
*Harrison	40 00
Harpersfield Center (Geneva)	4 50
Hartford	11 55
Hartsgrove	6 75
Hebron	16 27
**Hicksville	42 00
*Hillsboro	25 00
Hinckley Center (Brunswick)	10 09
Hiram	37 50
Holmesville	17 00
*Hooper Ridge (Amesville)	10 73
Hopedale	6 00
*Howard	21 47
*Hubbard (Central)	35 92
Howland (Warren)	24 00
Hudson	5 50
Hunter	7 50
Indian Run (Waynesburg)	14 25
Ironton	23 90
Jackson	10 00
*Jamestown	10 50
*Jeromeville	35 89
Jerry City	5 00
Kensington	15 09
Kent	8 85
Kenton	12 80
*Killbuck	50 00
Kipton	19 00
Kirkpatrick	3 81
Lakewood	13 75
*Lancaster	16 64
La Porte (Elyria)	5 00
Lebanon	9 00
Leipsic	12 25
*Lerado	17 85
*Liberty Chapel (Decatur)	47 69
*Lima (Highland Park)	8 80
*Lima(South Side)	50 00
*Lima (Wayne St.)	82 10
Linden Heights	17 21
*Lindenwald (Hamilton)	36 00
*Lisbon	45 00
Lockland	17 50
Lockland (Maple St. Colored)	3 00
*Long Lick(Moore Chapel)	5 46
*Lorain	35 00
Lordstown (Warren)	50 00
Loudonville	2 59
*Lowell	10 00
Lowellville	19 48
Lucas	2 43
Lynchburg	2 70
Lyons	5 00
*McArthur	35 00
*McConnellsville	20 24
McGuffy	11 50
Macedonia (Blanchester)	4 80
Macedonia (Okeana)	9 00
**Macon	10 56
*Madisonville	16 25
*Mansfield (First)	100 00
Mantua Center (Mantua Station)	15 00
*Mantua Station	8 58
Marion (Central)	9 30
*Marion (First)	11 50
*Marlboro (Limaville)	15 20
*Martinsburg	25 00
Martin's Ferry	7 18
*Martinsville	20 00
*Massillon	180 00
Mentor	23 00
Mentor Plains (Mentor)	5 15
Messiah (Martinsburg)	2 17
Miami (Cleves)	17 50
Middleburg	5 00
*Middleport	28 40
*Mill Creek (East Liberty)	12 91
*Millersburg	120 00
Millwood	10 00
Milton Center	11 00
Mineral Ridge	12 00
Minerva	32 92
*Mogadore	25 00
Monroe (Millersburg)	26 94
Monterey	18 00
*Montezuma	21 48
Montville	7 40
*Morristown	28 60
Mt. Healthy	110 62
Mt. Olive (Hoytville)	23 40
Mt. Orab	5 00
Mt. Perry	3 45
Mt. Vernon	42 15
Mt. Victory	14 00
Mowrystown	12 50
Mungen (Bays)	111 90
*Nashville	25 00
Neapolis	3 87
*Nelsonville	50 00
*New Antioch	56 50
Newark (Central)	35 00
New Baltimore	8 20
*New Berlin	30 00
*New Holland	40 00
*New Lexington	5 00
New Paris	5 48
*New Philadelphia	25 00
*Newport (Wilson)	15 00
New Richmond	25 66
*Newton Falls	25 97
New Vienna	7 75
Niles	34 20
Nimisila (Clinton)	6 00
North Baltimore	23 18
North Bloomfield	1 00
North Bristol	9 00
*North Eaton	26 30
North Fairfield	33 20
*North Hubbard (Coalburg)	36 21
*North Jackson	15 00
North Royalton	10 81
Norwalk	8 22
*Palmyra (Bellville)	20 32
*Pandora	15 00
Paulding	16 94
*Payne	6 62
*Payne's Corners (Tyrrell)	5 00
Peebles	15 50
Perkins	13 28
Perry	23 25
Perryton	6 22
Phillips (Salem)	14 50
*Pike Chapel (Delta)	16 25
*Piqua	40 75
*Pleasant Grove (Mt. Gilead)	77 00
*Pleasant View (Jeffersonville)	32 25
Polk	8 23
Portsmouth	65 66
Prairie Depot	30 65
Pricetown	33 70
Quaker City (Central)	5 73
Randolph	15 72
Ravenna	35 38
Reedsville	7 00
Remson's Corner (Medina)	8 75
Reno	3 00
*Ridgeway	5 35
*Ripley	17 37
Ripley (Shreve)	20 40
*Rock Creek	18 13
*Rockwood	7 00

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Rockville (Middleport)	4 00
Rocky Fork	5 51
*Rogers	20 00
**Roseville	10 89
*Rudolph	111 00
Rushsylvania	30 95
*Russellville	25 71
Rutland	15 00
Sabina	18 34
St. Mary's	2 15
Salem	124 08
*Salineville	17 70
*Sebring	50 00
*Shadyside	18 10
Shalersville (Ravenna)	2 76
**Shelby	100 00
Shenandoah	30 00
Sherwood	1 35
Shreve	32 25
*Southington	76 84
*Sparta (Pierce)	25 00
*Springfield	76 57
**Spring Mountain	22 11
Steele's Corners (Cuyahoga Falls)	6 00
Steubenville	250 00
Stockport	2 60
**Stone's Lutheran (Jeromeville)	12 35
*Stow (Cuyahoga Falls)	116 54
*Success	8 00
Sullivan	11 00
Tabor	3 52
*Tappan	16 11
*Tedrow	13 00
*Tiffin	30 45
Toledo (Central)	50 00
Toledo (Norwood Avenue)	18 11
Toledo (South)	1 50
Toledo (Springfield)	1 75
*Toronto	23 10
*Trimble	10 00
Trumbull (Geneva)	8 50
*Tuppers Plains	6 40
Uhrichsville	25 00
Union Grove (Gambier)	16 19
Union Grove (Killbuck)	27 25
*Unionport	29 50
Union (Taylorsville)	15 50
Uniopolis	5 00
**Utica (First)	12 00
*Van Wert	18 21
*Wadsworth	17 78
*Warren (Central)	200 00
*Warren (Mission of Central)	6 25
*Warren (Second)	8 50
Warwick (Union)	3 23
*Washington C. H.	25 82
**Waterford (Fredericktown)	50 00
*Wellington	15 00
*Wellsville	200 00
*West Belmore (Belmore)	9 42
*West Mansfield	35 00
West Milford	14 66
Weston	54 25
West Unity	5 05
Whitehouse	7 50
*White Oak (Groesbeck)	32 01
Willoughby	22 10
*Wilmington	88 00
*Wooster	38 14
Xenia	3 15
*Yorkshire	5 50
*Youngstown (Central)	250 00
Youngstown (First)	115 00
Youngstown (Hillman St.)	16 97
Zanesville (Park Street)	11 50

Endeavor Societies.

*Ada	8 59
*Akron (First)	65 00
*Akron (Wabash Avenue)	5 00
Alspach (Hillsboro)	3 00
Ashtabula	7 50
Athens	19 00
Beaver Dam	5 00
*Bellaire	30 00
*Bethel	10 00
Bishopville	19 95
Blachleyville	5 00
Brilliant	5 00
Brunswick	4 00
*Bryan	5 00
Bucyrus	2 10
*Carthage	5 00
Chagrin Falls	5 00
Chardon	1 15
Chesterland (Union)	4 75
Cincinnati (Camp Washington)	5 00
**Cincinnati (Central)	138 38
Cincinnati (Fairmount)	1 00
*Cincinnati (Fourth)	5 00
Cincinnati (Northside)	20 00
Cincinnati (Norwood)	9 85
Cincinnati (Walnut nut Hills)	5 00
Clear Creek (Ashland)	5 00
Cleveland (Birch Street)	18 00
Cleveland (Dunham Avenue)	5 00
*Cleveland (Euclid Avenue)	40 00
Cleveland (Franklin Circle)	37 40
Cleveland (Lakewood)	25 00
Cleveland (West Madison Ave.)	22 00
Collinwood	18 00
Columbus (Broad Street)	18 00
Columbus (West 4th Ave.)	9 00
Courtland	5 00
*Danville	10 00
Dayton (Central)	24 00
Dayton (West Side)	18 00
*Delta	7 50
*East Liverpool (First)	21 50
East Palestine	36 00
*Elmore	9 00
Felicity	2 53
Findlay (First)	23 25
First Milford (Centerburg)	5 00
Flushing	20 00
*Four Mile Run (Austintown)	25 00
Fredericksburg	12 00
*Garfield Chapel (Lima)	18 00
Garrettsville	2 21
Gibsonburg	18 00
*Grover Hill	8 00
Greenfield	4 60
*Greenville	5 00
Hamilton (First)	50 00
Harrison	1 58
Hebron	6 00
**Hiram (Bethany)	20 75
Hiram (Olivet)	1 76
*Hopedale	5 00
Ironton	36 00
*Jamestown	5 00
Kent	21 80
Lebanon	1 00
*Lexington	8 00
Lima (South Side)	7 00
*Lima (Wayne St.)	21 00
Lockland	2 00
*Macedonia (Okeana)	5 00
*Madisonville	5 00
*Mansfield (First)	76 00
Mantua Center (Mantua)	19 17
Marion (First)	5 00
Marlboro	3 50
*Martinsburg	5 00
Massillon	21 00
*Mentor	10 00
Miami	3 00
Millersburg	18 00
Milton Center	17 03
Mogadore	18 00
**Morristown	15 00
*Mt. Orab	6 54
Mt. Vernon	58 39
Mungen (Bays)	5 00
Nashville	10 00
Nelsonville	15 00
Newark	3 00
New Berlin	15 00
**Newton Falls	20 00
Niles	4 00
*North Baltimore	5 00
*North Eaton	5 00
*North Fairfield	7 00
Painesville	35 00
Perry	10 00
Perryton	5 00
Phillips (Salem)	12 20
*Piqua	5 00
Prairie Depot	19 00
Quaker City	22 35
*Ravenna	25 00
*Ripley	5 00
Rogers	5 00
Rudolph (and Jr. C. E.)	18 00
St. Mary's	1 25
Salem	18 00
Salineville	8 18
*Sebring	25 00
*Shelby	12 00
*Solon	8 00
Springfield	26 00
Tappan	3 00
Tedrow	13 00
*Toledo (Central)	38 00
Toledo (Norwood Avenue)	3 15
*Toronto	10 00
Uhrichsville	20 50

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*Utica	7 00
Warren (Central)	36 00
Wauseon	23 00
Wellsville	18 00
**Weston	10 00
Whitehouse	5 00
Willoughby	10 00
Wilmington	1 30
Winameg	2 50
Wooster	1 00
Youngstown (Central)	6 00

Individuals.

Allen, Cyntha A., Akron	330 00
Allen, Miner J., Akron	318 00
Allen, Mrs. Miner J., Akron	30 00
Anderson, Mrs. Mary C., Elmore	10 00
Arbogast, George, Canal Dover	1 00
Baker, Salona A., Seaman	1 00
Boggs, W. C., Columbus	10 00
Boring, K. W., Wellsville	5 00
Bowles, Erma C., Dexter	2 00
Britton, O. J., Neapolis	2 00
Carmon, N. T., Delta	5 00
Chapman, E. R., Cleveland	4 00
Coleman, Mrs. M. J., East Cleveland	2 00
Cook, Mrs. Ann M., Perry	5 00
Collins, Mrs. Emma, Cleveland	10 00
Crim, Geo. W., Uhrichsville	10 00
Danford, Belle, Caldwell	1 00
Day, H. H. and L. E., Hamersville	20 00
Demoisy, A., Madisonville	2 00
Derthick, Mrs. Alice Bedford	5 00
De Wolf, Mrs. M. H., Akron	5 00
Doak, A. A., Kent	40
Dunning, G. M., Ravenna	1 00
Elliott, Josiah, Sharon	2 00
Featherstone, Mrs. M. S., West Park	25 00
Feeney, F. L., Oxford	12 00
Fierbaugh, Wm. F., Glouster	5 00
Folsom, C. B., Youngstown	5 00
Gibson, Susan, Mt. Ephriam	10 00
Gorsuch, Medary, Sharon Center	3 00
Green, W. S., Hiram	5 00
Griswold, Eliza J., Lerado	10 00
Harper L. Amelia, Cleveland	20 00
Harris, Wm., Ostrander	5 00
Hildebrandt, Linnie, New Vienna	5 00
Hoover, Glenn C., Galena	2 00
Jackson, G. W., Rutland	5 00
Kay, Z. A., Mt. Orab	5 00
Kelly, Mrs. I., Montezuma	2 00
Kelly, Nora, Ashland	15 00
Kirkbride, D. M., Dayton	5 00
Knowles, T. B., Cleveland	10 00
Leasher, Mr. and Mrs. J. W., North Amherst	10 00
Lee, Tessie, Lorain	1 00
Leedom, E. D., Young	2 00
McCoy, Leona, Lima	5 00
McKendry, Albert, Kansas	2 00
McKendry, Mrs. Sarah, Kansas	1 00
McMillen, H. E., Cleveland	5 00
Matthews, Mrs. R. C., Chagrin Falls	4 00
Oakley, Chas. R., Wauseon	1 00
Penn, Rosella, Cadiz	1 00
Phillis, Mrs. Maria L., Coal Run	1 00
Prickett, D. J., West Unity	1 00
Puckett, Mrs. Rebecca, Galena	2 00
Rice, Mrs. Faith, Lorain	5 00
Richards, Mrs. S. J., Hillsboro	1 00
Roudebush, Leander, Carrollton	10 00
Sanborn, H. L., Loudonville	5 00
Showalter, Mrs. T. J., Galena	5 00
Smith, Mrs. S. A., Newton Falls	1 00
Soule, Delbert L., Weston	500 00
Sparks, J. W., Sabina	2 00
Stockwell, Mrs. Eva H., Salem	5 00
Taylor, Dr., McArthur	50
Titus, Mary, Belleville	1 00
Towns, Helen, Ravenna	1 00
Whigham, Mr. and Mrs. J. W., Mean	2 00
Willison, W. W., Genoa	5 00
Wilson, Bettie, Cincinnati	225 50
Wilson, Mrs. Rose, Newark	1000 00
Zulch, N., Lyons	5 00

Miscellaneous.

A Friend, Cincinnati	130 00
A Friend, Malta	150 00
A Friend, Newark	800 00
A Friend, Newton Falls	1040 00
A Sister, Middleport	2 00
Cash	100 00
Cash, Belle Center	44 50
Estate of Sarah H. Campbell, Teagarden	27 00
Estate of Sarah Fernmeadows, Richwood	500 00
Estate of Anna Eliza Reno, Hiram	40 00
Estate of Althea C. Weaver, Croten	15 00
Friends, Randolph	18 00
"Harvesters," Chesterland	1 78
In memory of Parmly Cook, Perry	5 00
Mission Study Class (New Antioch)	1 50
Self Denial Society, Cleveland (West Madison Ave.)	10 00
Sunday-school Class, Cincinnati (Central)	2 00
Vinton County Convention	8 85

OKLAHOMA.

Churches.

*Alva	25 45
Antioch (Moore)	4 00
*Apache	15 00
**Billings	21 79
Binger	4 00
Carmen	1 35
*Ceres	10 00
Chandler	50 00
*Cherokee	10 00
Cleveland	10 50
*Coyle	17 00
Cushing	7 66
Deep Creek (Selling)	5 00
Edmont	11 70
El Reno	52 25
Enid	6 50
Erick	7 45
Fairview (Sand (Creek)	1 25
Frederick	3 00
*Garber	25 00
Green Mound (Guthrie)	3 00
Guthrie	25 00
Hobart	7 35
Hunter	28 46
Ingersoll	6 15
Kaw City	1 25
Lahoma	4 00
*Lamont	15 00
**Lawton	25 00
Luther	1 60
*Marshall	15 25
Mountain View	2 25
*Mutual	10 35
Nardin	4 25
Newkirk	4 65
Norman	12 00

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Oklahoma City (First)	50 25
Payson	5 60
Perkins	10 00
*Perry	19 35
Pleasant Valley (Meno)	4 00
Polo and Sunday-school	2 91
Ponca City	9 64
Potter (Orlando)	5 00
Quay	5 00
Renfrow	3 58
Shawnee (First)	18 60
Stillwater	50 20
Stroud	2 00
Timberlake (Helena)	4 68
Vinco	3 80
*Waukomis	15 38
Weatherford	3 50
Woodward	2 50

Sunday-Schools.

*Agra	5 40
*Alva	28 75
*Ames	8 00
**Anadarko	10 00
*Antioch (Moore)	5 00
Antioch (Mulhall)	2 60
Apache	10 00
Arcadia	2 33
Banner (Jennings)	2 25
Bethel (Dane)	1 35
*Billings	18 45
Binger	4 66
*Blackwell	37 64
**Capitol Hill	12 67
*Carmen	6 68
*Ceres	20 00
*Cherokee	10 54
Coyle	5 27
*Cushing	9 70
Deer Creek	4 65
Edmond	15 85
El Reno	29 65
*Enid	15 00
Fairview	1 00
Fairview (Sand Creek)	1 25
*Faxon	10 97
Frederick	2 00
Freemont	1 50
*Gage	8 25
Garber	5 00
Garden	3 07
*Goltry (First)	6 51
Granton	1 79
*Green Mound (Guthrie)	8 50
*Griffin Memorial (Carmen)	5 00
Guthrie (First)	32 21
*Guyman	8 25
*Helena	5 50
*Hinton	5 42
*Hobart (First)	5 50
Hunter	14 05
Ingersoll	1 97
Kingfisher	22 00
Kremlin	4 00
Laverne	3 40
*Lawton	18 35
Lenora (Union)	4 27
*Lindsay	7 50
Magnolia	4 19
Manchester	2 17
*Manitou	9 67
Medford	2 75
Moore	1 42
*Morrison	5 00
*Mountain View	10 00
Mount Zion Union (Wakita)	2 88
Mulhall	8 00
**Mutual	13 50
*Newkirk (First)	15 00
Norman	5 00
*North Slope (Stroud)	5 00
Oklahoma City (First)	82 00
Orlando	3 02
Pawnee	4 00
*Payson	5 30
Perkins	6 00
Piedmont	3 45
Pleasant Dale (Thomas)	10 00
*Pleasant View (Pond Creek)	5 00
Ponca City	20 00
Pond Creek	3 60
*Prairie Chapel (Carmen)	7 50
*Quay	12 00
*Seiling (First)	10 00
*Shawnee	22 60
Spring Creek (Wyanett)	5 00
*Spring Hill Union (Perkins)	8 71
*Stillwater	19 44
Streeter	40
*Stroud	11 89
*Sumner	5 50
*Thomas	6 58
*Vinco	10 61
*Wakita	13 75
West Point (Yukon)	7 86
**Woodward	11 35
Yukon	5 00

Endeavor Societies.

Agra	1 17
*Alva	8 10
**Blackwell	10 00
Ceres	2 50
*Cherokee	5 00
Custer	2 00
*Edmond	5 00
Guthrie	26 00
Guyman	8 05
Hobart	2 85
*Kingfisher (First)	5 00
*Lawton	6 00
Oklahoma City (First)	20 79
Pawnee	6 00
Perkins	3 00
Perry	2 94
*Shawnee	5 00
*Wakita	7 20
West Point (Yukon)	1 00

Individuals.

Brier, J. T., Orlando	2 00
Hesser, Mrs. I. J, Stillwater	1 00
Householder, A., Okarche	2 00
Meek, C. J., Oklahoma City	5 00
Meloy, Mrs. H. F., Oklahoma City	5 00
Rue, M. H., Apache	3 00

Miscellaneous.

Estate of Grandison Crawford, Oklahoma City	4655 50

OREGON.

Churches.

Antioch (Monmouth)	7 00
**Ashland	59 15
Athena	15 00
*Aumsville	14 00
Bethel (McCoy)	4 50
Brownsville	8 75
Carlton	4 05
Central (Albany)	6 20
Coquille	8 00
Corvallis	24 35
*Cottage Grove	36 50
*Dallas (First)	35 40
Dufur	7 15
*Elgin	26 60
Elmira	7 35
*Enterprise	10 00
*Eugene	55 00
*Falls City	20 00
Forest Grove	10 00
**Grant's Pass	40 29
Halsey	5 00
*Heppner	18 00
Hood River	4 50
Independence	3 35
Junction City	3 25
*La Grande (Central)	39 20
*Lostine	10 00
McMinnville (First)	23 50
Medford	6 80
Milton	75 50
*Monmouth	25 00
*North Yamhill	10 00
O'Dell (Hood River)	7 20
Pendleton	21 80
Perrydale	8 00
Pleasant Hill	8 72
Portland (Chinese Mission)	5 00
Portland (First)	455 00
*Portland (Rodney Avenue)	50 00
Richland	4 25
Roseburg (First)	9 01
*Salem (First)	101 00
*Silverton	26 76
*Stayton	20 65
The Dalles	8 51
Thurston	1 88
Tillamook	14 15
Valley (Hood River)	22 15
Wasco	5 80

Sunday-Schools.

*Albany (First)	56 60
**Ashland	61 84
*Athena	39 16
*Aumsville	31 00
Brownsville	11 59
*Canby (First)	10 25
Carlton	3 05
Central (Albany)	20 60
Coburg	7 20
Coquille	11 47
Corvallis	26 67
*Cottage Grove (First)	26 25

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*Dallas	26 31
*Elgin	10 18
Elkton	15 00
*Elmira	11 84
Eugene	36 89
*Forest Grove	15 25
Freewater	2 25
Grant's Pass	4 80
Hillsboro	7 36
*Hood River	10 00
Independence	1 20
Jasper	5 00
*Junction City	5 00
*Kingston	5 00
*La Grande (Central)	63 05
*McMinnville	50 00
*Madras	5 50
Medford	17 21
Milton	34 16
Monmouth	4 80
Parkersville (Gervais)	3 50
*Pendleton	35 00
*Perrydale	11 33
Pleasant Hill	18 58
*Portland (First)	101 51
Portland (Rodney Avenue)	6 75
Richland	8 17
*Salem (First)	52 31
*Santa Clara (Eugene)	5 00
Silverton	15 00
Silverton Hills (Silverton)	3 75
**Springfield	15 00
*Stayton	20 49
The Dalles	20 94
*Tillamook	18 03
Union (New Pine Creek)	3 50
*Valley (Hood River)	21 75
Wasco	5 25
Woodburn	2 00

Endeavor Societies.

Ashland	20 50
**Brownsville	18 00
Cottage Grove	21 00
Dallas	18 00
Drain	4 35
Elmira	10 25
Grant's Pass	12 50
*Heppner	5 26
Hood River	1 25
Independence	1 00
*La Grande	10 00
Medford	2 50
**Milton	56 00
*Portland (First)	45 00
*Roseburg	7 00
*Salem (First)	13 00
Silverton	26 00
Tillamook	18 00
*Valley (Hood River)	5 00

Individuals.

Benedict, May and friends, Ashland	18 00
Burford, T. J., East Portland	13 34
Dunbar, Mrs. R. H., Klamath Falls	1 00
Elkins, W. A., Hood River	12 80
Englehart, H. D., Irrigon	2 00
Everest, M. T., Roseburg	20 00
Gerking, Geo. R., Athena	5 00
Hill, Mrs. M., Bridge	2 00
Linn, A. F., Eugene	10 00
Rehm, Mrs. L. E., Helix	1 00
Woodruff, H. M., Gardiner	3 00

Miscellaneous.

A Friend, La Grande	5 00

PENNSYLVANIA.

Churches.

*Alba	15 00
Allegheny (First)	107 20
Allegheny (Observatory Hill)	30 00
Allegheny (Shady Avenue)	10 00
Altoona (First)	20 00
*Banksville	42 89
*Beaver Falls (First)	50 00
Beham	3 32
Bellevue	79 10
*Benton	12 45
Big Run	51 60
Blanchard (Beech Creek)	16 19
Braddock (First)	24 90
California	29 62
Canoe Camp	15 60
Canonsburg (First)	10 25
Canton	25 00
Carnegie	25 00
*Chewton (Wampum)	38 75
Connellsville	256 58
Covington	12 90
Crafton (First)	15 55
Daley	7 00
*Dravosburg	39 75
Dutch Fork (Claysville)	14 50
East Smithfield	6 00
*Ebensburg	25 00
Edinburg	9 80
Elwood City (First)	2 25
Enon Valley	34 35
*Erie	70 00
Fairfield	8 25
Franklin	9 25
Granville Center	9 86
Harrisburg (First)	10 00
Hills Grove	5 00
Holbrook	30 50
Homestead	15 00
Hooversville	8 66
*Howard	10 00
Indiana	16 89
Jacksonville (Wind Ridge)	3 60
Johnsonburg	6 75
*Johnstown (First)	101 34
**Johnstown (Second)	183 89
*Lemoyne	20 00
Le Roy	5 68
Lock Haven	24 85
Lone Pine (Washington)	13 00
*McKeesport	67 00
*McKees Rocks	55 00
*Maple Creek (Spears)	16 00
Meadville	6 80
Meyersdale	17 28
**Milledgeville	30 00
Millville	7 00
Monessen	13 00
*Monongahela	67 75
Newberry	7 50
New Castle (Central)	53 90
New Castle (First)	119 55
New Castle (Third)	30 15
New Centerville (Glade)	9 75
*Oak Grove (New Castle)	20 30
Philadelphia (First)	78 44
Philadelphia (Kensington)	10 00
Philadelphia (Sixth)	2 00
*Philadelphia (Third)	101 00
*Pine Flats	20 00
*Pinevale (Decker's Point)	7 31
*Pittsburg (Belmar)	43 23
Pittsburg (Central)	75 67
*Pittsburg (East End)	425 00
Pittsburg (First)	100 00
Pittsburg (Herron Hill)	15 30
Pittsburg (Squirrel Hill)	20 25
Pleasant Ridge (Waynesburg)	8 00
Plymouth	30 70
Point Marion	9 65
Pulaski	3 00
*Ridgeway	10 00
Rogersville	25 90
Rohrsburg	3 28
Romola	3 50
Sandy Lake	5 00
*Scottsdale	29 81
Scranton (Dunmore)	64 00
Scranton (First)	28 63
Sharon (Central)	75 00
*Somerset	600 00
Stillwater	5 00
Sweet Valley	4 00
*Sylvania	10 00
Taylorstown	11 00
Troy	26 50
*Turtle Creek	51 25
Uniontown (Central)	337 00
Washington (First)	229 62
Washington (Second)	11 00
*Waynesburg	75 00
West Middletown	4 22
*Wilkesbarre	30 00
Williamsport	10 00

Sunday-Schools.

Alba	7 68
Allegheny (Calvary)	15 00
*Allegheny (First)	900 00
Allegheny (Observatory Hill)	25 00
Altoona (First)	35 00
Avis	5 00
Banksville	22 00
Beaver Falls	31 00
Beham	3 25
*Belle Vernon	31 43
*Bellevue	101 00
Berwick	7 50
*Big Run	32 30
Blanchard (Beech Creek)	13 00
Bloomsburg	5 00
Braddock	30 00

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*California	25 00
Canoe Camp	8 00
Canonsburg	2 46
*Canton	50 00
*Carnegie	80 88
Carpenter's Corners (Clarksville)	10 00
Charleroi	39 26
*Chewton	43 20
**Cogan House	15 00
Confluence	7 05
*Connellsville	100 00
Covington	5 25
Crafton	6 39
*Daley (Stoyestown)	10 18
*Diamondville	9 00
Dravosburg	5 20
Dutch Fork (Claysville)	22 50
East Smithfield	10 10
*Ebensburg	20 00
*Edinburg	28 00
Elwood City	4 20
*Enon Valley	32 08
*Erie	21 09
Fairfield	14 00
Flemington	7 31
*Gipsy (Union)	12 00
Granville Center	12 00
*Greensburg	40 00
*Grover	19 00
*Harrisburg (4th Street)	10 56
*Holbrook	40 00
*Homestead	40 00
Hooverville	11 75
Howard	15 00
Huntsville (Union)	3 65
Indiana	13 20
*Johnsonburg	8 11
*Johnstown (First)	60 80
*Johnstown (Second)	71 35
*Lemoyne	25 00
Le Roy	1 50
Lock Haven	20 00
*Lone Pine (Washington)	55 21
*Lycoming (Linden)	10 00
*McKeesport (White St.)	5 00
McKees Rocks	7 86
*Mackeyville	5 00
Mainesburg	7 31
Meadville	2 50
*Meyersdale	19 78
*Milledgeville	20 00
**Mill Hall	10 00
*Millville	10 00
Monongahela (First)	95 57
*Nadine	5 00
*Newberry	10 00
New Castle (Central)	41 98
*New Castle (Park)	200 00
*New Castle (Third)	45 00
**New Centerville (Glade)	17 60
*North Union (Cedar Ledge)	30 63
*Perryopolis	10 25
Philadelphia (First)	150 00
Philadelphia (Sixth)	36 50
*Philadelphia (Third)	252 25
*Philipsburg	5 75
Philipsburg (California)	14 57
Pine Flats	33 00
*Pittsburg (Belmar)	23 22
*Pittsburg (Central)	40 00
Pittsburg (East End)	175 00
Pittsburg (Fourth)	11 47
*Pittsburg (Hazelwood)	100 00
*Pittsburg (Herron Hill	30 00
Pittsburg (Squirrel Hill)	26 44
Plateau	4 00
Plymouth	37 62
Point Marion	19 35
Reading (First)	15 75
Ridgeway	10 00
*Rogersville	30 00
Rohrsburg	5 31
Romola (Howard)	5 50
Sandy Lake	5 00
Sayre	32 00
Scottdale	15 00
Scranton (Dunmore)	70 00
*Scranton (First)	50 00
Sharon	47 10
**Sheridan (Sheridanville)	10 41
Stillwater	11 00
*Sweet Valley	12 76
*Sylvania	25 80
Taylorstown	12 38
Troy	18 22
*Turtle Creek	27 00
Union (Lungerville)	4 00
*Uniontown	268 00
Vanderbilt	20 00
*Washington (First)	350 00
Washington (Second)	26 00
*Waynesboro	10 00
Waynesburg	50 00
West Middletown	8 59
Wilkesbarre	7 10
*Wilkinsburg	50 00
*Williamsport	15 00
*Willow Grove (Rogersville)	20 70

Endeavor Societies.

**Allegheny (Observatory Hill)	13 00
*Altoona	33 00
*Beaver Falls (First)	15 00
Blanchard	1 85
**Canoe Camp	10 00
Canton	18 00
*Carnegie	12 00
*Chewton (Wampum)	25 00
*Connellsville	26 00
*Covington	7 00
*Ebensburg	7 57
Edinburg	4 75
Erie	2 50
Granville Center	1 80
Homestead	5 00
*Johnstown (Second)	11 25
Lock Haven	6 25
*Mill Hall	5 00
Monogahela	20 00
New Castle (Central)	23 00
New Castle (Third)	18 00
Philadelphia (First)	18 00
*Philadelphia (Third)	33 97
*Pine Flats	8 00
Pittsburg (Hazelwood)	9 00
*Plymouth	10 00
**Sayre	18 00
*Scottdale	8 16
Somerset	18 00
Stillwater	5 00
Sweet Valley	1 00
*Turtle Creek	8 55
Uniontown	18 00
*Vanderbilt	10 00
Washington (First)	18 00
*Washington (Second)	5 00
**West Middletown	10 00
*Westmoor	8 35

Individuals.

Anderson, Geo. H., Sewickley	10 00
Applegate, Mrs. A. J., Milledgeville	200 00
Bowell, Mrs. Rebecca, Millsboro	2 50
Brady, H. E., Lock Haven	1 00
Bush, Emma L., Athens	1 00
Carter, H. H., Pittsburg	7 00
Chapman, Cora, Washington	1 00
Davis, James, McKees Rocks	15 00
Elfering, J. H., Philadelphia	25 00
Elliott, Sarah C., Fayette City	10 00
Evans, Mrs. C., Pittsburg	50 00
Graham, E. L., Wind Ridge	5 00
Hale, E. C., Ellenton	2 00
King, Charlotte S., Allegheny	5 00
Latimer, Thos. M., Pittsburg	5 00
Lewis, Wm., Carbon Black	2 00
Nickel, Sophie, Belle Vernon	11 00
Philips, Mr. and Mrs., Venetia	5 00
Reichert, Andrew L., Wilkinsburg	35 00
Sadler, E. K., Point Marion	8 00
Stone, Emily M., Canton	1 00
Swickard, Mrs. Carrie V., Monongahela	15 00
Warren, W. R., Pittsburg	5 00
Williams, M. P., Pine Flat	5 00
Yost, Mrs. Lida, Johnsonburg	1 00

Miscellaneous.

Estate of Mary Deveney, Philadelphia	190 00
L. A. S., Calkins	10 00

PHILIPPINE ISLANDS.

Churches.

Aparri	25 00
Baroyen	3 38
Laoag	58 07
Manila	54 75

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Manila (American)	7 00
Pasuquin	1 30
San Nicolas	1 00
Vigan	55 00

Individuals.

Hanna, W. H., Laoag	25 00
Hildreth, Jas. F., Providence	3 00
Kershner, Mr. and Mrs. B. L., Manila	10 00
Pickett, Dr. C. L., Laoag	25 00

Miscellaneous.

Interest on Building Fund, Manila	382 79
Medical Fees, Laoag	1897 60
Missionary Contributions, Laoag	133 75
Missionary Contributions, Manila	30 74
Missionary Contributions, Vigan	220 00
School Fees, Vigan	100 00

SOUTH CAROLINA.

Churches.

Antioch (Erwinton)	6 24
Betaw (Alvin)	7 04
Bethany (Roadville)	6 00
Brunson	9 02
*Charleston (Calhoun St.)	37 71
Cherry Grove (Mileys)	2 00
Columbia	17 85
Daisy May (Ellenton)	11 24
Ellenton	12 00
Evergreen (Walterboro)	1 44
Greenwood	15 00
Luray	7 60
Macedonia (Bonneau)	3 00
*Merritts Bridge	12 38
Rice Patch (Islandton)	2 37
Robertville	10 00
Russellville	19 00
Sumter	6 57
Varnville	3 17

Sunday-Schools.

Antioch (Erwinton)	3 00
Antioch (Greenville)	3 51
Bethany (Roadville)	3 00
Briner (Roadville)	1 00
Brunson	1 25
Charleston	13 89
Columbia	10 00
Ehrhardt	4 00
Evergreen (Walterboro)	1 00
*Maglean (Erwinton)	5 00
*Merritts Bridge	19 40
Russellville (St. Stephens)	8 44
Sumter	7 00
Three Mile Creek (Olar)	3 00

Endeavor Society.

*Charleston	5 00

SOUTH DAKOTA.

Churches.

*Aberdeen	70 43
*Arlington	100 10
Armour	10 00
Bradley	7 25
Brookings	8 57
Carthage	3 00
Edgemont	1 25
*Highmore	30 00
Miller	12 05
Oacoma	8 00
Parker	3 20
Sioux Falls	5 00
South Elrod (Clark)	3 40
Spencer	23 00
*Tyndall	16 35
Verdon	18 85

Sunday-Schools.

Aberdeen	15 50
Amherst	4 00
Arlington	27 55
*Bradley	15 00
Brookings	4 00
Carthage	5 75
Crooks	1 50
*Edgemont	5 00
Highmore	3 35
**Hot Springs (Riverside Ave.)	18 00
Miller	14 00
*Oacoma	12 00
Platte	1 65
Sioux Falls (First)	12 25
South Elrod (Clark)	11 50
Spencer	28 77
Wessington	10 00

Endeavor Societies.

*Aberdeen	18 00
Arlington	20 00
Highmore	5 00
Miller	2 00
*Sioux Falls (First)	5 00
Spencer	13 00
*Tydall	5 00
**Verdon	32 14

Individuals.

Base, Henry, Lead	2 00
Class, Mrs. S. H. C., Effingham	5 00
Fiscus, W., Kronzburg	3 00
Hendricks, A. E., Highmore	12 00
Julian, Ralph, Manderson	5 00
Kelly, Mrs. E. M., Miller	1 00
Leakey, M. R., Sioux Falls	1 00
Seymour, Mr. and Mrs. A. H., De Smet	10 00
Utter, Albert H., Edgemont	5 00
Wright, ———, Platte	5 00

SCANDINAVIA.

DENMARK.

Church.

Copenhagen	382 15

Miscellaneous.

A Friend	100 21

NORWAY.

Churches.

Alesund	50 00
Bergen	55 50
Christiania	166 80
Egersund, Eyerso-Time	10 00
Frederikshald	461 94
Frederikastad, E.	6 75
Frederikastad, W.	298 16
Frederikastad, Thorsnas	14 12
Hoaler	
Selbak	
Horten	4 05
Kragero	2 70
Kristiana	8 10
Naesodden	8 10
Narsnaes	119 45
Nasodden	2 84
Narsnas, Baasto	31 40
M. Olsen, Askim	53
Omark	2 10
Orje	2 16
Risor	45 94
Rodtangen	4 05
Svelvik	2 70
Tafte	35 08
Tonsberg	20 35

Miscellaneous.

Cash, Christiania	79 93

SWEDEN.

Church.

Malmo-Linhamm	20 43

TENNESSEE.

Churches.

Adamsville	4 00
*Alamo	12 15
Bearden	6 50
*Bellevue	12 05
*Bells	35 00
Bethany (Collierville)	5 60
Bristol (Central)	26 10
Chattanooga (Highland Park)	15 00
*Chattanooga (Sherman Heights)	10 85
*Chattanooga (Walnut St.)	153 75
Clarksville	40 00
Collierville	30 00
Crandall	3 22
*Crockett Mills	18 70
*Dyersburg	14 55
**East Lake	25 00
Hampton	2 25
Harmon	1 93
Harriman	39 35
Henderson	21 46
*Humboldt	17 00
Huntingdon	8 00
Jackson	23 98
**Jellico	25 00
*Johnson City	84 37
Kenton	5 00
Knoxville (Forest Avenue)	11 15
*Knoxville (Park Avenue)	136 00
*Mason	10 00
Memphis (Linden Street)	175 00
*Memphis (Mississippi Ave.)	125 00

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Memphis (Third)	42 00
Milligan	6 00
Mt. Bethel (Limestone)	5 00
*Nashville (17th Street)	15 50
*Nashville (Taylor Lee Ave.)	10 41
Nashville (Vine Street)	196 60
Nashville (Woodland St.)	82 40
Newbern	3 62
*Paris	41 05
Poplar Ridge	5 50
Post Oak (Rockwood)	6 55
*Selmer	10 00
Springfield	17 12
*Tullahoma	50 00
Union City (First)	65 00
Union (Johnson City)	8 75
Van Dyke Chapel (Paris)	1 31
Winchester	1 20

Sunday-Schools.

*Bethel (Garbers)	5 43
**Boons Creek (Jonesboro)	23 00
*Bristol (Central)	15 00
*Cardiff and L. A. S	5 00
**Cedar Fork (Luttrell)	10 29
Chattanooga (Highland Park)	12 96
*Chattanooga (Walnut St.)	55 00
*Clarksville	43 95
Crandall	1 30
Crossville	4 35
**Hales Chapel (Jonesboro)	10 00
*Henderson	8 75
Humboldt	4 00
**Jellico	20 63
Johnson City	31 00
*Kenton	5 00
*Knoxville (Forest Avenue)	7 00
Knoxville (Park Avenue)	61 00
*Memphis (Binghampton)	9 00
**Memphis (Linden Street)	100 00
*Memphis (Mississippi Ave.)	50 82
*Milligan	10 00
Nashville (Woodland St.)	15 15
Oakwood (Defeated)	2 50
Pattons Chapel (Milligan)	2 58
Rockwood	25 00
**Thorn Grove	13 90
**Tullahoma	15 38
Union (Johnson City)	4 52

Endeavor Societies.

Harriman	8 00
*Johnson City	5 20
*Knoxville	5 00
Memphis (Linden Street)	10 00
**Memphis (Mississippi Ave.)	10 00
*Nashville (Vine Street)	5 00

Individuals.

Crouch, Adam B., Johnson City	5 00
Farrar, B. J., Nashville	5 00
Fisher, F. B., Jackson	5 00
Fleming, R. W., Alamo	25 00
Flint, Elizabeth B., Nashville	2 00
Gordon, J. E., Chattanooga	10 00
Gordon, Mrs. J. M., Clarksville	300 00
Mackey, Chas. E., Memphis	50 00
Payne, W. G., Milligan	5 00
Scott, J. W., Harriman	5 00
Sloan, Mattie E., Humboldt	5 00
Tillman, Geo. N., Nashville	15 00
Wheeler, Mrs. S. E., Nashville	1 00
Wilson, Mrs. S. E., Mountain City	1 00

Miscellaneous.

Ladies' Bible Class, Bells	4 50
Loyal Soldiers, Bells	3 00
L. A. S., Memphis (Linden St.)	30 00
Missionary Society, Memphis (Linden Street)	18 00
Mission Circle, Memphis (Linden Street)	40 00
School of Evangelists (Kimberlin Heights)	61 75
Tullahoma Sunday-school Class	35 00

TEXAS.

Churches.

*Abilene (First)	50 00
Albany	6 00
Allen	8 50
Alpine	3 65
*Alvarado	20 00
*Amarillo	65 00
*Anna	35 35
Arcadia	3 50
Arlington	6 35
*Athens	24 00
Atlanta	7 50
Aubrey	1 50
Austin (Central)	30 00
Ballinger	4 00
*Bartlett (Central)	13 40
*Beaumont (First)	35 00
Beeville	12 50
Benjamin	33 00
Bertram	10 00
Bethany (Plano)	3 30
Bonham (First)	75 00
**Bowie	25 00
*Brady	15 00
*Brenham	52 40
Brownwood	12 50
*Bryan	36 00
Buda	14 20
**Burnet	30 00
Celina	5 15
*Center Point	12 00
*Cisco	25 00
Clarksville	4 00
*Colorado	16 20
Commerce	9 25
Corsicana	30 50
Dallas (Central)	136 80
Dallas (Dawson Street)	7 25
*Dallas (East)	600 00
*Dallas (Ross Avenue)	11 30
*Decatur	15 00
De Leon	5 35
Denison	8 00
*Dublin	40 00
Duncanville	13 50
El Paso	72 15
*Ennis (First)	26 25
Forney	15 55
Forest Grove (Tanglewood)	2 15
Ft. Worth (Bellevue)	14 25
Ft. Worth (Christian Chapel)	2 10
**Ft. Worth (First)	503 20
Ft. Worth (Tabernacle)	85 00
Gainesville	200 00
Galveston (Central)	16 15
*Garland	48 55
*Georgetown	10 00
Goliad	5 00
*Gordon	18 85
Graham	13 85
*Granbury	20 00
Granger	5 70
Greenville (Central)	68 00
Haskell	3 45
**Hereford	26 00
Hico	23 00
*Hillsboro (Central)	41 00
*Holland	20 00
Honey Grove and Sunday-school	12 05
**Houston (Central)	600 00
Houston (Second)	8 50
**Howe	37 00
Hubbard	6 25
*Italy	27 20
*Kerrville	12 50
Ladonia	35 00
**Lamkin	20 25
*Lampasas	35 75
Lancaster	22 00
Llano	8 50
*Lockhart	40 20
Lone Oak	6 70
Longview	10 00
McGregor (First)	9 00
McKinney (First)	75 00
Manor	10 65
*Marfa	10 00
*Marshall	15 00
Melissa	14 90
Mesquite	2 40
*Midland	51 00
Mt. Vernon	8 00
New Hope	7 50
*Oak Cliff (Dallas)	22 85
Oakwood	7 50
**Odessa	26 50
Palestine (First)	45 50
Palo Pinto	4 00
Paradise	4 46
Paris (First)	30 00
Pecos (First)	1 00
*Pendletonville	22 49
*Pilot Point (Central)	24 20
Plano	50 00
*Port Arthur (First)	11 25

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*Princeton	10 00
*Proctor	11 00
Quanah	6 50
Rockdale	7 50
**Rock Wall	21 70
*Rosenberg	14 55
*Royse City	15 00
Sabinal	23 80
**Sachse	20 25
**San Angelo	86 50
San Antonio (Central)	93 04
San Gabriel	6 00
Sherman	83 88
Smithville	4 00
Sweetwater	9 00
Taylor	65 00
Temple	25 00
*Terrell (First)	25 00
*Texarkana (Central)	40 50
Thorp Spring	15 85
Timpson	7 40
Tolar	1 75
Troy	11 24
**Tyler	46 42
Uvalde	8 80
*Vashti	12 65
*Vineland	25 00
**Waco (Central)	200 10
Waco (East)	16 00
Waxahachie	50 00
*Weatherford (Central)	31 70
Whitesboro	8 01
**Wichita Falls	35 45
*Wills' Point	11 50
Winfield	5 00

Sunday-Schools.

Abilene	20 95
Albany	11 00
Alvin	1 40
**Athens	15 00
**Atlanta	10 00
*Austin (Central)	20 00
**Beaumont	13 24
Beeville	5 00
Bethlehem (Cedar Lake)	3 00
Bonham	10 00
*Breckenridge	26 00
*Brenham	10 00
Burnet	4 82
*Caddo Mills	5 00
Chalk Bluff (Elm Mott)	3 32
Cisco	8 00
*Coleman	8 02
*Cooper	7 65
Corsicana (First)	7 00
Dalhart	4 60
Dallas (Central)	50 00
**Dallas (North)	25 00
**Dallas (Third Avenue)	15 00
*El Paso (First)	30 00
Ft. Worth (First)	10 00
Ft. Worth (Tabernacle)	11 76
Franklin	1 50
*Gainesville (Dixon Street)	71 25
Galveston	8 00
*Gano	28 30
Garland	2 30
*Glen Rose	7 50
Grapeland	1 40
*Haskell	17 25
Hico	19 25
Howe	6 00
Kaufman (First)	1 65
*Lamkin	8 30
Lancaster	5 03
*Liberty Hill	10 00
*Llano	20 50
Lone Oak	3 56
*McGregor (First)	8 20
McKinney (First)	25 00
Marble Falls	4 39
Marfa	10 08
*Marlin	8 00
*Mason	10 00
Milford	5 00
**Mineral Wells	10 00
Montell	1 50
*Oak Cliff (Dallas)	10 00
Palestine	15 00
*Paris (First)	25 00
Pilot Point (Central)	10 00
*Princeton	5 00
Proctor	1 00
*Quanah	9 85
**Richland Springs	19 31
*Rock Wall	5 07
Rogers	2 50
*Royse City	5 00
*Sabina	50 00
*Sachse	15 00
*San Angelo	25 00
San Antonio (Central)	7 90
San Gabriel	10 68
Santa Anna	6 60
**Sherman	100 00
Snyder	20 21
Taylor	12 00
*Tioga	15 00
*Tyler	16 00
*Uvalde	8 00
**Vashti	13 25
Vineland	3 50
*Waco (Central)	102 50
Waco (Univ. Church)	11 00
*Whitt	15 00
*Wichita Falls	15 66

Endeavor Societies.

Abilene	10 00
*Alvarado	5 00
*Athens	5 00
*Austin (Central)	18 00
Beaumont	5 00
Benjamin	5 00
Bonham	6 00
*Colorado	10 00
*Dallas (Central)	60 20
Dallas (Dawson Street)	8 50
*Dallas (East)	18 00
*Denison	5 00
**Garland	15 00
*Herford (Inter.)	8 00
Hillsboro (Central)	5 00
**Howe	10 00
*Ladonia	11 65
*McKinney (First)	7 00
*Orange	5 00
**Port Arthur	15 00
**Waco (Central)	18 00

Individuals.

Baldinger, Sam W., Abilene	10 00
Bancom, J. M., Mineral Wells	5 00
Boggess, W. A., Dallas	5 00
Bradley, Matt, Tioga	5 00
Branch F. M., Gould	1 00
Brown, Mrs. Sarah C., Sherman	205 00
Buckingham, Mrs. M. A., Dawson	3 00
Causler, Mrs. M. D., Paradise	1 00
Cook, C. R., Timpson	3 40
Everts, Arthur A., Dallas	10 00
Hogan, J. F., Sunshine	50
Howard, Jewell, Amarillo	2 50
Jarvis, Mrs. Ida N., Fort Worth	5 00
Martin, Thomas, Melissa	2 00
Morgan, T. C., Longview	5 00
Muir, Mrs. S. H., McKinney	50
Nelson, W. E., Karnes City	10 00
Newell, Mrs. A. E., Ft. Worth	10 00
O'Malley, F. W., Temple	5 00
Reed, M. H., Austin	5 00
Rolla, Bernice, China Springs	5 00
Shouse, Carrie R., Killeen	1 00
Sloan, Mrs. Fanny, Dallas	1 00
Stevens, Jos. R., Burnet	1 00
Stine, J. D., Henrietta	10 00
Walters, E., Winona	1 00

Miscellaneous.

A Friend, Montgomery	5 00
C. W. B. M., Galveston	4 65
Cash	100 00
Friends	11 00
L. A. S., Woodson	15 50
T. C. U., Waco	30 00

UTAH.

Church.

Salt Lake City (Central)	20 25

Sunday-School.

Salt Lake City (Central)	21 27

VERMONT.

Churches.

West Pawlet	8 00
West Rupert	17 05

Sunday-school.

*West Rupert	54 00

VIRGINIA.

Churches.

Antioch (Luray)	14 50
Antioch (Pennington Gap)	3 00
Antioch (Vienna)	5 50
Ashland	16 10
Bartonsville	10 00
Bedford City	7 50
Berea (Pennington Gap)	6 00
Bethlehem (Stanleyton)	4 25

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*Blacksburg	15 61
Bristol (East)	3 10
Centennial (Long's Shop)	7 00
Charlottesville	60 00
Chatham	30 00
Clifton Forge	14 44
Clover Hollow (Newport)	7 50
Cool Spring (Kunath)	4 00
Corinth (Subletts)	3 00
*Daniels Chapel (Horsepen)	10 80
*Danville (Patton St.)	19 70
Dayton	8 00
East Radford	18 20
Edinburg	5 00
Emmaus	16 20
*Ephesus (Foneswood)	15 00
*Falls Mills	10 00
Forest Grove (Hadensville)	10 55
Fork's Johns Creek (Maggie)	7 00
Galilee (Grimes)	7 00
*Galilee (Jonesville)	20 76
Gethsemane (Old Church)	33 60
Gilboa (Cuckoo)	31 13
Glade Creek (Cap)	3 50
Goshen (Stage Junction)	7 00
*Grafton	15 50
Graham	30 00
*Gravel Hill (Sinking Creek)	44 00
*Green Bay (Tell)	10 07
Hampton	21 85
*Harrisonburg	12 00
Healing Springs (Eakin)	3 00
Holly Grove (Inez)	25 00
Holly Grove (North)	5 00
Jerusalem (King William)	13 54
Level Green (Newport)	5 75
*Liberty (Green Bay)	30 00
Louisa	37 53
*Lynchburg (First)	60 00
Macedonia (Lahore)	31 29
Manchester	22 00
Maple Grove (Paint Bank)	5 00
Mars Hill (Martinsville)	5 60
Martinsville	70 00
Mizpah (Dinwiddie))	12 00
*Mizpah (Fife)	16 37
Mt. Ivy (Scruggs)	1 00
*Mt. Jackson	42 30
New Castle	7 28
*New Hope (Poole)	21 75
Newport News (30th St.)	22 00
Newport News (24th St.)	13 50
*Norfolk	600 00
Norfolk (Park Place)	12 00
Oak Grove (New Castle)	5 76
*Oakland (Gig)	10 60
**Olive Branch (Toano)	20 00
**Park View (Lynchburg)	39 00
*Pembroke	13 65
*Perseverance (Gig)	38 00
Petersburg	7 23
Philippi (Sandy Bottom)	8 72
Piedmont (Priddys)	5 75
Pin Oak Grove (Zepp)	4 00
*Polo Green (Ellerson)	16 50
*Portsmouth	17 15
Radford	15 65
*Rappahannock	22 00
*Richmond (Fairmount)	10 00
Richmond (Marshall)	149 09
Richmond (Seventh)	180 00
Richmond (Third)	92 00
Richmond (West End)	45 00
*Roanoke (Church mont)	5 00
*Roanoke (Church Avenue)	115 51
Rochelle	15 16
*Salem (Main St.)	10 40
Salem (South)	5 00
Saltville	15 25
*Saumsville	24 00
Scottsville	4 00
*Shenandoah	17 03
Sheva (Whittles)	5 00
*Slash (Peakes Turnout)	10 00
*Smyrna (Powcan)	22 25
Somerset	20 00
South Hill	4 85
*Springfield (Rockville)	10 00
Spruce Run (Goodwin's Ferry)	3 60
Staffordsville	5 00
Strasburg	122 00
Tazewell	63 00
*Union Chapel (Wilburn)	45 00
*Union (Dot)	52 81
Unionville	14 00
Walnut Spring (Oranda)	82 62
Westville (Mathews C. H.)	4 00
*Woodstock	30 00
Yanceyville (Vigor)	5 50
Zion (Beaver Dam)	2 08
Zion (Mauertown)	19 87

Sunday-Schools.

*Antioch (Pennington Gap)	32 07
Antioch (Spencer)	4 10
Antioch (Vienna)	9 50
*Ashland	19 20
*Bedford City	5 04
*Bethany (Ewing)	10 00
Bethlehem	2 00
Bethpage (Fredericks Hall)	20 00
Blacksburg	6 25
Bristol (First)	20 00
Charlottesville	5 00
Chatham	2 50
Clifton Forge	5 00
*Cool Springs (Kunath)	12 15
*Corinth (Enfield)	41 85
Cranberry (Wolf Glade)	8 41
*Crewe	12 03
*Dearington (Lynchburg)	5 48
**Durmid	12 50
East Radford	12 20
*Edinburg	10 00
Emmaus (Penola)	11 25
**Ephesus (Foneswood)	18 25
Forest Grove (Hadenville)	13 00
*Forest Oak (Woodlawn)	5 20
Galilee (Grimes)	7 00
Galilee (Jonesville)	5 62
Gethsemane (Old Church)	78 82
*Grafton	21 25
*Graham	7 52
Green Bay (Tell)	1 30
*Ground Squirrel (Farrington)	10 90
Hampton	6 43
Holly Grove (Inez)	5 50
*Holly Grove (North)	20 84
Horse Pasture	9 38
Jetersville	1 77
King's Chapel (North Tazewell)	7 00
**Liberty (Green Bay)	10 00
Lynchburg (First)	23 00
**Macedonia (Lahore)	29 12
*Manchester (Cowardin Ave.)	50 00
*Martinsville (Broad St.)	25 00
Meadow (Preston)	1 50
*Meadow View	8 65
Mizpah (Dinwiddie)	22 60
*Mt. Ivy (Scruggs)	5 00
Mt. Olive (Preston)	2 00
*New Hope (Poole)	10 15
**Newland	10 95
Newport News (24th St.)	20 00
*Norfolk (Second)	20 42
*Norfolk (South)	5 00
Oak Grove (New Castle)	9 83
Oakland (Non-Intervention)	7 31
*Olive Branch (Toano)	38 65
*Park View (Lynchburg)	5 00
Pembroke	16 75
*Perseverance (Gig)	20 18
Petersburg (Park View)	10 15
*Philippi (Sandy Bottom)	16 22
Piedmont (Priddys)	5 10
*Pin Oak Grove (Zeff)	10 88
*Polo Green (Ellerson)	40 00
*Portsmouth	15 12
Prospect (Forge)	10 00
*Radford	20 15

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*Rappahannock (Dunnsville)	58 00
*Richmond (Fairmount)	31 00
*Richmond (Seventh St.)	420 00
Richmond (Third)	57 87
Richmond (West End)	50 00
*Roanoke (Church Avenue)	19 00
Roanoke (Ninth Avenue)	7 14
Rochelle	14 67
Rock Enon Springs	5 45
Salem (Main St.)	4 00
*Shawver's Mill	8 00
*Shenandoah	10 00
*Slash (Peakes Turnout)	30 00
**Smithville Union (Tabb)	10 00
Smyrna (Powcan)	36 00
Strasburg	18 00
Tazewell	20 14
*Union (Dot)	35 00
Walnut Springs (Greendale)	50
*Walnut Springs (Oranda)	15 00
*Woodstock	25 00
Yanceyville (Vigor)	8 70
Zion (Maurertown)	5 81

Endeavor Societies.

**Ashland	20 00
*Crewe	20 00
East Radford	2 50
Gordonsville	1 15
*Hampton	7 25
Newport News (30th St.)	5 00
*Norfolk (Free Mason St.)	40 00
*Norfolk (Second)	6 40
*Philippi (Cuckoo)	6 00
Richmond (Fairmount)	3 00
*Richmond (Third)	17 50
Richmond (Marshall St.)	10 00
Roanoke (Belmont)	1 60
Roanoke (Church Avenue)	4 00
*Saumsville	8 00

Individuals.

Ammen, Mrs. L. F., Salem	1 00
Bell, I. B., Wilburn	15 00
Bowles, W. A., Staunton	5 00
Chitwood, Blanch English, Rocky Mount	50
Clowes, Miss Lydia M., Fontella	15 00
Davis, Mrs. Fannie E., Lanesville	5 00
Dudley, C. F., Cambria	1 00
Dudley, Mrs. C. F., Cambria	2 00
Dudley, Miss Mary, Cambria	1 00
Forrest, W. M., Charlottesville	5 00
Giles, J. W., Lynchburg	1 00
Hansford, Sarah, Williamsburg	1 50
Harmon, Chas., North Tazewell	2 00
Hopwood, Josephus, Lynchburg	10 00
Kent, Chas. W., Charlottesville	5 00
Lewellin, Mrs. Mary J., Spencer	2 00
McKee, Mary A., Norfolk	1 00
Mahaney, J. H., Radford	5 00
Meredith, Mrs. Lucy A. and daughters, Gouldin	10 00
Montague, C. R., Gloucester	50
Parshall, Mrs. E. A., Berryville	5 00
Perry, E. R., Louisa	2 00
Poage, Clarence H., East Radford	5 00
Rumble, H. H., Norfolk	35 00
Ryan, Eva Elizabeth, Cuckoo	5 00
Sibley, A. R., Cardinal	2 00
Sine, B. F., Rock Enon Springs	5 00
Smith, C. S., Jr., Miller's Tavern	10 00
Smith, Jeff, Salem	1 00
Staples, Miss Susan, Scottsville	60 00
Stephens, S. A., Wytheville	9 00
Todd, Eliza M., Holladay	1 00
Whaley, Mrs. C. A., Arcola	1 00
Wills, Mr. and Mrs. T. L., James River	25 00
Wyne, Mrs., Newport News	1 00

Miscellaneous.

A Friend, Richmond	5000 00

WASHINGTON.

Churches.

Albion	8 27
*Battle Ground	17 12
*Bellingham	35 00
Castle Rock	18 45
Centerville	3 00
Centralia	15 00
*Chehalis	14 31
*Cheney	14 00
*Colfax	15 00
*Cunningham	14 65
Dayton	33 40
Eden Valley (Palouse)	1 75
Elma	5 40
Everett	15 00
Farmington	2 00
Garfield	25 00
Hockinson	5 90
Kelso	9 00
Latah	6 30
**Lind	30 00
Montesano	4 30
*North Yakima	65 20
Oakesdale	9 87
Olympia (First)	21 70
Palouse	5 00
*Pomeroy	50 76
Pullman	39 75
*Puyallup	10 00
*Ritzville	30 00
Rosalia	5 30
*St. John	16 20
Seattle (Ballard)	8 09
Seattle (First)	475 00
*Seattle (Fremont Station)	12 00
*Seattle (Queen Ann)	12 25
Seattle (University Place)	12 70
Spokane (Bethany)	3 25
**Spokane (Central)	118 25
*Spokane (Dean Avenue)	65 00
Starbuck	7 60
*Sumner	28 50
Sunnyside	6 00
*Sunset	10 00
Tacoma (Central)	31 00
*Tacoma (First)	500 00
Waitsburg (First)	40 48
Washtucna	4 00
**Zillah	96 00

Sunday-Schools.

Albion	5 00
*Cedonia and Hunters	13 51
*Centralia	18 00
*Clarkston	25 00
Colfax	11 55
**Cunningham	12 70
**Davenport	24 31
*Dayton	29 12
*Eden Valley (Palouse)	22 42
Ellensburg	6 00
*Elma	26 00
Euclid (Prosser)	1 20
*Everett	10 00
*Farmington	10 00
Felida	1 00
*Garfield	20 00
*Hillman City	7 00
*Hockinson	5 15
Kelso	18 00
Kingston	5 84
Latah	6 00
Lind	14 35
Medical Lake	9 60
*North Yakima	100 00
**Oakesdale	18 27
Olympia	17 42
Olympia (East Side)	1 75
*Palouse	20 00
Peola	5 00
**Pioneer (Hoquiam)	10 00
Pomeroy	13 22
*Port Orchard	9 00
**Prescott	10 00
Pullman	14 44
*Puyallup	10 00
Rosalia	25 52
*Seattle (Ballard)	10 17
**Seattle (First)	100 00
Seattle (Fremont)	15 00
*Seattle (Green Lake)	12 50
*Seattle (Queen Anne)	5 00
Seattle (South Park)	1 70

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*Seattle (University Place)	29 00
*Spokane (Bethel)	5 00
*Spokane (Central)	112 00
*Spokane (Dean Avenue)	50 00
*Spokane (Union Mission)	7 75
*Sumner	43 00
*Sunset	12 60
*Tacoma (First)	100 00
Tekoa	16 00
Thorp	9 92
*Union (Centerville	10 41
*Waitsburg	60 82
*Walla Walla	61 00
*Washtucna	21 00
Waterville	4 06
*Zillah	27 20

Endeavor Societies.

Dayton	2 95
Dayton (Intermediate	5 95
Ellensburg	4 30
Everett	6 00
La Center	2 00
Medical Lake	1 60
*Olympia	8 00
**Olympia (Jr.)	12 00
*Palouse	38 00
Pomeroy	18 00
St. John (Junior)	1 00
Seattle (First)	10 00
Seattle (University Place)	5 00
*Spokane (Central)	20 00
Spokane (Dean Avenue)	1 50
**Tekoa	11 00
Waitsburg	18 00
Zillah	4 50

Individuals.

Burkhart, Millie, Sunnyside	5 00
Craig, Mrs. M. E., Anacortes	7 00
Hines, Mr. and Mrs. J. H., Spokane	8 00

Miscellaneous.

C. W. B. M., North Yakima	5 25

WEST VIRGINIA.

Churches.

Arbutus	8 22
Arnold's Creek (Deep Valley)	7 00
*Athens	11 75
Augusta	1 87
*Beckley	64 92
*Bethany	100 00
*Big Run (Cameron)	20 00
Bluefield	135 40
Brooklyn (New Martinsville)	20 00
Calfee Chapel (Ada)	7 75
*Cameron	125 00
Chapel Hill (Wellsburg)	10 00
**Charleston	32 00
Chester	19 00
*Clarksburg	20 00
Colliers	16 10
Denver (Kirby)	2 75
*Dolls Run (Core)	15 00
*Fairmont	50 00
Fairview	14 30
Fairview (Keenan)	2 50
*Follansbee	10 00
Fork Ridge (Glen Easton)	10 00
*Fredonia (Woodland)	10 00
Friendly	8 66
*Grandview	178 00
*Hagans	11 50
Holliday's Cove	3 85
Huntington (Central)	65 00
*Lewis S. H. (Bethany)	10 00
McMechen	10 00
*Mannington	12 80
Martinsburg	28 35
Montgomery	17 00
Morgantown	13 00
*Moundsville and Sunday-school	119 36
Mt. Bethel (Maysville)	1 00
Mt. Hope	6 50
Mt. Pleasant (Wick)	5 00
Mt. Union (Stainesville)	2 20
New Bethel (Glen Eaton)	15 00
*New Cumberland	35 45
*New Zion (Waiteville	16 04
Orange	3 66
*Paden's Fork (Paden's City)	20 00
Paw Paw	1 00
*Pine Grove	10 00
Proctor	6 50
*Shinnston	5 00
*Sistersville	16 30
Union Chapel (Augusta)	1 00
Wayne	5 00
*Wellsburg	60 30
**West Liberty	50 62
*Wheeling	150 00
*Wheeling (Island)	267 54
*Winifrede	18 75
Worthington	5 90
Zion (Augusta)	2 16

Sunday-Schools.

Antioch (Proctor)	5 00
*Arnold Creek (Deep Valley)	15 00
Beech Bottom (Wellsburg)	1 55
*Beckley	30 78
Bethany	76 25
Bethany (Belleville)	29 20
*Big Run	5 00
*Brooklyn (New Martinsville)	15 00
Cameron	117 20
**Capon Bridge	11 00
Chapel Hill (Wellsburg)	11 00
*Charleston	10 00
*Chester (First)	18 35
*Clarksburg	15 00
Colliers	10 90
Dolls Run (Core)	10 00
*Fairmont (Central)	15 00
*Fairview (Keenan)	15 59
*Follansbee	17 00
*Fork Ridge (Glen Easton)	19 88
*Fredonia (Woodland)	10 50
*Grandview	35 00
Grove (Talcott)	3 70
*Hagans	9 45
Hinton	8 00
Holliday's Cove	12 00
Huntington (Central)	15 00
*Huntington (6th Avenue)	15 00
Johnsontown (Hedgesville)	2 50
*McMechen	25 00
Mannington	1 87
Martinsburg (Winchester Ave.)	25 39
Martinsville	2 23
Montgomery	5 00
Morgantown	16 25
*Mt. Bethel (Maysville)	7 25
Mulberry Union (Robson)	15 00
New Cumberland	7 18
Parkersburg	13 00
Paw Paw	1 65
*Pine Grove	15 00
Proctor	5 50
Ravenswood	50
*Roberts Ridge	14 65
**Sistersville	15 00
Sloan (Woodlands)	10 68
*Wellsburg	35 98
*Wheeling (First)	150 00
Wheeling (Island)	23 67
Willowton	3 00
Winifrede	4 30
Worthington	3 23

Endeavor Societies.

*Bethany	28 00
Cameron	18 00
*Colliers	5 00
*Dolls Run (Core)	46 00
*Follansbee	10 00
*Morgantown (Spruce St.)	5 00
Parkersburg	5 00
*West Liberty	5 00
**Wheeling (Island)	20 00

Individuals.

Calfee, Pearl, Bluefield	1 00
Colvig, Will H., Wheeling	5 00
Dixon, Mrs. F. E., West Liberty	1 00
Doak, Martha A., Knights	6 00
Humphrey, Mr. and Mrs. Belleville	10 00
Lewellin, Effie, Spencer	1 00
Long, W. M., Clarksburg	3 00
Stanley, Hubbard W., East Bank	4 00
Stockdale, Mrs. H. M., Wellsburg	25 00
Wolfe, Harriet, Cameron	5 00

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WISCONSIN.

Churches.

*Chippewa Falls	28 30
Footville	15 40
*Hickory (Suring)	13 67
Ladysmith	5 79
*Milwaukee	150 00
*Monroe (Union)	21 00
*Ontario	10 00
Rib Lake	6 00
Richland Center	21 00
*Sugar Grove	10 00

Sunday-Schools.

**Chippewa Falls	14 00
Fontana (Union)	8 00
*Footville	30 00
Grand Rapids	6 50
Ladysmith	12 20
*Milwaukee	47 29
*Monroe (Union)	38 50
Moro (Webster)	3 10
Packwaukee (South Side)	10 80
*Pleasant Ridge (Viroqua)	15 00
*Readstown	6 00
Rib Lake	10 59
Richland Center	22 63
Rush Creek (Ferryville)	4 00
Sabin	3 50
Sugar Grove (Readstown)	9 00
Union (Wampum)	2 58
Werley	4 00

Endeavor Societies.

*Footville	6 61
Ladysmith	5 00
*Monroe	20 00
*Richland Center	9 00

Individuals.

Ames, E. H., Delavan	2 00
Dann, Agnes, Evansville	2 50
Dann, H. G., Evansville	2 50
Graham, Mrs. R. T., Oxford	2 00
Volk, Mr. and Mrs., Gillett	5 00
Wright, Charley, Evansville	1 00

WYOMING.

Church.

*Ten Sleep	10 00

Sunday-Schools.

Sheridan	19 00
Ten Sleep	4 32

Endeavor Societies.

*Sheridan	21 35
*Ten Sleep	8 00

Individuals.

Barber, Hiram, Hyattsville	10 00
March, W. F., Palisade	5 15

MISCELLANEOUS.

A Friend	10 00
Cash	1070 17
Interest	2933 19
Jessup, W.	2 50
Trowbridge, Ralph	50

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The
Missionary Intelligencer.

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Entered at the Post-office at Cincinnati, O., as second-class matter.
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NO TIME LIMIT.

THERE is no limit of time in the commission which Christ gives to his church. He does not tell his disciples that they are to teach and preach for one century, for five centuries or twenty centuries and then pause. The one thing for them to do is to go and keep on going; to preach and keep on preaching. The commission is universal and perpetual. The limit of space is the globe itself. The "limit of time" is all the time there is. Until the end of the world is reached, the commission runs. "Go ye, therefore, and disciple all nations."

HENRY VAN DYKE.

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FINANCIAL EXHIBIT.

FOR OCTOBER, 1907.

	1906.	1907.	Gain.
Contributions from Churches	23	26	3
Contributions from Sunday-schools	25	33	8
Contributions from C. E. Societies	83	85	2
Individual Contributions	18	14	*4
Amounts	$3,705 05	$4,789 01	$1,083 96

Comparing receipts from different sources shows the following:

	1906.	1907.	Gain.
Churches	$754 49	$684 75	*$69 74
Sunday-schools	348 35	400 38	52 03
C. E. Societies	795 92	920 52	124 60
Individual Offerings	297 84	127 87	*169 97
Miscellaneous	8 46	155 49	147 04
Annuities	1,500 00	500 00	*1,000 00
Bequests		2,000 00	2,000 00

*Loss.

Gain in regular receipts, $83.96; loss in annuities, $1,000; gain in bequests, $2,000. Send all offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

In November Secretary F. M. Rains dedicated churches at Colfax, Ill., Tipton, Ind., and Beatrice, Neb.

Already the eyes of many churches are turning toward the March offering for Foreign Missions the first Sunday in March, 1908.

A number of churches are planning to enter the Living-Link rank this year. Onward and upward is our motto.

"Good News From Damoh," by Cornelia A. Benlehr, in the India Department in this issue is an inspiring letter. Read it carefully.

The Foreign Society has a glorious record. It is in the hearts of our brethren. It is the apple of the eye. —J. W. Allen, Spokane, Wash.

All hearts are thrilled over the reports made at the Norfolk Convention. We are still receiving letters containing congratulations over the great record made last year.

C. E. Robinson and wife, who went out from Joplin, Mo., reached Sendai, Japan, October 15th. The Madden family gave them a hearty reception, as did the native church.

If we reach $350,000 this year, or make a gain over last year of about $44,000, as is proposed, we must receive an average of almost one thousand dollars per day. Last year the average per day was $837.

Preachers can render the Foreign Society great service by suggesting the names of those who would probably be interested in the Annuity Plan. Valuable aid has been given in this way by a number of ministers.

The symposium, "The Forward Movement," in this issue of the In-

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telligencer is one of the brightest, the most instructive, and altogether the most inspiring we have ever had an opportunity of publishing. It will richly repay for a careful reading.

The Church of Christ was founded as a missionary enterprise. It was not intended to stand still, but to "go." It was not intended to be silent, but to "teach." Missions is of the very essence of Christianity, that is, it is an advancing, conquering religion.

In the death of D. R. Lucas of Indiana, and S. W. Crutcher of Missouri, the Foreign Society has lost valuable friends. They always did what they could to advance its interest. They will both be missed from the councils and co-operation of our brotherhood.

Do you really think that the effort to send the gospel to the heathen has hindered the evangelization of our own land in one solitary instance? Would we not care more and do more for the success of the gospel here if we cared more and did more for its success everywhere?

Our churches ought to begin to lay plans to double all previous offerings this year. This they can do in most cases with little effort. We appeal to the churches to undertake the heroic. Keep the example of Bolengi, Africa, in mind. Every nine members in that church supports the tenth while he preaches.

Last year the Foreign Society received a larger number of Annuity gifts than in any former year. As the Annuity Plan becomes better understood among the friends of the work, it is reasonable to expect more of them to take advantage of its favorable terms. We hope the preachers will mention the subject to their churches.

W. M. Bobbitt, Emporia, Kan., sends $100 toward the $350,000, with an earnest prayer for the success of the work during the new missionary year. There is no more loyal friend of the work in all this brotherhood than this good man. It is constantly upon his heart, and his hands are always open to its pressing needs. May the Lord raise up many thousands like him!

Some one is ready to say foreign missions do not pay; it is not a success. What do you call success? Is it success to win souls for Christ out of the very heart of heathendom, and plant real and living churches in the ancient abode of darkness and death? Look at Bolengi, Africa. In seven years our missionaries have planted a church there of about three hundred members. Think of that place then, and think of it now. If that is not success, then there is no such thing as success.

A church is not a Christian church that is not a missionary church. If the church is satisfied to come together once a Sunday or twice a Sunday, or six or seven times a week in protracted meeting, for singing, prayer, and exultation, and exhilaration, and absorption in God, it is an Oriental church, it is not a Christian church. It is not a Christian church, unless, coming to the sanctuary and getting through the church a larger vision of God, a larger life of Him, a better sense of His love, and more of His spirit, it goes forth to carry it to those who need that life and that love, as Christ came forth from God.

We are hoping a larger number of churches will plan for the offering for

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Foreign Missions in the new year. Give this cause the place it so richly deserves. Please think of it in a large way. We have five hundred churches that could support their own missionary on the foreign field, and be all the richer for doing so. Do not ask for small change, but ask for great gifts. There is no better measure of an elder or a preacher than the way he speaks of a missionary offering. If he considers it in a small way, you may depend upon it that all his work lacks breadth and size. Place the March offering on a high plane. Ask for hundreds of dollars. Make the churches feel that a mighty world-wide campaign is on hand.

The work for one thousand station share holders was set at Norfolk. That would mean $50,000 for Foreign Missions from that source. A share of $50 in a Foreign Mission station is a splendid thing for the small church or Sunday-school. It gives them a vital connection with the living work that a Living-Link church has through the support of its own missionary. Each share holder receives a quarterly letter from the office concerning the real work of the sta-

P. A. Sherman.

Rib Lake, Wis.,

Who goes to India. Mr. Sherman is a Hiram man. He has been in the pastorate two years since his graduation.

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tion in which the share is taken. If your church or Sunday-school has been giving but a small sum for Foreign Missions, why not get them interested in the taking of a share. Many have done this during the last year. In each case it has proved a rare blessing.

We must have a new class of churches to be known as **Chain Churches**, that is, churches that support more than one missionary each, each missionary supported constituting a Living-Link. For example, we received from Independence Boulevard Church, Kansas City, Mo., last year enough to support six missionaries, or $3,000. Geo. H. Combs is the minister. Six links in a chain is a good start to gird the earth. The First Church, Akron, O., is another Chain Church. Its offerings last year reached $1,424.88. Geo. Darsie is the minister. University Place Church, Des Moines, gives enough to support a man and wife, $1,060. C. S. Melbury is the minister. Hopkinsville, Ky., gave $886.70, almost enough to place them in the Chain Church class. The same is true of First Church, St. Joseph, Mo., which gave $782.38.

Many mission study classes are being organized all over the brotherhood. People are coming to feel that they must be posted on the new acts of the apostles. The greatest world news of to-day is not found in the newspapers, but in the reports of conquest from the foreign fields. The Christian who is ignorant of the work of the missionaries on the far-flung battle line is not an up-to-date Christian. The new study book, "The Uplift of China," is a nutshell volume concerning one of the most interesting races in the world. Sec. S. J. Corey spent Sunday, Nov. 10th, in Champaign, Ill. Three classes were organized for the study of this book. One among the Intermediate Endeavorers, one with the Senior Endeavorers, and one for the older people. Stephen Fisher, the pastor, had plans already laid for their organization. He believes mission study as legitimate as the study of the Sunday-school lesson. We prophecy that the organization of these classes will mean larger things in missions for the great church at Champaign.

The Foreign Christian Missionary Society is the only foreign board in America pushing the plan of a long campaign of Missionary Rallies. The other boards feel that they can not take the secretaries from the administration and office work for so long a period. It is a difficult thing to do when office work piles up, and the force of workers is small, but we believe it pays many times over. This year about three months of rallies will be held, part of the time with three teams. Altogether, nearly one hundred and fifty of these meetings will be held in all parts of the country save the Pacific Coast. This is a great educational work. No attempt is made to raise money. It is a season of missionary education and inspiration. We believe if the preachers and people have the facts before them that they will respond with the gifts. We hope these rallies will be the most successful ever held. A. McLean. F. M. Rains, Stephen J. Corey, and J. H. Hardin will conduct them. A corps of our strongest missionaries will aid. These will be Royal J. Dye, of Africa; F. E. Hagin, and Mr. and Mrs. C. S. Weaver, of Japan; Miss Josepha Franklin, of India, and J. C. Archer, under appointment for India.

Missionary Intelligencer Clubs.

There is no difficulty in securing a club of at least ten subscribers at the club rate of twenty-five cents in any

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fairly active church to the Missionary Intelligencer. Some one must take an interest in the matter. The regular price is fifty cents per year, but in clubs of five or more we put it at the very low rate of twenty-five cents. This includes a copy of the Annual Report, which contains more than one hundred pages. A club of ten in any church will help in every good work. No member can read the Intelligencer through the year without being a better Christian. He will have a broader horizon, a deeper spiritual life, and a truer appreciation of every Christian duty.

Sound to the Core.

The China Centenary Missionary Conference, which met in Shanghai, May, 1907, passed the following significant resolution: "That in planting the Church of Christ on Chinese soil, we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the word of the living God, and led by his guiding Spirit."

This conference, it will be remembered, was composed of missionaries of the various Protestant religious bodies of the world. The above resolution would have satisfied Alexander Campbell in the days of the zenith of his strength, when he was fighting his hardest battle against creeds and confessions. This statement breathes the very spirit of all of John T. Johnson's ministry. It is an echo of all our fathers taught. These consecrated missionaries on the heathen soil of China, brought face to face with the heart and life of heathenism, are quicker to recognize the weakness of a divided Christendom than many of their brethren and supporters in America and Europe. A united church in all Asia, the cradle of primitive Christianity, means a united church in America. Is it not true that Foreign Missions is doing more for the world than we have ever dreamed?

W. J. Bryan and Our School in Nankin, China.

Jas. A. Stevens, writing in the Christian Courier, says:

You remember, in his voyage around the earth, Hon. William J. Bryan published a series of remarkably interesting letters in the Commoner. The last one was devoted to the missionary work of the various churches of America in the countries he visited. He mentioned in the highest terms of praise the Presbyterian, Methodist, Baptist, Congregational, and even the Catholic Church, but had not a word to say about the Disciples. Surprised and grieved, I sat down and wrote to the famous statesman and patriot, couching my complaint most courteously and detailing what he ought to have known—our numbers and our work in China, Japan, and other countries. I told him, furthermore, as one of his greatest admirers, having always voted for him, and a charter subscriber to his paper, I would like to know if he overlooked our people purposely or through oversight. Below I give his reply, over his well-known signature. It contains an item that will please the brethren, as well as show the candor and magnanimity of the writer:

"Lincoln, Neb., Dec. 6, 1906.

"Dear Sir:—I am in receipt of your favor, and beg pardon if I overlooked the missions of the Christian Church. I will correct it when the letters are put in book form. That you may know that the oversight was not intentional, permit me to say that I was so pleased with the Christian school at Nankin that I established a scholarship there, and will educate one child there each year until further notice.

"Very truly yours, W. J. Bryan."

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READY FOR AN ADVANCED MOVEMENT.

Without question our churches are ready for a great advanced movement in Foreign Missions. The missionary pulse of the brotherhood grows in strength. The signs of a larger interest are clearly discerned on every hand. Our people are seeing a new vision, and they will translate it into a glorious reality. Onward! is the spirit that dominates the warm-hearted and the clear-headed. There is a holy discontent which has a tremendous meaning. Under the compelling sense of obligation, our people are not willing to stand still—they would shrink from the thought of going back; onward and upward is the only course open to them. They delight in every suggestion of enlargement; they rejoice in new proposals and daring leadership.

Some churches are already planning to provide the salaries of additional missionaries, although they have been supporting one for years. They are determined to do more and avoid "ruts." This is certainly a healthy sign. Some new churches have determined upon the Living-link rank, even since the National Convention. This number will be largely increased at the March offering. Quite a number of churches in the habit of making a mere nominal offering, year by year, are expecting to double and even thribble all former experiences. Business men are thinking in a new and larger mold upon the inspiring subject of the world's evangelization.

The suggestion to send out fifty new missionaries this year has fired the friends as nothing has ever done before. Anxiously they await the consummation of this splendid task. Already some eight or ten are in sight, and the prospects for the full number are brighter than we had any right to expect so early in the campaign. The college men, in an effort to aid us, are exercising themselves with a cheerfulness and an alertness that is truly inspiring. The whole sky is bright. There are few clouds on the horizon. The good hand of the Lord is beckoning us on, and the people seem in the spirit to move as one man. The call for an advance comes to the hearts of our churches with tremendous meaning. Indeed, the call has a new note of significance and a fresh and impelling force to action. We note a high tide of spiritual interest which characterizes the thoughts and plans for the new year. The cold and indifferent are warming to a growing and intelligent enthusiasm. The calls for

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missionary rallies, the requests for missionary addresses, the demands for missionary books and literature, the unparalleled interest breathed in the daily mail from every quarter, all united to encourage us to hope for an advance such as our eyes have never before seen.

"GOD LOVES A CHEERFUL GIVER."

The word "cheerful" represents the Greek word "hilarious," and is equivalent to joyous or gay. The cheerful giver is neither gloomy nor morose. He does not give grudgingly or of necessity or to satisfy some importunate solicitor. He gives as freely as the sun gives out light and heat, as freely as the flowers give out fragrance, or as freely as the birds sing. He does not part with his money as reluctantly as he would with a tooth or with some other member of his body. On the contrary, he rejoices that he is able to give and praises God for every opportunity afforded him for giving. He delights in doing all that he is able to do to promote the interests of the kingdom. So far from closing his eyes against cases of need, he searches them out. So far from stopping his ears and hardening his heart against worthy appeals, he listens eagerly for them and responds to them promptly and gladly. Instead of giving sparingly and sorrowfully, he gives largely and finds supreme joy in giving.

In the sentence quoted the emphasis is on the word "cheerful." Its position in the original shows this. The Holy Spirit wishes us to know how God regards one who gives not only bountifully, but joyfully also. He would have us understand that cheerful giving is most precious in His sight. There is much giving that does not answer to this description. Thus men and women whom the Lord has blessed sometimes give to be seen of men and to be talked about and to be praised. Others give from a vain ambition not to fall behind those of equal or less wealth. They have a reputation to sustain, and they feel that they must give. They can not afford to be considered miserly or penurious. They are unwilling to be despised by their friends and acquaintances. Such giving may be on a generous scale, but there is no joy in it. Rather there is painful reluctance and much inward regret. They would not give if they could find some decent way out of it. Such unwillingness in offerings to God spoils all. One may give all his goods for religious purposes, but if his heart protests against his giving, it will profit him nothing.

The sacred writer says it is the cheerful giver that God loves. It has been well said that this is the only character of whom this is affirmed in the New Testament. It is not said that God loves the man that believes, or the man that repents, or the man that makes the good confession, or the man that is baptized, or the man that lives a clean and consistent

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life, or even the man that spends his life preaching the Gospel. No doubt He does love all such; but He did not think it necessary to say so. But He did think it worth while to say that He loves the cheerful giver. This is because of the rarity of this grace under the sun. Other graces are easier of attainment, and therefore more in evidence. The cheerful givers in any church are like angels' visits; they are few and far between. Men and women that excel in other respects are often sadly lacking in this. They sing about sacrificing all things "to His blood," but they cling to them as if their lives were bound up in them. Those who give liberally and with joyous hearts are so few compared with those who give because of some sort of constraint, that God finds peculiar delight in them, and says so.

One who has had any experience in soliciting needs no proof of the truth of this statement. When the claims of any worthy cause are presented it is astonishing how many excuses can be advanced by good people to show that nothing should be expected from them. Poverty is pleaded by many who are abundantly able to contribute. Prior and alleged superior claims are enumerated and must be satisfied first. Lack of faith in the enterprise or in its management is urged. A trifle may be given to get rid of the agent. If so, it is usually given in scorn or in anger. The donor heaves a sigh of relief as soon as the door is closed behind the solicitor, and the solicitor goes away with a heavy heart. Here and there one is found who listens with sympathetic interest to the statement of the case. He anticipates the request and gives more than was expected. He thanks the agent for coming and for the privilege of making a contribution, and asks him to return for another. His gracious manner doubles the value of his gift. As the solicitor departs with his heart full of gratitude and joy and his eyes moist with tears, he murmurs those great words, "God loves a cheerful giver." He understands why he should. The gift may not be large, but it is given out of love and it is a joyous gift. Like mercy, it is twice blessed; it blesses the giver and the receiver.

The cheerful giver resembles God Himslf. We know how He gives. He daily loads us with His benefits. His mercies are new every morning, and fresh every evening. He opens His hand and satisfies the wants of every living thing. He crowns us with His loving kindness and His tender mercies. He so loved the world that He gave His only begotten Son, and with Him He will freely give us all things. He finds His happiness in giving to relieve and to prosper His children. He would not be the everlasting Father if this were not so. He says to us, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." If earthly fathers, who are evil, give good things to their children and find delight in giving, how much more shall the Father of the spirits of all flesh, who has infinite resources at His command, give good things to them

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that ask Him! The cheerful giver has the Spirit of God and he gives as God gives. God sees His own character reflected in that of His child. He sees in His generous and unselfish spirit the fruit of the redemption wrought by Christ, and the operation of His own gracious and beneficent Spirit. It is not surprising that such an one is loved by God, and is loved and honored by all good men everywhere.

If what has been said is true, it is plain that His grace needs to be cultivated. No other grace needs cultivation so much. All classes of Christian people need to give attention to it. The poor and those in moderate circumstances need this quite as much as the rich. There is comfort in the thought that this grace is within the reach of every redeemed soul. In any station and in any circumstances this grace may be illustrated. Moreover, there is every reason why this grace should be cultivated. When we give liberally and cheerfully we do not lose anything. We are making an investment that will yield large and rich returns. We scatter precious seed, and shall reap an abundant harvest after a while. We cast our bread on the waters and shall find it after many days. For God is able to make all grace abound toward us, that we always having all sufficiency in every thing, may abound unto all good works. He is able to do this, and, being able, He will do it. He that supplies seed to the sower and bread for food will supply and multiply our seed for sowing and increase our fruits of righteousness. His loving favor, which is better than life, will rest upon us if we live in harmony with His will and co-operate with Him in the accomplishment of His grand designs. Not only so, but this grace will react favorably upon our own lives. It will enrich and ennoble our souls; it will bring us into closer fellowship with God and with Jesus Christ; it will enable us to extend our influence to the most remote corner of this round globe.

In view of all that the Scriptures have taught on the subject, it would seem that giving should be the most joyous part of the entire service of God. It should afford us more real pleasure than the singing or the preaching or even than the Communion. In giving we express our love and our gratitude to our Lord for the great love wherewith He loved us. This should be so; but unfortunately it is not always so. As it is now, with most Christian people giving is the most doleful and painful and lugubrious part of all their worship. A thoughtful man asked a new convert if he knew why it was that when the collection was taken up the organ always played. On being told that he did not, the shrewd old man said he thought it was done to soothe the feelings of the people. If that congregation had been made up of cheerful givers, there would be no need of administering any soothing syrup while they were giving to the Lord's work to prevent nervous prostration. When we feel right about this subject, we will regard the great missionary days as red-letter days, and will anticipate them

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with the same joy that children anticipate Christmas and Easter. No one will absent himself from the house of God that he may escape giving; he will rise early so as to secure a good seat.

If every one that names the name of Christ were a cheerful giver, and gave as the Lord has prospered him, there would be money enough for all necessary purposes and more than enough. More than that, the church would have an influence that she has never had and never can have while the members give so sparingly and so grudgingly to carry on the Lord's work both at home and abroad. With such giving as the Scriptures set forth in all our churches, the Kingdom of God would come in a day.

BUSINESS MEN TAKING HOLD.

Representatives of the Laymen's Missionary Movement were on tour during October in the Middle West, holding missionary meetings for men. In some cases they report surprising developments. One hundred of Topeka's prominent business men gathered by invitation for a dinner on the evening of October 19th. After addresses by Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement, and Mr. William T. Ellis, of the editorial staff of the Philadelphia Press, the men present took up the subject of Topeka's relation to Foreign missions. It was found that all the Protestant Churches have been contributing between $7,000 and $8,000 a year for foreign missions. A representative committee was appointed, which proposed that this sum be increased threefold, or to $25,000, within the coming year. A hundred men heartily ratified the proposition, and have entered upon the campaign to raise the amount, if possible, within sixty days.

At St. Joseph the meeting was even more remarkable. It was reported that the city, which has about twelve thousand church members, gave last year $127,000 for home expenses and work, and $12,000 for foreign work. The committee appointed met at luncheon and recommended that this amount be increased about fourfold, raising $50,000 within the year for the foreign field. The recommendation of the committee was very cordially indorsed by a large audience of men representing all the churches. A committee of influential business men has undertaken to organize the canvass. It will be a new thing under the sun for a committee, consisting of a Baptist and a Presbyterian, to go to a Methodist and solicit his larger support of the work of his own church. But this is the sort of thing which men of all the churches will experience in connection with this concerted effort.

We hope our own people will throw themselves into the mighty movement wherever opportunity presents itself. If we could vitally interest a few thousand more of our business men the $350,000 would easily be reached this year.

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MEN AND MISSIONS.

BY WILLIAM T. ELLIS,
Of the Editorial Staff of the Philadelphia Press.
[Taken from the Interior].

The modern business man wants facts. A resolute facing of "things as they are" characterizes the commercial world of to-day. The suspicion that there is considerable unreality or artificiality or mere professionalism—call the thing "cant" if that will make the point any clearer—about much contemporary religious effort, has probably been a consideration deterring some men from giving more than a perfunctory support to the churches.

Especially toward foreign missions has the average layman maintained an attitude of shyness; for "down-town," and from the secular prints, he has heard stories about missions and missionaries which were by no means in agreement with the minister's missionary sermons. Not having any easy way of arriving at the facts of the case, he has given his pocketbook the benefit of the doubt.

For a year past it has been my principal business, as a secular journalist, to look into this entire missionary question, both as a principle and in practical operation. My investigations have led me entirely around the world, and over scores of mission fields. As I have critically examined mission schools, mission churches, mission hospitals, and mission evangelistic work—often going out into raw and unreached heathendom where the vermin bites hardest—I have kept in view the one purpose of telling the truth as I could discover it. I paid my own expenses and held no brief for any cause or organization, but only for the public. Throughout my personal intercourse with hundreds of missionaries, of many denominational names and of none, I have earnestly endeavored to keep an open and unbiased mind, that I might render a fair judgment upon the missionary and his work. Of course, I have been obliged to make criticisms—probably more of them, and in greater diversity, than any other one man has ever made of mission work. Certainly, since I made it my business to seek and run down every definite criticism of missionaries that I could discover, I have heard more than any other.

A TASK FOR STRONG MEN.

The upshot of this year's hard and at times delicate and painful work, is that I am more than ever a believer in foreign missions, although my understanding of the enterprise has radically altered. More important is the fact that out of all my studies there has emerged, predominatingly, the conclusion that missions are a work for men. The essential masculinity of the missionary propaganda is certain to impress every

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man who makes a first-hand study of it in operation. This is no work for the exclusive interest and support of women and children; these should have all honor for the invaluable part they have borne in the past, but now the men must come to their own. The proposition as it exists to-day is one that calls for the best powers of the ripest masculine judgment. Here is a field for the exercise of the largest abilities possessed by the ablest men of Christendom; and the nature of the situation at present is that if the men of the churches do not enter into their proper inheritance, the biggest task to which they could lay their hands will languish, and they themselves will miss the opportunity of ages.

Up to the present, foreign mission work has been a mere reconnoissance in force, and not a war. One of the hurtful delusions of the home churches concerning foreign missions (a delusion sometimes fostered by ill-balanced reports from the field), is that the whole heathen world is on the verge of conversion to Christianity. One of the commonest figures of missionary oratory represents the nations as crowding into the church. Now, the unwelcome fact is that heathendom, as a whole, has scarcely been budged by missions. Great as have been the missionary triumphs in spots, the whole mass has hardly been touched by the Christian teachings. Even enlightened Japan, which many persons believe to have become almost Christianized, is still rankly heathen, except for a small percentage of the population which only the mind of faith can invest with conquering power. The overwhelming and, at first sight, immovable and impregnable heathenism of mission lands is a challenge to the churches.

Now, this big task calls for large measures. The brains which have created the vast commercial enterprises of the twentieth century must attack this work with equal adequateness. This undertaking is too great to be maintained on a basis of pretty, pathetic or heroic stories, adapted to arouse the interest and sympathy of women and children. Unless it be established on a firm basis of principle and purpose, by men who have the vision and courage and resourcefulness to plan tremendously and persist unfalteringly, the missionary work that the conditions imperatively demand can not be successfully accomplished. One is made indignant, and almost disgusted, to behold the two-penny character of a work that is designed to transform nations. More than once while on the mission field I was tempted to write to the laymen of America: "EITHER DO THE JOB OR CHUCK IT; DON'T PLAY AT IT."

MISSIONS TAX THE BEST BRAINS.

When the Christian men of America compel missionaries to worry and plan and debate over the disposition of a few terribly needed dollars—not thousands, nor yet hundreds, but tens of dollars—as I have heard a station

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meeting in Korea discuss finances, it is time for words of scorn and shame to be spoken. The business man who treated his business in the small minded fashion that the church treats foreign missions would deserve to go to the wall in six months. The biggest work in the world—and as such I do not hesitate to characterize foreign missions—should be done in the biggest manner in the world by the biggest men in the world.

Not only because of its bigness is the missionary work of the world "up to" the men of the churches, but also because of its intricately and delicately strategic character. One whose eyes have seen how tightly wrapped up with problems of statecraft, national prestige, international relationships and commercial expansion is the missionary movement, is bound to feel the weight of this appeal to men. The modern man prides himself on his broad views and farsightedness. He loves politics, big politics. Let him get even a glimpse of what missions mean to the future of Korea—poor, oppressed Korea, with its new manifestations of the Christian spirit that put all Christendom to the blush—and his chivalrous zeal for giving the under dog a square deal and for making himself count greatly, will inspire him to rush to the succor of Korea with a generosity that will speedily multiply the missionary force and equipment in that most fertile and promising of all mission lands.

Similarly, China, which is but another word for "Possibility," will not be left to the cruel craftiness of politicians and promoters; but her true welfare, and inevitably, the ultimate welfare of her friends, will be furthered by a many-fold increased missionary effort which will be the precursor of general education, general cosmopolitanism, general patriotism, and general civilization throughout this largest of the world's empires. China, now actually in the crisis of her history, offers an opportunity to Christianity which makes one's blood tingle with eagerness to do large things for the enlarging kingdom.

SOME SPECIALLY MASCULINE PROBLEMS.

Only men can give to missions the supervision that they require. As there is a phenomenal drawing together of denominational bodies on the mission fields, with a breaking down of lines of division that must gladden the heart of everyone who is distressed by any kind of wasted force and hurtful friction, so there is bound to come in the home lands a co-ordination of missionary agencies that will far exceed the friendly co-operation already existing. There should be no force spent here that can be better utilized on the field. The business judgment of the hard-headed laity will compel consolidations and co-ordinations that will save a vast amount of money and energy, and that will set free for the work of administration and oversight on the field a force of trained executives.

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At present the real activity is too far separated from authority and responsibility; the boards are too remote from the fields. Different talents must be utilized for different work; a more discriminating employment of missionary workers, and a more diverse, is suggested by an examination of the work. Most missionaries are qualified for their positions; some are not. A careful winnowing process will be maintained by closer, more business-like oversight. The missionary body as a whole is too worthy to be made to suffer for the shortcomings of the few. The professions at home may have the ordinary proportion of effective and ineffective men; not so with the picked missionary force. Even the commonplace are not fit for this service; only the excellent can suffice. This great work must be greatly manned, as well as greatly administered and greatly supported.

In this new alignment of workers, I make bold to say, the enlightened common sense of the laity will probably eliminate the independent missionary. This subject can not be gone into here; but if the Christian public had been able to see what I have seen, and to make the comparisons I have made, it would be content to send its foreign missionary gifts through the boards of the churches, where it can exercise control over them. A knowledge of the facts reveals that board work is more sagaciously planned, more economically administered, more efficiently manned, more successfully conducted, and on a more permanent basis, than are the various independent missions whose chief asset is their ability to make moving appeals to the home field.

A too greatly ignored phase of the work of foreign missions is the prevalence of anti-missionary criticism, both at home and abroad. This is a matter for men's handling. It needs to be taken hold of vigorously and manfully, without fear or bias. All criticisms should be heard respectfully. Wherein they are justifiable, they should be accepted courteously, with frank acknowledgment of the fault; and then the latter should be remedied. The good name of the kingdom is too precious to be smirched by permitting a continuance of mistakes on the part of its representatives who stand at the most critical points.

But all criticism of missions, having been given a considerate hearing, should be challenged. If there is nothing in it but the vapid or venomous vaporings of ignorant or shallow enemies of religion, they should be compelled to eat their words. The ordinary anti-missionary liar should be fearlessly held up as such to the scorn of the world. The men of the churches owe it to their manhood to defend their representatives, and to teach loose-speaking critics of missions the world around that they will no longer be permitted to slander the church's foreign representatives with impunity. One of the needs of the hour is an organization of the church's men for sane, intelligent and courageous missionary defense.

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WANTED—A DOCTOR—AT ONCE.

G. B. BAIRD.

As I go in and out at the hospital I see the great work that Dr. Macklin is doing. At this season malaria fever is at its worst. The hospital is overflowing with patients. The sick among the employees on the new railroad are all cared for here. These men are mostly miles from home. If they are injured or get sick they have no place to go save to tumbled down shacks and no one to care for them there. The railroad company has arranged to send them to the hospital. As the room is crowded, they have built temporary sheds for them. Dr. Macklin is working day and night. Mrs. Molland as matron renders valuable assistance, but aside from her the only help comes from the Chinese assistants, who can not always be depended on in serious cases. They, too, need constant looking after. This week one of them, in order to go to the preachers' institute, neglected washing and dressing some sore feet, which are in very dangerous condition, where neglect may mean death, consequently Dr. Macklin must look after all these cases. He must be physician, surgeon and general nurse for almost one hundred in-patients. Almost every day he has serious operations. Yesterday morning he had four serious operations, and had to go to the operating room for two more after supper. He takes just as much interest and pains with the poorest pauper as he does with the wealthy patients. The burden of the lives of these people is constantly resting upon him. It is a terrible strain, and it is telling perceptibly upon him. He needs some one to help share the burden. I feel that if some one is not soon sent to help him before many years some one will have to be sent to take his place altogether. He is good for years of *most valuable* work if he can have some one to help him AT ONCE.

I was about to suggest that one of the many doctors who are sitting around in America, waiting for people to get sick, might come out here, but on second thought I feel that he would not be the man that is needed. It is an opening for the best skill. One might well leave the best practice in America and come to this great field. He will find all that either skill or time will permit him to do, if his heart is in the work. The man that comes here must be thoroughly Christian and live not for self, but for those about him.

Dr. Macklin, in connection with his work of healing, is teaching several Chinese the art and science of healing. Perhaps no medical student in America has a better opportunity to study great surgical operations, nor to pursue the study of bacteriology than do these Chinese students. They will go out as Christian doctors well able to care for their own people.

This is a great work, open to one who is not living merely to gain

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the rewards of this present world, but who is able to see the invisible things of God. Can't you find some one who is willing to devote himself to this work and come *at once?*

Nanking, China.

THE FORWARD MOVEMENT—A SYMPOSIUM.

[This symposium was part of the program of the Foreign Society at the National Convention, Norfolk, Va., October 14, 1907. It embraced eleven three-minute speeches. They created great enthusiasm.]

TWO THOUSAND DOLLARS A DAY.

Chas. A. Finch.

One million and a quarter of disciples are asked to raise $350,000 for foreign missions during 1908. What a pigmy task for a giant people! Can the foreign board be serious? Is it with boast like this that we assume the purple of our century coronal? Is this the apostolic fire that scepters a world for Christ? Shall hearts throbbing with a world message and lips trembling with sphere melody count this a task? Have mercy on my people, Lord, and teach us how to give. Strong Son of God, fighting single-handed and alone the world's first wilderness battle; beating back with one hand the pangs of hunger gnawing at thy vitals, and with the other the stones of the field clamoring to be made bread; calling in accents of tenderness to brutal brother-hating men, to hollow-eyed women walking the mocking streets, in tones that seem to come from mothers dead, or absent lovers calling each to each; wading waters of baptism and suffering to fulfill all righteousness; driving in majestic wrath the cheating bargainers from temple stair; touching with thy magnetic hands the halt, the lame, and the blind; healing in tender mercy where passion blisters yet inflamed; treading the yeasty foam of Galilee with watchful eye upon a fisher boat, the careless sport of sea and sky; praying at midnight all alone, while human sympathy slumbered on, nor watched; staggering beneath thy heavy cross, a burden more of man's ingratitude than of rough-hewn tree; dying in agony 'mid curses and repentant tears, far less of mangled body than from broken heart. Oh, thorn-pierced One! Teach us how to give, that we, enriched of Thee, soul millionaires, may break the fetters of the yellow stuff, that 's only fit for pavement on the golden street.

C. A. Finch

Think of it, a million and a quarter of disciples, set to raise $350,000 in one year. A million and a quarter of disciples struggling to raise $958.90 each day for three hundred and sixty-five days. A million and a quarter of disciples straining to raise $39.954 each hour of the day. A million and a quarter of disciples feverishly attempting to scrape together the sum of $.665 every minute; $.011 1/12 every second. The whole $350,000 raised requires that each one of the million and a quarter of disciples shall give to the cause of missions, each day of the year, the infinitesimal sum of seven-tenths of one cent. Should each of the one million and a quarter of disciples give a penny each day of the year there would be given for foreign missions in twelve months the magnificent sum of $4,562,500.

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A thousand dollars a day is all too little for a great people. Let us crown the glorious achievements of a hundred years of history with the spirit of a mighty liberality, and raise this battle-cry to the marching hosts: "Two thouand dollars a day for every day of all the days between Norfolk and Pittsburg!"

Topeka, Kan.

5,000 CONTRIBUTING CHURCHES DURING THE NEW YEAR.

Henry Pearce Atkins.

At the great World's Sunday-school Convention, held recently in Rome, the missionary enthusiasm of its delegates was kindled by a motto which we Disciples of Christ would do well to make our own:

"It is the whole business of the church, and it is the business of the whole church, to give the whole gospel to the whole world as speedily as possible."

Henry Pearce Atkins.

As a people, we have contended for the whole gospel. We have been sensitive to its fragmentary presentation. This was true of us in the beginning. It is true of us to-day. We are zealous for the full-orbed Christianity implied in our plea. Christ's people can unite on nothing less. And there is no call to which our brotherhood responds more eagerly than the call to declare the whole counsel, the whole gospel, of God.

And as a people, we believe that the gospel must be given to the whole world. We are awakening to the fact that the chief business of the church is missions. We are heeding the standing orders of the Master as we never heeded them before, and we are emphasizing the great commission as the fathers emphasized "first principles" half a century ago. We are persuaded that the gospel is for every creature. And we rejoice that our plea for union meets its heartiest response when presented as a great means to an immeasurably greater end.

Can we go a step further? Can we be made to realize that missions is the business of the whole church, of the whole church and not forty per cent of it, of the whole brotherhood and not of some thirty-five hundred congregations? Our convention asks for five thousand contributing churches during the new year; five thousand, including the thirty-five hundred already in line. The appeal is in the right direction. In another year it will be more inclusive. And yet to our shame it must be said that even with five thousand on our missionary rolls, over a third of our churches would have no part with us; and of the membership of the five thousand, less than fifty per cent would be represented.

Five thousand contributing churches during the new year? We can have them when we seek to save churches to missions as we seek to save souls to Christ; when Matthew xxviii, 18-20, means as much to us as Acts ii, 38; when we deplore the divisions between missionary and anti-missionary and non-missionary as we deplore the denominational divisions in the Church of Christ; when we believe with our whole hearts that **it is the whole business of the church, and the business of the whole church, to give the whole gospel to the whole world as speedily as possible.**

Richmond, Va.

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HEROIC GIVING.

B. S. Ferrall.

A western business man, claiming kinship with God, entered a drug store on a recent Sunday morning, and asked for two nickles in exchange for a dime. "Going to try a slot machine?" inquired the clerk. "No," he replied, "I'm going to church." This man represents a large constituency in the church that does not stand for the heroic in the financial support of its work. In him, to a great extent, can be found an explanation for the church's tardiness in circling the globe with the gospel of dynamic destructive power and divine reconstructive power. Every movement, to be lasting, must possess some latent impulse that shall sustain it and guarantee its future. Heroic giving finds its sustaining impulse in **information, conviction, and enthusiasm.** Ignorance is a poor basis for either conviction or enthusiasm and a good reason for inaction. The imagination must possess facts before it can weave visions. Facts are the fuel for the generating of giving power. The saintly Gordon, of Boston, spent months in pouring facts into his congregation, setting forth God's plan, purpose, and power, as exemplified in the lives of heroic missionaries far out on the frontier. He was rewarded by the sight of an entire congregation rising to sublime heights of giving. The people learned that there were no bargain counters in God's spiritual market, and willingly used the capital intrusted to them to the delight of God's loving heart. The best things of God cost the most. Has not Holland most beautifully set forth the thought in these meaningful words:

B. S. Ferrall.

"All common good has common price;
Exceeding good—exceeding;
Christ bought the keys of Paradise by cruel bleeding;
And every soul that wins a place
Upon its hills of pleasure,
Must give its all, and beg for grace
To fill the measure.

It is truly alarming to note the tendency of one talent people toward the undertaking business. This is not found, however, in the informed church. That pastor is overdue in heaven who has not the time to educate his congregation in this grace of giving. The long-extended battle line calls for troops and treasure. It is always easier in time of war to raise an army than money. In the church of Christ more volunteers are ready to take their places with the vanguard than there are volunteers to support them. Our American Christianity is greatly in danger of becoming a dead sea of tideless bitterness, because it lacks a generous outlet of heroic giving. If God's people could be persuaded to at least tithe their income, His precious Son could do for this cold, dark, and purposeless old world what Niagara Falls does for Buffalo street cars, warm and light it and send it forward on the track of His divine providence.

But information naturally leads to conviction, and conviction to action. History tells us of a Saxon King, Etheired the Ready; Dr. Luke, of one Paul the Ready, who could say, "I am ready not only to be bound, but to die at

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Jerusalem for the name of the Lord Jesus;" and at the close of his eventful and history-making career, "I am ready to be offered up." It was the information received from faithful Ananias that led to conviction and conversion and gave to the church of Jesus Christ one accused of turning the world upside down. Such enthusiasm is but the natural outcome of conviction. In Luke iv, 38, we read of "Peter's wife's mother being taken with a great fever," and in Matthew iv, 24, of "Sick people taken with divers diseases and torments," while Paul in 2. Cor. v, 14, declares that "The love of Christ constraineth us." The word "taken" in the first two quotations is the word "constrained" of 2 Cor. v, 14, and readily suggests the thought that Christ's love takes hold of men and women, genuinely converted, like a fever, an incurable malady, a demoniacal possession. This looks like fanaticism, does it not? It is no easy task to keep a cool head, when the heart is being consumed by the fever of love. I pray to be spared to see the day when our congregations, with the heroism of an enlightened, convicted, and enthusiastic man, will, like the churches of Macedonia, entreat their pastors to receive their gifts of love and send them on their mission of good. Remember, that all the powers of heaven conspire to make a heroic giver happy. In such an one God sees an image of Himself.

Buffalo, N. Y.

MISSIONARY EDUCATION IN THE HOME.

Joseph Armistead.

Missionary education is rapidly becoming the sine qua non of religious life. One may be ignorant of any subject with greater impunity than of missions. Home is childhood's university, where every lesson passes through a mother's heart. Not only may the lessons of childhood be remembered, they can never be forgotten. Home is not merely a place where facts are taught, but where faculties are trained.

Joseph Armistead.

Missionary education in the home offers to wise parents a field of ever-increasing happy associations with their children, and one of the easiest and surest ways of developing the highest principles of life.

In the study of missions a child may not only learn his A B C's, but grow familiar with the languages of all nations. Such a study will stimulate the child's work in school, as, for example, geography. For the child will bring to it a familiarity with the heroes and heroism that mark the features of every land.

In addition to knowledge, the virtues of character will be produced. The child will look upon life through the eyes of heroes and martyrs. To live well will be to serve humanity. Life will become sacred, altruism ideal; the nations of the earth one family, and that of God. World peace will be promoted; more heroes made, both for home and heathen field.

It is easily done. Read missionary biographies; induce the children to read them; talk about missions and missionaries in the home; substitute missionary adventures for "Arabian Nights," or "Æsop's Fables," and "Diamond Dick." The boy will be thrilled with the adventures of real men. Gather your family around the fireside, and organize a mission study class. Have a Living-

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Link of your own, by choosing a missionary on the field, to whom you will write regularly, pray for, and encourage with an occasional gift of love.

Do these things and our colleges will have to enlarge to accommodate students. For our best homes will give their best sons to the Master's service.

Norwood, Ohio.

THE GOSPEL AND GEOGRAPHY.

S. J. Corey.

You can not build permanent missionary interest upon imagination. To make the heart burn for the Chinaman, you must locate the Chinaman. The next thing to the Bible in missionary instruction is a map of the world. The man who can not locate Ta Chien Lu on the map can neither think correctly, nor pray intelligently concerning that great work on the border of Tibet. The preaching of the gospel and the knowledge of geography are intimately connected.

S. J. Corey.

William Carey made a small globe of leather, on which he carved in outline the heathen lands of the world. As he cobbled shoes he prayed over this globe until his heart was all aflame with the passion to save the lost nations of the world. We do not need to resort to the leather globe. The art of printing has made great advances since the days of Carey. What we do need is the spirit of William Carey, which will lead us to familiarize ourselves with the geography of the great mission fields, and then go to our knees with a mental picture of the unredeemed lands. If we do this we will hardly be guilty of the vague indifference of the business man, who said: "I do not care to throw my contribution at a billion unlocated heathen." Nor will we be guilty of praying: "Lord, save the heathen, whoever they be and wherever they are."

Missionary maps can be used in many ways. Every pastor should have a good map or set of maps on his study wall. A map of Palestine is good. The preacher should be familiar with the country where his Lord walked and taught. But it is every whit as important that he should be familiar with the lands where the Lord walks and talks to-day. The scene of conquest has been shifted since the days of Christ. China and Japan, India, Africa, and the islands of the sea are in the forefront now. The walls of every preacher's study should be adorned with maps of these lands. They will give his message a scope and sweep that it would not otherwise have. No man can prepare his sermons in the presence of charted heathenism without filling them with missionary passion.

The walls of the church should be hung with missionary maps. They would make a much more pleasing decoration in the eyes of God than much of the ornate adornment in vogue. The people are interested in the geography of missions. A man could preach a very telling series of sermons on **The Geography of the Kingdom**. He could refer to a map hung before his congregation and tell of the onward march of the cross among the nations. A sermon on **Daybreak in the Dark Continent** preached with a map of Africa before the people would never be forgotten. Maps of our own mission fields should be available for prayer meeting service, for the conduct of mission study classes, and for the Endeavor meetings. An up-to-date church without missionary maps is as inexcusable as a church without song books.

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Missionary maps have heretofore been somewhat expensive and hard to obtain. The large plates necessary for their printing have cost a great deal of money. This extravagant expense has finally been eliminated. Missionary maps of a high order may now be obtained at a very moderate price. The Foreign Christian Missionary Society is able to supply a great missionary map of the world at three dollars. Some years ago this map sold at twenty dollars. It is thirteen by seven feet in size. But better yet, the Society has secured a fine set of maps covering the fields occupied by our own people. These maps are sold in sets of four, printed on good paper, in colors, forty by thirty inches. These sets, covering all our mission fields, will be sent postpaid for sixty cents, or bound in cloth and mounted, one dollar per set. These are fine maps and an exceedingly reasonable price. The Society has a thousand sets and they will be sold at cost. Every church in our brotherhood should have this series of maps. Our people should be familiar with the geography of the lands where our missionaries work. The names of our mission stations should be household terms. "Jubbulpore" and "Lu Cheo fu" and "Bolenge" are fully as euphonious as "Milwaukee" and "Kankakee" and "Philadelphia." They should be as familiar to our ears. No Christian man is guiltless in these days who is ignorant of the maps of mission fields. Let us be up-to-date on the Geography of the Kingdom.

Cincinnati, Ohio.

A WIDER CIRCULATION OF THE MISSIONARY INTELLIGENCER.

H. C. Kendrick.

The Missionary Intelligencer is a monthly periodical that is brim full of words that burn. It is a live wire. To touch it is to be filled with its spirit. It tells what is doing on the "firing line," and how it is done, and who is doing it. It depicts the battles and the victories of our heroes and heroines on distant islands and continents. It portrays their triumphant lives, and their joyous, glorious deaths. This magazine puts new life into the gray matter of the brain, greater warmth into the heart, lightning in the eye, and cunning into the tongue. The preachers thus equipped electrify their congregations and link them with the throne of God and the heart of heathendom. The link is a living one.

H. C. Kendrick.

This spirit is in this journal, because its writers are in touch with the heavenlies. They have tarried in their upper rooms, on mountain tops, in communion with God and His glorified Son, and thus they have been endued with power from above.

This paper awakens the question, "Who shall have this world?" With malignant boldness Satan and his hosts say, "It is ours." With bounding enthusiasm Christ's followers say, "It is not; it belongs to our Master. It is His by creation and redemption; and we must have it all for Him soon or late."

Give this splendid little journal a wider circulation. It will make its readers "dream dreams and see visions." The prophet said this should be a characteristic of "these latter days." Our visions always determine the quality of our undertakings. What golden age have we in mind? What do we see as the possible consummation of our labors? Michael Angelo saw in the rough piece of marble an angel enchained, and by ten thousand strokes of a skillful hand he set the angel free. Let the pulpit and pew see in the

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depraved sinners at our doors and in the heathen in distant places the possibilities of a "new earth wherein dwelleth righteousness;" and by tongue and pen and life do our utmost to bring to pass the vision splendid of the apostle John, who saw "the Holy City, the New Jerusalem, coming down from God out of heaven, made ready as a bride adorned for her husband."

Yes, give a wider circulation to the Missionary Intelligencer. It will make the Macedonian cry so ring in your ears that you can turn neither to the right or left till you do your best to answer that cry.

Georgetown, Ky.

FIFTY NEW MISSIONARIES.

C. T. Paul.

Livingstone's watchword was, "Anywhere, so it be forward." The proposal of the Foreign Society to send out fifty new missionaries this year is a call to advance. It is also a call to prayer. The history of missions teaches us that if we "attempt great things for God" we must "expect great things from God." A conspicuous increase in the number of workers, means, first of all, a quickening of the missionary passion in our own hearts through prayer.

C. T. Paul

In this Convention Christ has been speaking to his disciples in three appeals. In the messages of these representatives from many lands, he has been saying, "Lift up your eyes and look on the fields that they are white already unto the harvest. . . The harvest truly is plenteous, but the laborers are few." In the sense that has come to us of our stupendous task and of our own insufficiency for it, He has been saying, "Pray ye therefore the Lord of the harvest that He send forth laborers." The command to look is followed by the summons to pray. Is it not the earnest prayer born of clear vision that brings results? Isaiah saw the glory of God and broke out in a prayer that purged his lips and prepared him for service. A few years ago the China Inland Mission got a vision of appalling need in the far-interior cities of China. Prayer groups were organized all over England and America. Many churches joined in the ministry of intercession. One hundred new missionaries were called for. Within a single year they were all forthcoming, and the money wherewith to send them. So may it be with us. Let the whole brotherhood of the disciples of Christ begin now to pray the Lord of the harvest for fifty new laborers!

Christ is bidding us not only to look and to pray, but to go. Have you seen the fields and begun to pray for workers? "Go ye therefore." Vision, prayer, obedience, these are the channels through which the missionary call is made effectual. Who can look upon China and India and Japan to-day and not see God's harvest waiting? Who can behold that harvest so plenteous with laborers so few, and not pray for at least fifty new missionaries? And who can sincerely and consistently pray for fifty new missionaries and not say deep down in his heart, "Here am I, O Lord, send me?"

This call of the Foreign Society is already resounding within our college walls. It is bringing vision to the Student Volunteer Bands and adding to their numbers. Many are praying now and will answer their prayers by personal obedience. If five of our colleges should each furnish ten, the number would be complete. But the call must not stop in the colleges. Let it resound

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in the churches. Let it find the pastor in his study, and the business man in his office. Let it find the nurse and the doctor and the teacher. Let it invade the cultured home and rouse to heroic surrender the buried talents of sons and daughters! As we hear the call and bow our heads in prayer, let us look up again into each other's face and ask each other, "Are you going to be one of the fifty?" And before we answer "No," let us be sure that we have a reason we can offer to our Lord.

Hiram, Ohio.

"A MISSIONARY ATMOSPHERE IN EVERY CHURCH."

L. G. Batman.

The inevitable result of a missionary atmosphere in a Church is missionary activity. Our statistician told us in Buffalo a year ago that we had 11,110 Churches. The report of our Foreign Missionary Society for the past year tells us that only 3,415—not quite a third—of our 11,110 churches took the offering for foreign missions. If missionary activity is the inevitable result of a missionary atmosphere then we have in our great brotherhood 7,695 churches in which there is not a missionary atmosphere.

L. G. Batman

The hope of a forward movement in our foreign mission work is in the creation of a missionary atmosphere in these 7,695 churches. Yes, upon this depends more than the hope of a forward movement in our foreign mission work, for in this also is the hope of the life, the character, and the future of these 7,695 churches. Poverty stricken and doomed to die is the church in which there is not a missionary atmosphere, for it is without the motive, the character, and the spirit of Jesus. If, then, we would save these 7,695 churches from spiritual poverty and death, and if we would move forward in the great work of evangelizing the world, we must create a missionary atmosphere in every one of them.

A missionary atmosphere, the inevitable result of which is missionary activity, is the product of a missionary interest. The secret of our interest is in the direction of our attention. We are interested in that to which we attend mentally. If, then, we would have a missionary atmosphere in these 7,695 churches we must, through our religious journals, by our missionary literature, from the pulpit, by Bible and mission study, and by prayer, direct and fasten their attention upon missions until the great idea of worldwide evangelization is forced to the center of consciousness and becomes the ruling idea of their life.

When this shall have been done, our foreign mission work will go forward by leaps and bounds. If, as a result of a missionary atmosphere in 3,415 churches we have been able to raise during the past year $305,534.54 to support 527 missionaries and native helpers, and to maintain 47 stations, with 75 out-stations, what might we not have done had all of our 11,110 churches been active, and what shall we not do when the missionary idea occupies the center of consciousness, and there is a missionary atmosphere in all of our churches?

Philadelphia, Pa.

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THE NEED OF MORE PRAYER FOR OUR MISSIONARIES.

P. A. Cave.

This touches the heart of the whole missionary enterprise. It reveals the key to the problem of men, money, and success in mission work. If there is to be a forward movement worth while, then the church must advance on her knees. Our missionaries hold the strategic positions on the fields. As it goes with them so it goes with the church at home, as respects the success, or failure, of missions. How much their influence for good, and success in labor depend on the prayers of their brethren only the Lord of the harvest fully knows, but that very much does depend on the intercessions of the church no one, even partially, acquainted with the place of prayer in evangelism from Pentecost to the present can doubt for a single moment. The apostles stressed its importance equally with, if not above, preaching. "We will give ourselves continually to prayer and to the preaching of the word." If the position given to prayer in this statement of apostolic purpose and method means anything, then prayer was as necessary to the success of their efforts as preaching, and more so.

P. A. Cave.

Dr. G. Campbell Morgan relates that in a conversation with Dr. George MacGregor on the condition of the church and of the world and the pressing need of more preachers and some new power with which to deal with men, suddenly rising from his chair and pacing the floor for a moment, Dr. MacGregor declared, with great earnestness, "Morgan, I would rather train ten men to pray than a hundred to preach." If this statement seems to you superlative at this moment let me urge you to stay your decision until you have taken time to reflect a while on how much has been made to depend upon prayer in Christian life and the evangelization of the world.

Paul recognized the necessity of prayer for himself and his success in his missionary labors. Hear him in his repeated appeals to the churches, "Brethren, pray for us, that the word of the Lord may run and be glorified, even as it is with you, and that we may be delivered from absurd and wicked men." He appealed to the Colossians to pray that God would open a door of utterance to him to speak the mystery of the gospel. Urging the Ephesians to pray for all saints, he adds, "and for me, that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the gospel." It is the appeal that "comes ringing o'er the restless waves," and over mountains and across the plains from our brethren on fields afar and near. Mr. John R. Mott says that in his travels through mission fields he met nearly two thousand missionaries, and their principal request was for an interest in the prayers of Christians at home. Louder than their cry, "Come over and help us," is their appeal, "Brethren, pray for us." The times when we think they need our prayers least, they may need them most.

We know not when they shall stand before their greatest opportunity, or what doors may be opened to them in answer to our prayers. We know not what fierce temptation may sweep in upon them like a flood, or the cunning devices of the adversary. "God forbid that we should sin against the Lord in ceasing to pray for you." (1 Sam. xii, 23.) To fail in our prayers for them is to wrong our own souls by denying to them the enlarging,

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purifying, sanctifying, and transforming power and influence of intercession. It is to sin against our missionaries by denying to them our sympathy and fellowship in prayer, and so reducing their strength and working power. More serious still it is to sin against God by refusing to believe His promises, obey His word of command, and seek for our missionaries His presence, protection, guidance, and help in their efforts for the salvation of the lost.

We have no right to send out these holy men and women, our brethren and sisters in the Lord, unless we mean to follow and back them up with our prayers. See to it, then, brethren, that you fail not to intercede for those beyond the range of our vision, in fields of great difficulty, privations, perils, trials, and loneliness, and who without our prayers can not do their largest and best work. For,

"More things are wrought by prayer
than this world dreams of;
Wherefore let your voices rise for them
day and night.
For what is a man better than a sheep or goat,
That nourish a blind life within a brain,
If knowing God he lift not holy hands in prayer
Both for himself and those who call him friend.
For so the whole round world is every way
Bound by gold chains about the feet of God."

Maysville, Ky.

MISSION STUDY IN THE CHURCHES.

J. L. Hill.

The first and greatest need of the church to-day to prepare the masses of professed Christians for aggressive, continuous, effective, real, triumphant achievement in winning the world for Christ, is a fixed and determined purpose, based upon a deep and abiding conviction.

J. L. HILL.

More than to any other cause can be traced the great indifference on the part of the majority of the people to the duties we owe Christ and the church, to the fact of slight information, superficial knowledge, and the absence of deep, soul-stirring, conscientious conviction concerning the conditions and needs of the human family.

We have depended too much upon superficial and transient methods. Such methods are good—yea, indispensible in the absence of better things. We must rely upon special sermons, rallies, district, State, and National conventions—must look to the great crowds and spectacular manifestations for spasmodic results. But these alone can never produce the permanent state of mind and heart so necessary on the part of the church membership for the conquest of the world for Christ. Indeed, the methods I have mentioned will cease to be spasmodic and spectacular when preceded by proper quiet, earnest, and continuous methods.

Then what are these methods? **Purely and simply educational**—not in any limited sense, but of both mind and heart! To accomplish this, there is no better way, in fact no way so good as by mission study classes in the

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churches. Let every church enlist the young people of the congregation (older ones too, if possible) in a systematic study of the conditions and needs of the world. Give to our young men and women sacred inspiration to steadily burn within their souls, which can come only from reading the lives of the missionaries of the cross. Broaden their sympathies by a knowledge of the conditions of their fellowmen, which can only come by patient study and deep meditation.

Frankly, my brethren, it is my conviction that in looking to the future triumph of the missionary cause, this is the most important work of the church. Is it not true that the greater part of the money given to this cause to-day comes as a result of some sort of high pressure? Does it come as the inevitable result of information, sympathy, and conviction concerning the needs of the world? I fear not.

With large mission study classes in all our churches, the next generation of active workers in the church will not be so. Thousands of people will come up to our conventions with hearts all aflame for the salvation of the world, but their coming will be preceded by offerings, the sacredness and size of which we have not yet dreamed.

But, better than this, the mission study classes are most important because they will enlist for active service as missionaries the finest flower and fruit of our homes and churches, young men and women who would otherwise never think of such a thing.

While we are praying the Lord of the harvest for more laborers for the field, let us not forget that we must help to answer the prayer by training workers for the cause.

Cincinnati, O.

MAKING MISSIONARIES IN THE HOME.

Mrs. Ida W. Harrison.*

The fundamental thing in all work in the home is the attitude of the home-makers toward it. The mind of the father and mother is the mind of the little child. So the first step toward making missionaries in the home is for the heads of homes to be filled with the spirit of missions. Before they can convert any one else, they must be thoroughly converted themselves. I have always found, before undertaking any work, that the hardest thing to do was to convert myself to that work. I was made a member of a committee to establish public playgrounds for the children of Lexington, Ky., and accepted the place, because I was begged to do so, and because my friends composed the committee. Presently, the city council appropriated eight hundred dollars a year for the support of the movement; and, then, my conscience began to assert itself, and ask me if it was right to spend that money, some of it the hard earnings of hard-working tax-payers, that the children of the town might have supervised play for the summer months; I found I was not really converted to the playground idea, and the thing for me to do, as an honest woman, was either to resign from the committee, or to make a thorough study of the playground movement, and be intelligently persuaded in my own mind as to whether I was for it or against it. I made the study, and became an enthusiastic convert to it, and not only helped to spend the eight hundred dollars without any further compunctions of conscience, but cheerfully asked

* We were unable to secure Mrs. Harrison's picture.

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the city council for a larger appropriation next year. Let every father and mother be fully persuaded that the missionary enterprise is the great work of the church—only then will they be able to share worthily in the cause of world evangelization.

When the heads of homes are thus converted, they will be informed as to the progress of the missionary movement, and thus conversation will often turn to the trials and triumphs of the work and the workers; so the bright little ones will begin to know something of the thrilling facts in the history of missions, and will begin to believe in missions, not only because father and mother believe in it, but because the claims of the work begin to lay hold of their own hearts. As the eager mind expands, the mother will see to it that other sources of information and inspiration are added to the force of example and table talk; she will see that the young child goes to the Mission Band, or Junior Endeavor Society, so that the stimulus of working and learning and giving with other children may be added to home training. If her church should be so poorly equipped as to have no children's missionary society, let her see to it, for the sake of her own child, as well as others, that such an organization be formed; and if no other leader can be found, the clear call may come to her to add that duty to the many others that always fill the hands of the consecrated missionary woman.

As the waking mind enters upon the charmed world of books, let her see to it that missionary books are on her shelves, that missionary periodicals are on her table, so that the progress of events in missionary enterprises may be known, as well as the current events in the social, the political, and the scientific world. All this helps to make the friendly and genial atmosphere in which the missionary spirit can expand and grow. There have been rare instances where missionaries have come from anti-missionary homes, where outside influences have touched the young heart, and it has come out through the tribulation of opposition, sometimes of persecution, into the joy of service for the Master. But such cases are the exception; as a rule, the missionary spirit can no more be born and nourished in the chill and darkness of ignorance of missionary movements, of opposition to missionary enterprises, than a flower can grow without sunshine or rain.

But there is still another question for home-makers to ask themselves, and here, possibly, is the crowning test of all. I attended an Inter-denominational Conference of Women's Foreign Missionary Societies a year ago, and in discussing the obstacles in the way of securing volunteers for the foreign field, several of the speakers emphasized the fact that the mothers stood in the way. It was said that many women worked and prayed and sung, that laborers might be sent to the white harvest fields, but all their efforts were bent toward getting somebody else's children to go! When the call came, "Give me thy son for China, give me thy daughter for India," the response was, "Not mine, O Lord, but my neighbor's." Is this true of you, is it true of me? Are we willing to give of our dearest and best to go to the benighted of Africa, to the priest-ridden of Mexico and South America? If we are not, then we are falling short of doing our part in making missionaries in the home.

So I would plead that fathers and mothers be fully persuaded in their own minds that the cause of missions is the cause of the church, that they teach this great truth to the children from their earliest years, that they enforce and emphasize it by all outside agencies in their power, by missionary

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literature, both books and periodicals, by leading the willing little feet to the missionary societies of the church; and if the call to service in far-off lands comes to their own dear one, to place no obstacle in the path, but to speed her on her shining way and say gladly, "Here is my child, send her."

Lexington, Ky.

AMONG THE MISSIONARIES.

INDIA.

Personals.

Mrs. Cunningham, of India, has a Bible class of ten, that meets in her home every day. They are studying "The Acts."

H. C. Saum and family have gone to Mungeli, India. They take up the work of E. M. Gordon and family during their furlough.

Dr. C. C. Drummond, of Harda, India, treats from ninety to one hundred and twenty-five patients a day. Each patient hears the Gospel before he is treated.

Mrs. Drummond is at the Hill Station with the children. The health and education of the children cause the missionary family to be separated for several months each year.

Miss Mary Thompson, of India, is never discouraged. She is always hopeful. Every day she goes into the homes that are barred save to women, and patiently teaches those who are sitting in darkness.

Dr. Jennie Fleming returned to Harda, India, on the first of September. She had been at the hills studying the language. She has applied herself faithfully and is ready for her first year's examination.

Miss Stella Franklin, Harda, India, has succeeded in personally preparing Christian teachers for all her schools. She has a teaching force of seven young men and nine young women. These are doing fine work.

Jubbulpore.

G. W. Brown.

We have at present eighteen young men in the Bible College. Fourteen young women, mostly wives of the students, are also studying, though of course they can not give full time to the work. The work of the Bible College this year is the best we have ever had. There seems to be a better interest, and more earnestness and spirituality in the students than we have ever had before. They are working harder. There are times when one feels that the students learn very slowly, but at the beginning of a school year, when new boys come in, the difference between the new ones and the old ones is very marked. So we know that we are doing something. This year we expect to have about ten in the graduating class, so we must have a large number of admissions in order to keep our numbers up.

Some of the young men who have gone out are doing excellent work. Only to-day I had a letter from H. C. Saum, in Mungeli. Brother Saum had to go hurriedly to that station to take the place of Brother Gordon. Not having been in India very long, he naturally finds the complex work of an old mission station with between two and three hundred church members scattered in a number of different villages, and with schools, hospitals, and leper asylums, no small task

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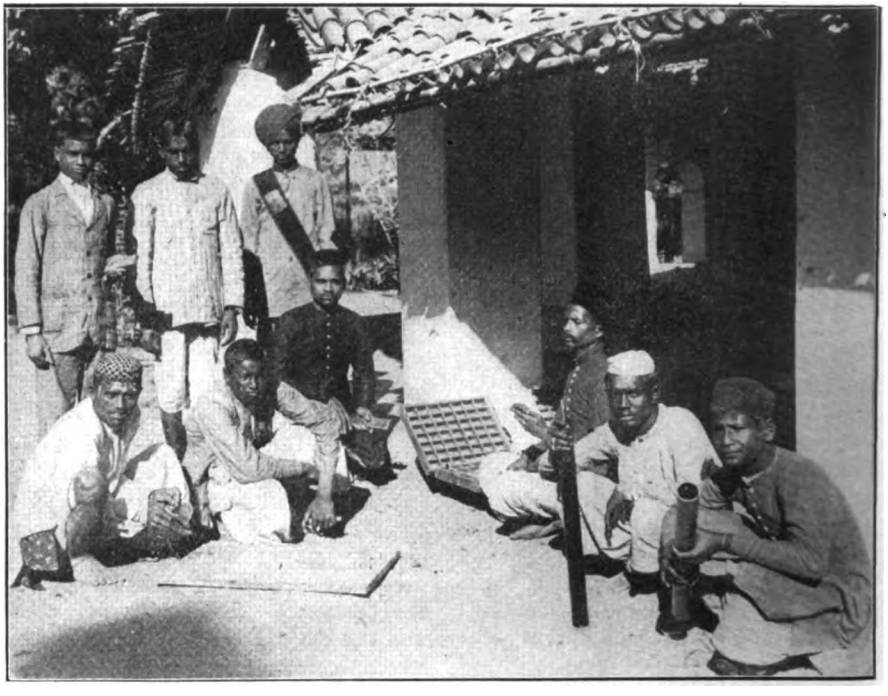
to manage. But he writes that Charan, the first graduate of the Bible College, is a great help to him. Indeed, he must be nearly indispensable. Another one of our graduates is doing evangelistic work in Juppulpore, and getting along well. Another is hard at work in Mahoba. We are confident that as the number of our graduates grows they will do a telling work for the Master.



Employees of Mission Press, Jubbulpore, India.

From Mungeli.

H. C. Saum.

I have now been in charge of Mungeli two months. Those were the busiest months of my life. Many new and trying experiences taxed my resources and judgment. At times I was a bit lonely, for my family arrived from the hill station just three weeks ago. Then, too, Mungeli is thirty miles from the nearest railway station (Bilaspur), and besides the missionary there are no English people. One of our evangelists speaks English right well, and he has helped me out several times.

Upon one occasion the headman of a distant village came to mortgage the same and to borrow one thousand rupees. I could neither read his papers nor understand his speech, excepting some words. My right-hand man soon assisted me, and we sent the disappointed man elsewhere for a loan.

Other experiences in speaking this strange tongue have been both serious and humorous, for I had been in India only twenty months when sent here.

I have tried to preach several times.

We have a number of faithful and competent co-workers, and these have

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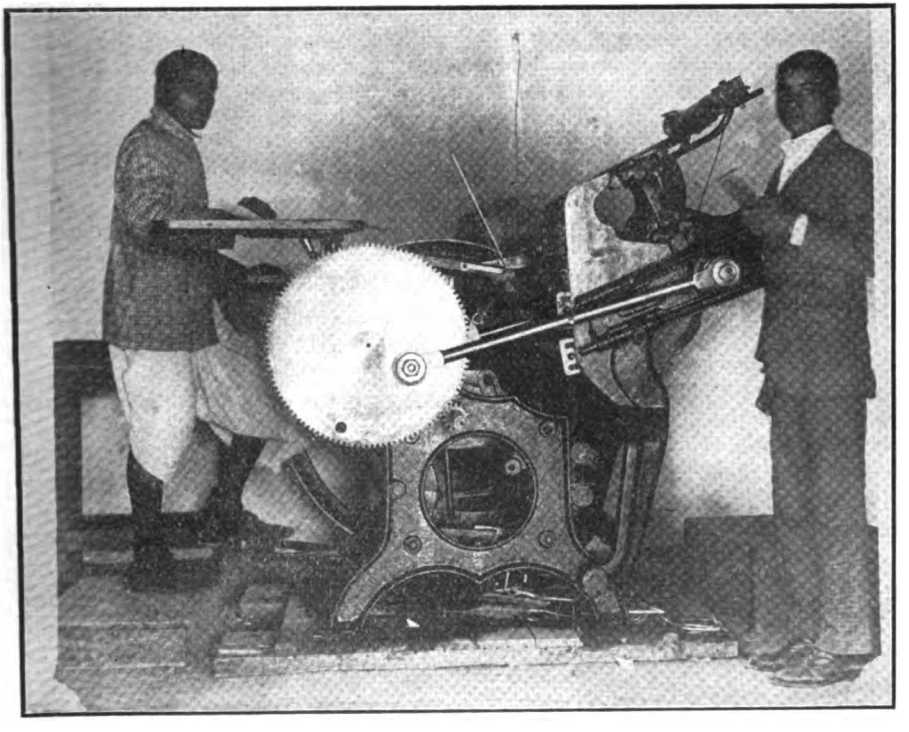
much encouraged me by their prayers and ready service. Withal, the days have brought health and joy.

The Advisory Committee sent us here to allow Brother E. M. Gordon to go on furlough with his family, who had preceded him some two months.

The interests here are quite varied. In Mungeli there are the church, dispensary, hospital, school and men's leper asylum. The work is all near the bungalow. All of the above interests are within three hundred yards.

Five boys, four of whom are married, are attending our Christian College at Jubbulpore. The members of the church live in various nearby villages.



Mission Press, Jubbulpore, India.

Presented by Lathrop Cooley, Medina, Ohio. Two Christian Orphan boys, who are learning printing.

Mr. Gordon left Mungeli, July 22d, two weeks after my arrival. The Christians were very sorry to see him leave. He has been here about sixteen years. Several years after locating here he married his present wife, who was, even then, an accomplished physician. She has served many people in that position since. They are both highly respected and loved for what they have done.

One month ago we started a six o'clock morning prayer meeting. This consists of one song, short Scripture reading, and a few prayers. The attendance has been from ten to twenty, and is growing.

Our out-station is nine miles distant. That consists of a Christian village,

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a farm of good soil, a church, school, and a women's leper asylum. Some twenty-five families are farmers and are practically independent. Our largest school is here, with five teachers and average attendance of eighty.

Three miles further east is a new dispensary recently completed. There medicines are at present dispensed twice per week. The out patients at both dispensaries average sixty per day. There are seventy-seven lepers in the two asylums. At distances of four, five, and nine miles from Mungeli, are three other mission schools.

An unusual thing about all these schools is that both boys and girls attend.

On pay day I pay salaries to forty mission employees. Thirty of these are Christians. The salaries range from four rupees to thirty rupees per month. Payment of these and other bills is no small matter, since all amounts less than one rupee are paid in pice, which is a half cent.

We are praying, teaching, and planning to the end that the Church may assume greater responsibility and become self-supporting.

We praise God for His constant help and guidance.

Mungeli, C. P.

AFRICA.

Work Among Women in Africa.

Eva N. Dye.

The girls' work, in spite of many hindrances, has grown and many children have had to be refused. We consider this an important work and have longed to reach the villages where we white women can not itinerate by training a few girls from these out-of-the-way places, who could return to teach their own people. This year we have had several of these districts represented in the thirty girls who have been here for instruction, and hope that this phase of the work will increase in the coming days. Three of our Orphanage girls have died of sleeping sickness, and ere this reaches you two more will be gone. These have been isolated some distance from the station, but have been well housed and cared for, and the other girls have prepared all their food and carried daily firewood and fresh water. Nsombe, the little daughter of Lokangi, the "African Taxgatherer," is the Orphanage baby, being about five years old. It would be a loving service for some one to support this little child, who was dedicated to the mission by her consecrated father. The last child admitted is Okweji, who is the same age as our Polly, who was named for Okweji's grandmother Okuki.

Nothing has given us more satisfaction than the many responses to the appeal for the freedom of Oyamengo. She has been freed and is now married legally to one of our Christian teachers, and every one who has interested themselves in her behalf would feel amply repaid, could they see this little Christian home and the mutual love of these two.

Our hearts are very tender toward these girls, for they have proved their faithfulness and untiring devotion so often during the trying times of this year. How we longed and prayed for some one to come to help mother these girls! How our hopes and prayers were more than answered when our sainted sister Ella Ewing came for that special work, none but we whose privilege it was to be here can ever know! How so much of supremest satisfaction, mutual love, and appreciation, such profound and overwhelming sorrow could be crowded into three short months, we can not yet understand. The language of earth is incapable of expressing the many precious memories of this sister. I am sure that a young woman

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of deeper consecration, of more holy zeal and enthusiasm, of more varied capabilities never was sent to any mission field, and just as surely did no one ever exert a greater and more undying influence in so short a time. Every one who met her loved her and all were impressed instantly by her love for the work, her boundless enthusiasm and her physical frailty. She often called the roll for the girl's and women's classes in the Bible school and played the organ at the Lord's Day services, besides having the care of the girls. She applied herself assiduously to the language and made remarkable progress. We planned together so many new things for the work—a Cradle Roll in the Bible school, a King's Daughters' Cir-

Parade of Heathen Women at Bolengi, Africa,

Among the girls she fulfilled our every ideal, combining tenderest love and sympathy with rare tact and firm discipline, and in return she received from them loving appreciation and unquestioning obedience. She threw herself into the work from the first day of her arrival and thenceforth insisted on relieving me of every duty that she could superintend. She became deeply interested in every department of the work, and together with Mrs. Hensey entered school immediately, and a little later, while Mr. and Mrs. Hensey were away, she had full charge and made several very helpful improvements in the schedule. cle for our girls and the girls of the town, a Junior Endeavor, and also to resume the meetings for the women. God has called her to a higher service and she left us gladly, since He it was who came for her, only thankful that He had led her here where she had been so happy. The sublimity of her faith was beautiful, though our hearts were being rent with grief. She has left us a wondrous heritage. God grant that her consecration, as her life was burned out for Him, may lead others of like spirit to come and take up her work. Our hearts go out to that beloved mother in Eureka, whom we had adopted as our mission

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mother from the time Ella came, knowing that one who could surrender such a daughter and send her forth to this darkest spot of earth, would have love enough for all of us motherless ones.

We have been grieved not to have been able to hold regular meetings for the women as before. There is a crying need for this special teaching, especially for the young Christian women, as so many of their old heathen practices become momentous questions as they enter the new life.

Though unable to undertake the charge of any important work this year, I have been glad to help prepare work for the schools and a few translations for the church and school. We have not accomplished what we had hoped, but Dr. Dye has been very busy and it has been difficult to find or take the time necessary.

Our new printing press is already at work and we are all pleased. All our letter paper and envelopes bear its stamp and several short translations and short stories are now in use and being sold at one brass rod each. Mr. Whitehead, who assisted in putting up the press, passed by recently on his way to Stanley Falls, and he said that the two boys whom Mr. Hensey is training were doing exceptionally well, considering the time, for which Mr. Hensey deserves credit, as he has been untiring in his efforts to teach them and get out new translations to feed the hungry multitude.

Bolengi, Congo Free State, Africa.

CHINA.

From Lu Chow fu.

Alexander Paul.

It is needless to say that every letter we receive from home friends brings with it a fresh breeze of encouragement, and is a real oasis in the desert. Those of you who have been separated by thousands of miles from home friends will readily understand this, then add to that the fact that we are living in a heathen land where there is very little to elevate one, but everything to drag one down. These conditions you can not understand. Yet we would rather be out here on the firing line where every shot counts, than at home in the camps telling fish stories.

Since writing you last many changes have taken place in this land that tend more or less for the betterment of the people. Changes that we had not expected to come so soon. Who could have imagined two years ago that the Throne would issue a proclamation to close up all opium dens throughout the country. This is the most sweeping reform that has taken place in China for many years. It is going to be most difficult to enforce, nevertheless it shows that the country is waking up to the fact that this cursed traffic in opium is ruining the people, and it is only by some such stringent measure that the people can hope to be freed from the degrading effects of the drug. It remains to be seen what measures England will take in the matter. That China is sincere in her desire to rid herself of the curse there can be no doubt, but you must bear in mind that in a land like this where every province, and in fact every prefecture of every province, is a law unto itself, and then, too, that the whole system of government is based on the law of graft, I say that you must bear these in mind and you will see that it is no easy thing to enforce just laws, especially in the case of opium, since most of the men in high authority are themselves victims of the drug. Let us hope for the best.

The terrible famine that swept so much of the country was a golden opportunity for our western nations to show to these people in their dire distress that the whole world is kin,

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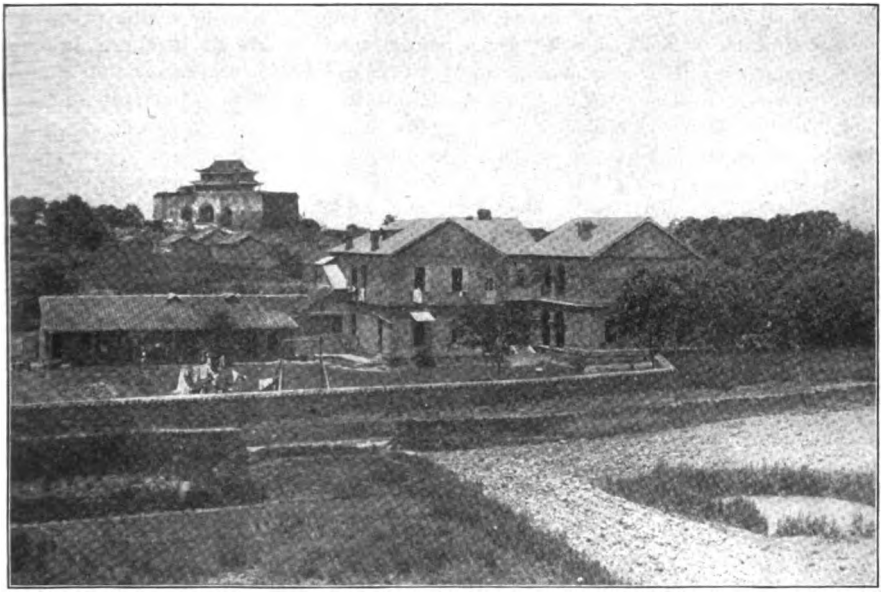
and that Christianity is not a mere theory, but a practical religion. When the millions of people were starving and very little help coming from their own government and wealthy citizens, it was then that the money and provisions from America and Europe began to be poured into the country, it was then that the different missionary societies set apart as many of the object lesson taught these people by the Christian nations will last for a long time. Through all the suffering the Chinese officials seemed to be quite indifferent to the needs of their own countrymen. Buddhism and Confucianism may be all right in their places as systems of philosophy, but it is Christianity alone that can save the world, because it is a practical



Girls' School, Nankin, China.

Mrs. E. T. Williams founded this school. It is now in charge of Miss Emma Lyon, who is supported by the church at Steubenville, Ohio.

their missionaries as possible to go to these stricken parts to aid the dying people in the distribution of the necessities of life, and when the news of the death of the three men (two Englishmen and one American) who laid down their lives, having died of famine fever, was made known, the Chinese seemed to awake to the realization that there must be something in a religion which impels men, not only to kindness, but to sacrifice their own lives for their fellow-men. The famine is over, but we believe that religion. Yet how far short we come of living up to its ideals!

The work in our district has been going on as usual, there is nothing new to report. We are endeavoring to sow the seed of the kingdom, and to you good people at home who do not fully understand what odds we have to fight against, you must wonder at times why we do not have greater reports to make. If you get impatient we get more so, not that we want to make a great showing, but we do desire to see many people turn to

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God from idols. When we are inclined to get discouraged we think of the golden promises given by the Master himself, and know that sooner or later He shall conquer. There is a great deal of sickness here this fall again. It is a malignant form of malaria, and the Chinese do not seem to have any remedy for the disease, consequently the death rate is very great. The school problem out here is a vast one. The government is opening many schools, but they are very meager in their equipment, and the natives who teach English know very little about our language. It would amuse you to hear some of them try to carry on a conversation. Time, of course, will right this and then we can hope for definite progress to be made. A number of railroads are being built and in a few years from now the old China will have gone and we shall have all things new. At the present the people seem to crave everything that we can give them, except Christianity, and it behooves us to be up and doing, or infidelity will win the day. Could our churches at home awake to the realization of the danger, they would not hesitate to pour men in by the thousand. The strange thing about it all is that they do not awake to this fact. On the other hand, we are cheered to know that this year has been the best in the history of our church for the Foreign Missionary cause, so we take courage and go on.

Our thoughts often revert back to the happy days spent in your midst, and the kindness that you showed to us and we know that we are not forgotten by you, and this work that we are trying to do is just as much yours as it is ours. It is your generous gifts that enable us to be here, to carry out the great Commission, and we out here are also interested in all that you are doing at home, so you see that we are all one in Him.

With Christian greetings to all, in which Mrs. Paul joins, sincerely yours, Alexander Paul.

THE PHILIPPINES.

In Ilocos Sur and Abra with the Stereopticon.

W. H. Hanna.

During the month of May it was my privilege and duty as mission visitor to meet with some of the churches and small bands of brethren in the territory which embraces the Vigan Station. In order to attract the attention of the unconverted, the lantern was used. Fourteen places were visited, embracing a journey of over one hundred and thirty miles. Bad weather interfered with the visit to the town of Magsinggal. John Lord and interpreter were companions of the way, and helpers in all.

The towns visited in Ilocos Sur were Sinait, Cabugao, Lapog, Santo Domingo, and Vigan. Badoc should be mentioned, for, although in Ilocos Norte, it is worked from Vigan. In each of these towns there is a small congregation standing for the faith once delivered. They maintain regular Lord's day meetings, and the twenty or more preachers, found in the membership, carry on an active propaganda. Three of the preachers receive some salary; the others preach at their own charges as opportunity presents itself. Sinait has built its own chapel, but it lacks a floor and is of the perishable bamboo. Santo Domingo lives in a basement nicely fitted up. The other churches are migratory yet. The Ilocos Sur brethren are Bible students and seem well anchored to Christ. The stereopticon views were well received and many doubts as to the Christianity of the schismatics were uprooted. Especially in Lapog and Vigan were the witnesses and auditors numbered by the hundreds.

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We endeavored to let the people of San Vincente hear some of the truth of God as they looked, but Satan hindered us. The Roman priest stirred up the people against us. We were treated to some handfuls of dust and stones. There were angry murmurs against us and our project, and some tools of the priest were parading with dangerous looking clubs. There were a score or more of persons who insisted on our going on with the exhibition, but we concluded that the better part of valor was discretion. San Vincente is idol headquarters for all northern Luzon, and as our doctrine affects the image business, it is not strange that some fanatical opponents should be found there.

In Ilocos Sur there is quite an active, if not a bitter, feeling of opposition to our reformatory and restoratory work. Efforts are made unceasingly to hinder the street and market preaching. In Vigan, there is published a sheet more or less under the control of the Jesuits. It is almost paganistic in tone, largely false, and entirely inflammatory in nature, and has been quite successful in creating a strong prejudice against Protestant effort. These conditions demand well-trained evangelists and pastors, and they can not be found too soon, nor in too great numbers. If we are to attract the better class (in station, but not in morals), we must have better chapels, kept clean and in good repair.

The Chapel in Pasay, Manila, P. I.

Victorino Francisco is the evangelist in charge. He is a printer by trade, and earns his living by regular work, devoting his Sundays and evenings to preaching.

In Abra we visited eight towns. In only two of the towns are organized churches. In one or two other places occasional meetings are held. The brethren in one of these places ought to be organized into a church, as during our visit, sixteen persons, mostly young and promising, were baptized. Three of the towns visited, Pena

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Rubia, Villa Viciosa, and Lumaba, are inhabited almost entirely by Tinguians. I was struck by the possibilities for evangelistic effort among this people in Abra. They approach civilization, living in villages and tilling the same land year after year. In this respect they differ from their fellows of the same tribe. There is some of the veneer and vocabulary of Romanism among them, but little of the truth that makes free from sin and superstition. A converted Tinguian, or an Ilocano, well instructed in the Bible and in how to approach the people and to adjust the gospel to the minds of the people, ought to do a great work.

In Banggued, the capital of the province, probably a thousand people received the gospel by eyegate and eargate at night. Many scores heard at the street, market, and chapel services. I noticed less opposition there than in any other place which we visited. A house basement serves as a chapel, but just as soon as possible there should be a place that will command more respect and attention. The time ought to come in which an American missionary will be located there.

In Bucay there are three or four brethren and several persuaded souls. Here one man was angered, because I persisted in making the views texts for sermons and he left in disgust. He seemed to think I ought to be just the proprietor of a show and not a preacher of truth and righteousness.

At San Juan, a barrio of San Jose, there is a thriving congregation of disciples of the Lord. They are actually gathering materials for a meeting-house. In this town the word was heard with gladness. After the views were presented many adjourned to a house and requested a sermon, which was gladly delivered to them. It was asked that a David be sent to them, that they might learn the songs of Zion. I called their attention to a Tinguian barrio of their village and that it was the Lord's call to them to give the hope of the Christian to those who sit in darkness. I was promised that the word would be preached.

The mountain trail from San Jose to Villa Viciosa proves man and beast almost to the utmost. The pony which packed the stereopticon and supplies became crazy once and affectionately placed his fore feet, one on each side of my neck, at the same time scattering the cargo in a distressing fashion. When an inventory was taken, it was found that Brother Lord's crackers had been sowed on the trail, the lantern case was cracked, a fork (such an article is precious, unless one relishes eating with his fingers) was broken, and that I had received quite a few bruises on my body and some rents in my clothing. Gain came after loss, however, for a good meal, rest, and a large, eager crowd awaited us. The evening of the lantern lecture one confessor was baptized. The following morning, a woman followed the steps of the Master to the baptismal pool. Then we passed to a barrio called Calaoaan, where fifteen obeyed the Lord in baptism, picturing their desire to lead a new life. The prospects are bright for a strong church in Villa Viciosa.

At Villa Vieja we had the smallest hearing, although we had journeyed farthest to visit the town. The work of the Lord is just beginning here. It is the home of one of the Abra evangelists. The morning of our departure, he had the joy of burying in baptism two of his own sisters and one of his brothers.

The last village visited was Lumaba, a town of the Tinguians. The principal men had gone to Villa Viciosa and witnessed the views, and, on behalf of their women, children, and old men, they requested that we visit

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their settlement. The Presidente made us as comfortable as possible, but staying in a house that is used as a tobacco barn is not very pleasant for those who do not smoke and who can not find any delight in tobacco odors. After the lecture, we made our beds in an unoccupied house and slept, breathing undefiled air.

Owing to the fact that we visited a new town each day, there was little opportunity of finding out the actual results of the campaign. The views were liked every place, but the teaching accompanying was not graciously received everywhere. The story of the woman at the well, that of the woman taken in adultery, and the pictures of Judas invariably caused laughter, although presented in the most serious strain. I was unable to discover the reason for the humor, unless that adultery is taken as a matter of course, and the rebuke thereof a strange proceeding. Judas has been burned in effigy so many times as to be only a joke.

The people of Abra seemed to me to be superior. They are clean and industrious. Even the Tinguians have the daily bath habit. A large percentage of these inhabitants can read. They would make good living stones in the holy temple. There ought to be three native evangelists, at least, unceasingly propagating the glorious tidings in Abra and calling their fellows to repentence and godliness. Priests are few and churches are falling into ruins. Now is the day of entrance. Wonderful are the opportunities for both American and native workers in Abra and Ilocos Sur and in all the Philippines. "There are no volunteers for the Philippines," said a letter from an official of the Foreign Society.

Laoag, P. I.

JAPAN.

Tokyo.

R. D. McCoy.

The Bible College began its fall term's work this morning. Twelve young men are in attendance. All the old students, with but one exception, have returned. One man is prevented from coming back on account of sickness. Two new men have entered, one from Akita and one from Tokyo. They intend to take the full course. Dr. Guy is greatly missed from the work. Both teachers and students, however, are entering heartily and eagerly into the work, and we are looking forward to a profitable year.

There were two baptisms in the Takinogawa Church on Sunday, Oct. 6th. Both were women living in the neighborhood. The Takinogawa Church is greatly in need of a baptistery. We are compelled to go to one of our Tokyo churches for every baptismal service. This means a journey of two or three miles, and besides, much of the influence of the service upon both Christians and inquirers is lost, because only a few are able to attend.

Takinagawa.

The Sei Gakim Middle School begins the fall term's work with an increased attendance. The English school, too, has a large enrollment. All services of the church are well attended; the younger members especially are taking a great interest in the Lord's work. The prospects are good for a prosperous year.

Osaka.

The work in Osaka is prospering. Our evangelist, Y. Hirai, is an earnest, faithful worker. Since May there have been twenty-four baptisms.

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CHRISTIAN ENDEAVOR DEPARTMENT.

The Endeavorers of the brotherhood have given about $90,000 to the work of the Foreign Society, since its organization. A mighty force for good. Do your duty this year.

Brother J. G. McGavran has taken charge of the Orphanage for six months in order to allow Brother Benlehr an opportunity for more language study. Please address all communications for the boys, in care of Brother McGavran.

The Same Watchword.

During the year closing September 30th the Endeavorers gave $12,789, a gain of $782 over the previous year. Enough was pledged to have reached the Watchword—$15,000—but some failed to pay promptly. We confidently believe it will be the best year in our history. It would not be worthy of our young people if they do less than reach the $15,000. Next year will be Centennial, and we must plan large things. Help to meet the watchword this year, and thus move forward to larger things.

"Sons of India."

The new Endeavor Day exercise, "Sons of India," is now ready. It was prepared by Justin N. Green, and is by far the most interesting exercise issued for the observance of Endeavor Day. But two months remain until the first Sunday in February, and your society should order supplies at once. Seven hundred societies observed the day last year. It is sure to be a thousand this year. Supplies, including the exercises and all helps, are sent free to all societies taking an offering for the Orphanage Work at Damoh, India.

Make it the greatest day of the year to your society. Order promptly of F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

Hurrah for Missouri!

For several years past the Ohio societies have been first in amount given; Illinois, second; Indiana, third; Missouri, fourth. During the past year Missouri, by an extra effort, reached third place. The amounts given are as follows:

Ohio, $1,872.92; Illinois, $1,608.91; Missouri, $1,237.18; Indiana, $1,184,99.

How about the new year, Illinois? Will you not try for first place? Indiana, will you be content with fourth place, after having been third so long? Iowa gave $883.43 and Kansas $834.75.

We will watch these States with much interest.

The One-Hundred Mark.

Two societies gave more than one hundred dollars last year. The society of the Richmond Avenue Church, Buffalo, N. Y., lead all others, having contributed $148.85. The society of the Central Church, Cincinnati, Ohio, holds second place, having given $138.38.

The following societies contributed $50 or more:

Topeka (First), Kansas	$80 00
Mansfield, Ohio	76 00
Akron (High Street), Ohio	65 00
Dallas (Central), Texas	60 20
Santa Anta (First), California	60 00
Des Moines (University Place), Iowa	60 00
Berea, Kentucky	58 75
Milton, Oregon	56 00
Hastings, Nebraska	51 35
Normal, Illinois	50 00
Hamilton, Ohio	50 50

Four hundred and thirty-nine societies reached and seventy-three doubled their apportionment.

May we not have at least ten societies who will reach the hundred-mark this year?

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